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DEEP LEARNING-ORIENTED ISLAMIC RELIGIOUS EDUCATION THROUGH RELIGIOUS EXTRACURRICULAR PRACTICES: A STUDY AT SMA AL-MUHAMMAD CEPU

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ABSTRAK

Pembelajaran mendalam dalam Pendidikan Agama Islam (PAI) menekankan pengembangan pemahaman konseptual, keterlibatan aktif, refleksi, dan penerapan nilai-nilai Islam dalam kehidupan nyata. Penelitian ini bertujuan menganalisis integrasi kegiatan ekstrakurikuler keagamaan dengan pembelajaran PAI, proses pengelolaan kurikulum yang mendukung integrasi tersebut, serta kontribusinya terhadap pengembangan pembelajaran PAI berorientasi pembelajaran mendalam di SMA Al-Muhammad Cepu. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan. Informan penelitian terdiri atas satu guru PAI, satu kepala sekolah, dan lima orang tua siswa. Guru PAI dan kepala sekolah memberikan informasi mengenai perencanaan, pelaksanaan, supervisi, dan evaluasi program, sedangkan orang tua memberikan perspektif pendukung mengenai pengalaman keagamaan siswa dan penerapan nilai-nilai Islam di lingkungan keluarga. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, analisis dokumen kurikulum, dan artefak pembelajaran. Analisis data dilakukan secara tematik melalui pengodean, kategorisasi, identifikasi tema, perbandingan antarsumber, dan triangulasi. Hasil penelitian menunjukkan bahwa kajian keislaman dan praktik ibadah memperkuat pemahaman konseptual dan keterampilan keagamaan, sedangkan kegiatan hadrah, dakwah, dan aktivitas sosial memberikan ruang bagi praktik, kolaborasi, komunikasi, refleksi, dan penerapan nilai Islam dalam kehidupan sehari-hari. Penelitian ini mengidentifikasi model manajemen kurikulum siklik yang mencakup perencanaan, pengorganisasian, pelaksanaan, supervisi, dan evaluasi. Hasil evaluasi menjadi dasar perbaikan program dan perencanaan berikutnya. Model ini menempatkan kegiatan ekstrakurikuler keagamaan sebagai pengalaman belajar yang terintegrasi dengan tujuan PAI untuk mendukung pembelajaran yang kontekstual, reflektif, dan berkelanjutan.

Keywords:

Islamic Religious Education; Deep Learning; Religious Extracurricular Activities.

ABSTRACTS

Deep learning in Islamic Religious Education (IRE) emphasizes conceptual understanding, active engagement, reflection, and the application of Islamic values in real-life contexts. This study aims to examine the integration of religious extracurricular activities into IRE, the curriculum management processes supporting this integration, and their contribution to deep-learning-oriented IRE at SMA Al-Muhammad Cepu. This study employed a qualitative approach with a field research design. The informants consisted of one IRE teacher, one school principal, and five parents. The IRE teacher and principal provided information on program planning, implementation, supervision, and evaluation, while the parents offered supplementary perspectives on students' religious experiences and the application of Islamic values in the family environment. Data were collected through semi-structured interviews, observations, curriculum document analysis, and student learning artifacts. The data were analyzed thematically through coding, categorization, theme identification, cross-source comparison, and triangulation. The findings indicate that Islamic studies and worship practices strengthen students' conceptual understanding and religious skills, while hadrah, da'wah, and social activities provide opportunities for practical engagement, collaboration, communication, reflection, and the application of Islamic values in everyday life. The study identifies a cyclical curriculum management model comprising planning, organizing, implementation, supervision, and evaluation. Evaluation results inform program improvement and subsequent planning. The model positions religious extracurricular activities as integrated learning experiences aligned with IRE objectives to support contextual, reflective, and sustainable deep learning.

A. INTRODUCTION

Islamic Religious Education (IRE) plays an important role in developing students' religious understanding, moral orientation, and capacity to translate Islamic values into everyday conduct. Its educational purpose extends beyond the transmission of religious knowledge. Students need to understand Islamic concepts, examine their relevance to concrete situations, reflect on their meanings, and apply them responsibly in personal and social contexts. This orientation has become increasingly important as contemporary educational approaches emphasize conceptual understanding, active engagement, reflection, contextual application, and meaningful learning experiences. Recent studies on deep learning in Islamic Religious Education have also highlighted the need to move beyond conventional knowledge transmission toward learning environments that encourage student agency, conceptual understanding, reflection, and character formation (Aribah et al., 2025; Mundofi, 2025).

