

IMPLEMENTING DEEP LEARNING THROUGH MINDFUL, MEANINGFUL, AND JOYFUL LEARNING PRINCIPLES IN FUNERAL PRAYER LESSONS

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Abstract :

Fiqh learning requires more than the transmission of religious concepts because students need to develop conscious understanding, contextual meaning, and practical competence in performing Islamic rituals. This study aims to examine the implementation of the Deep Learning approach through Mindful Learning, Meaningful Learning, and Joyful Learning in Fiqh learning on funeral prayer at MTs Muhammadiyah 2 Jenangan Ponorogo. A qualitative case study design was employed, with data collected through classroom observation, in depth interviews, and documentation involving the principal, Fiqh teacher, and ninth grade students. Data were analyzed through data reduction, data display, and conclusion drawing and verification, while credibility was established through source and technique triangulation. The findings show that Mindful Learning was implemented through explicit learning objectives, apperception, and triggering questions that encouraged students to connect prior experiences with the lesson. Meaningful Learning was realized through group discussion, case analysis, presentation, demonstration, and direct funeral prayer practice, enabling students to connect conceptual knowledge with real life situations. Joyful Learning was fostered through varied methods, instructional media, collaboration, and interactive practice, which increased students' participation, confidence, and enthusiasm. The findings indicate that the integrated Deep Learning approach can strengthen student centered Fiqh learning by connecting awareness, meaning, enjoyment, and practical competence.

Keywords : Deep Learning; Mindful Learning; Meaningful Learning; Joyful Learning; Fiqh Learning

Abstrak :

Pembelajaran Fiqih tidak cukup hanya menyampaikan konsep keagamaan karena peserta didik perlu membangun kesadaran belajar, memahami makna materi secara kontekstual, dan memiliki keterampilan dalam mempraktikkan ibadah. Penelitian ini bertujuan menganalisis implementasi pendekatan Deep Learning melalui prinsip Mindful Learning, Meaningful Learning, dan Joyful Learning dalam pembelajaran Fiqih materi sholat jenazah di MTs Muhammadiyah 2 Jenangan Ponorogo. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data diperoleh melalui observasi pembelajaran, wawancara mendalam, dan dokumentasi dengan informan kepala madrasah, guru Fiqih, dan peserta didik kelas IX. Analisis data menggunakan reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan, sedangkan kredibilitas data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa Mindful Learning diterapkan melalui penyampaian tujuan pembelajaran, apersepsi, dan pertanyaan pemantik yang menghubungkan pengalaman awal peserta didik dengan materi. Meaningful Learning diwujudkan melalui diskusi, studi kasus, presentasi, demonstrasi, dan praktik sholat jenazah yang mengaitkan pengetahuan dengan kehidupan nyata. Joyful Learning dikembangkan melalui variasi metode, media, kerja kelompok, dan praktik interaktif yang meningkatkan partisipasi, kepercayaan diri, dan antusiasme peserta didik. Temuan ini menunjukkan bahwa integrasi ketiga prinsip Deep Learning dapat memperkuat pembelajaran Fiqih yang berpusat pada peserta didik melalui keterpaduan kesadaran, kebermaknaan,

pengalaman menyenangkan, dan keterampilan praktik.

Kata Kunci: Deep Learning; Mindful Learning; Meaningful Learning; Joyful Learning; Pembelajaran Fiqih

INTRODUCTION

Fiqh learning occupies a strategic position in Islamic education because it is expected to transform religious knowledge into understanding, attitudes, and practical competence. This expectation is particularly important for ritual materials such as funeral prayer, which require students to understand legal provisions while being able to perform the prescribed sequence correctly. However, contemporary learning environments increasingly require a shift from knowledge transmission toward deeper, contextual, and student-centered learning experiences. Recent studies describe Deep Learning as an emerging pedagogical framework that integrates mindful, meaningful, and joyful dimensions to move learning beyond memorization toward deeper understanding and active engagement (Andayanie et al., 2025; Nafi'ah & Faruq, 2025). The urgency of this shift is also reinforced by research indicating that conventional, surface oriented instruction may limit students' opportunities to connect knowledge with experience, reflection, and real life contexts.