However, the implementation of deep learning cannot be reduced to the use of innovative classroom teaching strategies. It requires a coherent learning environment in which students can connect knowledge, experience, reflection, and action across different educational settings. Curriculum management therefore plays a central role because it determines how learning objectives, activities, resources, instructional responsibilities, and assessment practices are organized. Recent studies on Islamic education curriculum development emphasize the importance of coordinating curriculum planning, implementation, assessment, evaluation, and continuous improvement (Masruroh et al., 2025; Sulastri et al., 2024; Sunita et al., 2025). Nevertheless, curriculum management for deep learning requires more than

administrative coordination. It also requires substantive connections between formal instructional objectives and the learning experiences available throughout the school environment.

Three concepts provide the theoretical foundation for examining this relationship: deep learning, experiential learning, and curriculum alignment. In this study, deep learning refers to an educational orientation that develops meaningful conceptual understanding, critical engagement, reflection, and the ability to apply knowledge in authentic situations. It concerns the quality and depth of students' engagement with knowledge rather than the technical or computational meaning of deep learning. Experiential learning, in contrast, refers to the learning process through which students develop understanding by engaging in activities, reflecting on their experiences, and connecting those experiences with concepts and subsequent actions. Experiential learning can provide opportunities for deep learning, but the two concepts are not interchangeable. Participation in an activity does not automatically produce meaningful understanding or reflection. Curriculum alignment refers to the deliberate relationship among learning objectives, learning activities, instructional support, and assessment. It provides the curricular and managerial conditions that connect learning experiences with intended educational outcomes. Thus, deep learning represents the intended quality of learning, experiential learning provides one possible process for achieving it, and curriculum alignment ensures that different learning experiences remain connected to educational objectives.

This conceptual distinction is important when examining religious extracurricular activities in Islamic Religious Education. Activities such as Islamic studies, worship practices, hadrah, da'wah, and social programs can provide students with opportunities to encounter Islamic values in practical and social contexts. Through these activities, students may practice religious knowledge, communicate ideas, collaborate with others, exercise responsibility, and reflect on the relevance of Islamic teachings to everyday life. Previous studies on Islamic education have discussed the contribution of curricular and extracurricular experiences to character development, religious practice, student participation, and the broader educational environment (Mappasanda et al., 2025; Rasidin et al., 2025). These studies provide a basis for recognizing the educational value of activities beyond classroom instruction. However, the existence of religious activities alone does not establish their contribution to deep learning. Their educational significance depends on the relationship between the activities, IRE learning objectives, student engagement, reflection, and the assessment of learning outcomes.

This relationship also challenges the assumption that extracurricular activities should be treated merely as complementary programs. Although extracurricular activities may operate outside formal classroom schedules, their educational functions can remain closely connected to the formal curriculum. When religious extracurricular activities reinforce IRE competencies, provide opportunities to apply classroom knowledge, encourage reflection, and generate evidence of student learning, they become part of a wider IRE learning ecosystem. This ecosystem encompasses classroom instruction, extracurricular experiences, teacher facilitation, student participation, and evaluation. Its integration does not require every extracurricular activity to become a formal classroom lesson. Rather, it requires the school to establish meaningful connections between curricular objectives and learning experiences across different

settings. Without such connections, extracurricular activities may remain separate programs whose relationship with formal IRE learning is incidental. With intentional integration, they can extend the contexts in which students understand, practice, and reflect on Islamic values.

The management of this integration requires systematic institutional arrangements. Religious extracurricular activities involve decisions about program objectives, planning, organization, implementation, teacher and facilitator responsibilities, student participation, resource allocation, supervision, and evaluation (Fathurrahman et al., 2024). These managerial functions determine whether extracurricular experiences support or remain disconnected from the formal curriculum. Research on Islamic education management and curriculum development has emphasized the importance of aligning managerial processes with educational objectives and learning practices (Mappasanda et al., 2025; Masruroh et al., 2025). Nevertheless, the relationship between extracurricular program management and the development of deep-learning-oriented IRE requires further examination (Susanto et al., 2026). In particular, curriculum management needs to explain how schools translate IRE objectives into extracurricular learning activities, monitor students' engagement and experiences, evaluate their educational contribution, and use evaluation results to improve subsequent programs.