The pedagogical significance of Deep Learning becomes more apparent in Islamic Religious Education because religious learning involves not only cognitive mastery but also the internalization and application of values. Recent research has found that meaningful learning connects subject matter with students' lived experiences, mindful learning strengthens awareness and reflection, while joyful learning promotes engagement through interactive and collaborative experiences (Kurnianingsih et al., 2026; Chotimah et al., 2025). In Islamic education, this integration is increasingly associated with learning that moves beyond memorization toward contextual understanding and value internalization. Studies in Islamic Religious Education have reported the use of contextual discussion, reflective questioning, religious practice, interactive media, and collaborative activities as important mechanisms for implementing Deep Learning (Giovanny & Istanto, 2026; Fadri et al., 2026).

Previous studies nevertheless reveal different emphases. Some research has examined Deep Learning as a general pedagogical framework and emphasizes balanced integration among the three dimensions, while other studies have focused on its application in general subjects or Islamic Religious Education more broadly (Andayanie et al., 2025; Kurnianingsih et al., 2026). More

specific studies have begun to examine Islamic education, including Quranic studies and Fiqh, demonstrating that contextualization, reflective activities, collaborative discussion, and practical experiences can support deeper learning (Paimin et al., 2026; Ismail, 2025). Research on Fiqh learning has also begun to demonstrate the potential of Deep Learning for strengthening students' conceptual understanding, but the available studies remain limited in examining the three principles simultaneously within a specific Fiqh topic and junior secondary madrasah context.

This gap is important because funeral prayer is a distinctive Fiqh topic students are expected not only to remember its definition, legal status, conditions, pillars, recitations, and sequence but also to demonstrate the ability to perform it appropriately in a social religious context. A learning design that remains predominantly explanatory may therefore produce conceptual knowledge without sufficient practical meaning. Recent research on Islamic Religious Education shows that Deep Learning becomes more effective when classroom learning is connected to authentic religious practices and supported by a school environment that extends learning beyond the classroom (Fadri et al., 2026). Similarly, research on Fiqh and Islamic education emphasizes contextual cases, direct practice, and collaborative learning as mechanisms for transforming abstract religious knowledge into applicable competence (Ismail, 2025; Wulan et al., 2026).

The present study therefore positions itself differently from studies that discuss Deep Learning primarily at the conceptual level or across broad educational settings. Its novelty lies in examining how Mindful Learning, Meaningful Learning, and Joyful Learning are integrated within a concrete Fiqh learning unit funeral praye at MTs Muhammadiyah 2 Jenangan Ponorogo. The study focuses simultaneously on learning awareness, contextual meaning, and enjoyable participation rather than treating the three principles as isolated instructional techniques. This positioning responds to the need for empirical evidence concerning how Deep Learning can operate in religious learning where conceptual understanding and practical performance must develop together. Such an integrated perspective is consistent with recent findings that Deep Learning implementation is strongest when its dimensions are balanced and translated into concrete classroom practices rather than remaining merely conceptual (Kurnianingsih et al., 2026; Rahmatullah, 2026).

Based on this gap and positioning, this study aims to analyze the

implementation of the Deep Learning approach through Mindful Learning, Meaningful Learning, and Joyful Learning in Fiqh learning on funeral prayer at MTs Muhammadiyah 2 Jenangan Ponorogo. More specifically, it examines how Mindful Learning develops students' awareness of learning objectives and prior experience, how Meaningful Learning connects funeral prayer concepts with students' real life contexts and practical experience, and how Joyful Learning creates an active, collaborative, and enjoyable learning environment. The study consequently seeks to contribute empirical evidence for the development of student centered Fiqh pedagogy that integrates cognitive understanding, contextual meaning, reflective awareness, and practical religious competence.

RESEARCH METHOD

This study employed a qualitative approach with a case study design to obtain an in depth understanding of the implementation of Deep Learning through Mindful Learning, Meaningful Learning, and Joyful Learning in Fiqh learning on funeral prayer. The study was conducted at MTs Muhammadiyah 2 Jenangan Ponorogo. The researcher served as the primary research instrument. Informants consisted of the madrasah principal, the Fiqh teacher, and ninth grade students selected purposively based on their direct involvement in or knowledge of the learning process. Learning documents, including teaching materials and instructional plans, were used as supporting sources. The methodological orientation is consistent with recent qualitative case studies examining Deep Learning in Islamic Religious Education settings (Giovanny & Istanto, 2026; Fadri et al., 2026).

Data were collected through classroom observation, in depth interviews, and documentation. Observation focused on the implementation of Mindful Learning, Meaningful Learning, and Joyful Learning during Fiqh instruction, while interviews explored the experiences and perceptions of the principal, teacher, and students. Documentation provided supporting evidence concerning instructional planning and learning activities. Data analysis followed the interactive model of data reduction, data display, and conclusion drawing and verification. Data credibility was established through source triangulation and technique triangulation by comparing information obtained from different informants and data collection techniques. Similar combinations of interviews, observation, documentation, purposive participant selection, and interactive qualitative analysis have been employed in recent Deep Learning research in Islamic education (Giovanny & Istanto, 2026; Fadri et al., 2026).

FINDINGS AND DISCUSSION

Mindful Learning Building Awareness and Learning Orientation

The implementation of Mindful Learning at MTs Muhammadiyah 2 Jenangan Ponorogo begins with instructional planning that aligns learning outcomes, objectives, subject matter, methods, media, and assessment. The Fiqh teacher explicitly communicates the learning objectives before presenting the funeral prayer material and uses apperception and triggering questions related to students' experiences of death and funeral prayer in their families or communities. These practices position students not merely as recipients of information but as learners who recognize why the material is relevant to them. Classroom observations and interviews indicate that students became more focused and were more willing to ask questions and express their understanding after the teacher connected the lesson with their prior experiences. This finding corresponds with recent conceptualizations of Mindful Learning as a component of Deep Learning that emphasizes awareness, reflection, and purposeful engagement rather than passive reception of information (Andayanie et al., 2025; Kurnianingsih et al., 2026).

The implementation of Mindful Learning also appears in the teacher's role as a facilitator during discussion, questioning, demonstration, and practice. Students are given opportunities to explore the material, respond to problems, and reflect on what they have learned. The practical component is particularly important because awareness in this context is not restricted to concentration during classroom instruction it extends to recognizing funeral prayer as religious knowledge with social significance. Students' ability to recall experiences related to funeral practices and connect them to the lesson indicates that prior knowledge functions as an entry point for deeper engagement. Recent research on Deep Learning in Islamic Religious Education similarly shows that triggering questions, reflective activities, and structured religious learning can foster awareness and self reflection (Giovanny & Istanto, 2026; Fadri et al., 2026).

However, the findings also suggest an important qualification to the ideal of Mindful Learning. Awareness does not emerge automatically from the use of questions or apperception it depends on the teacher's ability to connect the lesson with experiences that students recognize as meaningful. Thus, the contribution of this study is not simply confirming that Mindful Learning can increase attention, but showing that in Fiqh instruction, awareness can be constructed

through the relationship between religious knowledge, students' prior experiences, and the social reality surrounding funeral practices. This extends current Deep Learning research by demonstrating that the mindful dimension can function as an entry mechanism that prepares students to interpret and practice Fiqh knowledge rather than merely receive it.

Meaningful Learning Connecting Fiqh Knowledge with Religious Practice

Meaningful Learning is implemented by connecting funeral-prayer concepts with students' prior knowledge and real life religious experiences. The teacher does not limit instruction to definitions, legal status, conditions, pillars, recitations, and procedures but presents situations that students may encounter when a person dies in their neighborhood or family. Group discussions, case analysis, presentations, demonstrations, and direct funeral prayer practice consequently become mechanisms through which students reorganize new knowledge in relation to existing experience. The findings indicate that students considered the material easier to understand when they could discuss actual situations and immediately apply the relevant procedures. This pattern is consistent with recent research emphasizing contextualization as a central mechanism of Meaningful Learning in Deep Learning (Nafi'ah & Faruq, 2025; Giovanny & Istanto, 2026).

The strongest evidence of meaningfulness appears in the transition from conceptual understanding to practical performance. Through demonstration and practice, students apply the sequence of funeral prayer, including intention, takbirs, recitations, and prescribed movements. The teacher provides feedback so that students can identify and correct mistakes. Consequently, learning is not confined to knowing what funeral prayer is but includes knowing how and why it is performed and being prepared to perform it in an authentic social setting. This finding extends recent research on Fiqh based Deep Learning. Ismail (2025), for example, demonstrates that Deep Learning in Fiqh can be strengthened by linking religious concepts to contemporary and socially relevant situations, while Yani et al. (2026) show that Deep Learning oriented Fiqh materials can be designed to support conceptual and practical learning.

The findings also reveal that Meaningful Learning is strengthened when conceptual explanation, collaborative reasoning, and practical experience are deliberately combined. This is important because meaningfulness should not be equated simply with making a lesson "relevant." In this study, relevance is achieved through a sequence in which students recall experience, interpret the

Fiqh concept, discuss a situation, observe or perform the procedure, and receive corrective feedback. Such integration provides a stronger learning experience than either theoretical explanation or practice alone. The specific contribution of the present study is therefore the identification of funeral prayer as a suitable context for demonstrating how Meaningful Learning can bridge the cognitive and practical dimensions of Fiqh education.