Existing research has addressed several dimensions of this issue, but these dimensions have not been sufficiently connected. Studies on deep learning in Islamic Religious Education have primarily contributed to discussions of curriculum development, classroom innovation, student-centered pedagogy, reflective learning, and curriculum improvement (Aribah et al., 2025; Mundofi, 2025; Sulastri et al., 2024). Their contribution lies in explaining how IRE can move beyond knowledge transmission toward more meaningful and reflective learning. However, the relationship between deep learning and learning experiences outside formal classroom instruction remains insufficiently developed from a curriculum-management perspective. Meanwhile, studies on religious extracurricular activities have emphasized character formation, religious practice, student participation, and program management (Mappasanda et al., 2025; Rasidin et al., 2025). Although these studies demonstrate the educational relevance of extracurricular activities, their focus does not fully explain how such activities can be systematically aligned with IRE objectives and evaluated as components of a deep-learning-oriented curriculum. Research on curriculum management, in turn, highlights planning, implementation, supervision, and evaluation, but these managerial functions need to be examined in relation to the specific learning processes generated through religious extracurricular activities (Masruroh et al., 2025; Sunita et al., 2025).

The research gap, therefore, concerns the limited integration of these three dimensions: deep learning as an educational orientation, experiential learning as a process of engagement and reflection, and curriculum alignment as a managerial mechanism. Existing studies provide insights into each dimension, but further empirical analysis is needed to explain how religious extracurricular activities are connected to formal IRE objectives, how they generate meaningful learning experiences, and how school management organizes and evaluates this integration. This study addresses that gap by examining religious extracurricular activities not simply as additional educational programs but as potential components of an integrated IRE learning

ecosystem. Its analytical focus is on the relationships among curriculum objectives, extracurricular practices, student learning experiences, and curriculum management processes.

SMA Al-Muhammad Cepu provides an empirical setting for examining these relationships. The study investigates how religious extracurricular activities are organized in relation to IRE learning objectives and how their implementation provides opportunities for practical engagement, collaboration, communication, reflection, and contextual application of Islamic values. It also examines the managerial processes that support the integration of these activities into the broader IRE learning environment. The analysis does not assume that all extracurricular activities automatically produce deep learning. Instead, it considers the conditions under which these activities can contribute to meaningful learning, particularly through intentional curricular alignment, active student participation, appropriate facilitation, opportunities for reflection, and systematic evaluation.

Based on this perspective, this study aims to analyze the integration of religious extracurricular activities into deep-learning-oriented Islamic Religious Education at SMA Al-Muhammad Cepu. It addresses three research questions: (1) How are religious extracurricular activities aligned with the learning objectives of Islamic Religious Education? (2) How do these activities provide opportunities for experiential, reflective, and contextual learning? and (3) How do curriculum management processes support the planning, implementation, supervision, and evaluation of these integrated learning experiences? By addressing these questions, the study contributes to the discussion of Islamic education curriculum management by connecting deep learning, experiential learning, and curriculum alignment within an empirical school context. It proposes an integrated analytical framework in which religious extracurricular activities function as planned learning experiences that extend classroom instruction, support the application of Islamic values, and contribute to continuous improvement in IRE curriculum management.

B. METHOD

This study employed a qualitative field research design to examine the integration of religious extracurricular activities into deep-learning-oriented Islamic Religious Education (IRE) at SMA Al-Muhammad Cepu. A qualitative approach was selected because the study aimed to understand educational practices, curriculum implementation, informant perspectives, and managerial processes within their institutional context (Hidayati & Najikh, 2025). Rather than measuring the statistical effectiveness of extracurricular programs, the study focused on examining how these activities were connected to IRE learning objectives and how curriculum management supported their implementation.

The study involved seven informants consisting of one IRE teacher, one school principal, and five parents. The informants were selected purposively according to their relevance to the research focus. The IRE teacher was included because of their involvement in IRE learning and knowledge of the relationship between classroom instruction and religious extracurricular activities. The principal was selected because of their institutional role in school management and curriculum implementation. The five parents were included to provide additional perspectives on their children's religious experiences and development.The informants contributed different types of

information. The IRE teacher provided accounts of IRE learning objectives and their relationship with religious extracurricular activities. The principal provided information about curriculum management and the organization of extracurricular programs. The parents contributed perspectives on their children's religious experiences and development in everyday life. Information from these interviews was considered alongside observational and documentary data.