Joyful Learning Creating Active, Collaborative, and Engaging Fiqh Learning

Joyful Learning is implemented through methodological variation and active student participation. The teacher combines group discussion, question and answer activities, presentations, demonstrations, and direct practice rather than relying on a single instructional method. Learning media such as teaching modules, student worksheets, and presentation materials further support the activities. Students participate in group discussions, respond to questions, present their ideas, and work together during funeral prayer practice. The resulting classroom environment is more interactive than a teacher centered lecture because students have multiple opportunities to communicate and demonstrate what they understand. This finding is consistent with recent research describing Joyful Learning as a mechanism for increasing engagement through interactive, collaborative, and varied learning experiences (Fuadin et al., 2025; Hakim et al., 2025).

The practice activity appears to be particularly significant in generating enjoyment and engagement. Students are not merely asked to listen to an explanation of funeral prayer but participate directly in performing the ritual in groups. They assist one another, respond to teacher feedback, and correct mistakes without the atmosphere becoming excessively threatening. The positive classroom climate consequently supports both emotional engagement and learning participation. This finding corresponds with recent research showing that Joyful Learning in Islamic Religious Education can encourage active participation and improve students' learning experiences when learning incorporates role play, group discussion, interactive activities, and other forms of student involvement (Hakim et al., 2025; Fitriyah et al., 2024).

Nevertheless, the findings suggest that Joyful Learning should not be interpreted as entertainment detached from learning objectives. The enjoyable dimension in this study emerges because students are actively engaged in meaningful academic and religious tasks. Discussion, presentation, demonstration, and practice remain directed toward mastery of funeral prayer

competence. This distinction is important because recent Deep Learning research warns that implementation may become unbalanced when meaningful and joyful activities dominate while reflective or mindful learning receives insufficient attention (Kurnianingsih et al., 2026). The present study demonstrates the opposite possibility Joyful Learning can reinforce Mindful and Meaningful Learning when enjoyable activities remain connected to clear objectives, contextual understanding, and authentic practice.

Taken together, the three dimensions form an integrated pedagogical process rather than three independent techniques. Mindful Learning prepares students to recognize the purpose and relevance of learning Meaningful Learning enables them to connect Fiqh knowledge with prior experience and authentic religious situations and Joyful Learning creates the emotional and social conditions that encourage active participation in the process. This integrated pattern is consistent with recent Deep Learning literature that conceptualizes the three dimensions as mutually reinforcing rather than interchangeable (Andyanie et al., 2025; Kurnianingsih et al., 2026).

The distinctive contribution of this study lies in demonstrating this integration within a specific Fiqh topic and madrasah context. Funeral prayer requires a combination of religious knowledge, awareness of social religious responsibility, and practical competence consequently, the three Deep Learning dimensions address complementary learning needs. The findings suggest that Deep Learning in Fiqh should not be understood simply as a contemporary teaching trend but as a framework for integrating awareness, contextual meaning, positive engagement, and authentic religious practice. This position strengthens recent empirical evidence that Deep Learning in Islamic education becomes more pedagogically meaningful when classroom activities are connected to students' lived experiences and actual religious practices.

CONCLUSION

The implementation of Deep Learning in Fiqh learning on funeral prayer at MTs Muhammadiyah 2 Jenangan Ponorogo integrates Mindful Learning, Meaningful Learning, and Joyful Learning into a student centered learning process. Mindful Learning develops students' awareness through clear learning objectives, apperception, and triggering questions. Meaningful Learning connects Fiqh concepts with prior experience, real life situations, collaborative discussion, case analysis, and direct practice while Joyful Learning strengthens participation through varied methods, instructional media, collaboration,

presentation, and interactive practice. Theoretically, the findings reinforce the view that Deep Learning is most productive when awareness, contextual meaning, and positive engagement operate as complementary dimensions rather than isolated strategies. Practically, the study demonstrates that Fiqh teachers can transform funeral prayer instruction from predominantly conceptual learning into an experience that develops understanding and practical competence simultaneously. The study is limited by its focus on one madrasah and one Fiqh topic, so the findings should not be generalized without contextual consideration. Future research should compare Deep Learning implementation across several madrasahs and Fiqh topics and examine its longer term effects on students' retention and practical religious competence.

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