Students were not directly included as interview informants because the research focused on curriculum management and the perspectives of adults involved in or connected with the implementation of religious extracurricular activities. Student participation and learning experiences were examined through observations of extracurricular activities and available student learning artifacts. Accordingly, the study does not present students' experiences as direct interview accounts. Instead, it interprets their participation through observed activities and supporting documentary evidence. Data were collected through semi-structured interviews, non-participant observation, documentary analysis, and examination of student learning artifacts. These techniques were used to obtain information about curriculum objectives, extracurricular implementation, participant perspectives, and learning activities.

The researcher conducted observations as a non-participant observer. This role involved observing educational activities without directly participating in their implementation. The observations focused on religious extracurricular practices, student participation, facilitator involvement, interactions during activities, practical engagement, and the relationship between extracurricular activities and IRE learning objectives. The researcher documented relevant observations to support the analysis of educational practices in their natural setting.

The available research records do not establish the exact observation period or the total number of observation sessions. Therefore, this study does not specify observation dates or frequencies that cannot be verified. The interpretation of observational data is limited to the activities and processes documented in the field records. Semi-structured interviews were conducted with the IRE teacher, principal, and five parents. The interviews explored the implementation and management of religious extracurricular activities and their relationship with IRE learning. Questions for the IRE teacher concerned the relationship between classroom learning objectives and extracurricular activities. Questions for the principal focused on curriculum management and program implementation. Interviews with parents explored their observations of their children's religious experiences and development. Follow-up questions were used to clarify information relevant to the research objectives.

Documentary analysis was conducted on curriculum-related documents, materials concerning religious extracurricular programs, and available student learning artifacts (Adinugraha et al., 2026). These materials were examined to understand the relationship between intended IRE objectives, extracurricular activities, and documented learning experiences. The analysis focused on evidence relevant to conceptual understanding, practical religious engagement, reflection, contextual application, and Islamic value development. The study only considered materials available in the research dataset and did not assume the existence of documents that were not obtained or examined.

The data were analyzed thematically through an iterative process involving data familiarization, initial coding, category development, theme construction, and

interpretive synthesis. First, the researcher reviewed interview accounts, observation records, curriculum-related documents, extracurricular materials, and student learning artifacts to identify information relevant to the research questions.Second, initial codes were assigned to relevant data segments. The codes represented information concerning curriculum objectives, program planning, extracurricular implementation, student participation, practical religious activities, reflection, contextual application, supervision, and evaluation. Third, related codes were compared and grouped into broader categories based on their similarities and conceptual relationships. For example, information about curriculum objectives and program preparation was considered in relation to planning, while information about student participation and practical activities was examined in relation to learning implementation.Fourth, the categories were compared across the available data sources to identify recurring patterns and differences. This process enabled the researcher to examine the relationship between informants' accounts, observed activities, and documented learning experiences. Finally, the categories were interpreted and developed into broader themes that addressed the research questions.

The analysis was guided by five dimensions of deep learning: conceptual understanding, critical inquiry, reflective learning, contextual application, and Islamic value formation. These dimensions were examined in relation to five curriculum-management functions: planning, organizing, implementation, supervision, and evaluation. The deep-learning dimensions provided an analytical perspective for examining the educational quality of extracurricular experiences, while the management functions helped explain how these experiences were organized and evaluated. The themes were developed through comparison and interpretation of the empirical data rather than being treated as predetermined findings. This analytical procedure was informed by thematic analysis principles, particularly the iterative relationship between coding, categorization, and theme development (Braun & Clarke, 2023).

The credibility of the findings was supported through source and technique triangulation. Information from the IRE teacher, principal, and parents was compared with observational records, curriculum-related documents, extracurricular program materials, and student learning artifacts. This comparison helped the researcher examine similarities and differences between reported practices, observed activities, and available documentary evidence. The use of multiple sources also supported a more comprehensive interpretation of curriculum implementation.

Before conducting the research, the researcher obtained permission from the school. Adult informants were informed about the purpose of the study and agreed to participate before data collection. The researcher considered the confidentiality of the information provided by informants when analyzing and reporting the findings. Student-related information was used to examine educational activities and learning processes rather than to identify individual students. The ethical procedures described in this study are limited to the school permission and informant consent confirmed during the research. As a qualitative study conducted at a single school, the findings are context-specific and are not intended for statistical generalization. The study instead provides an empirical understanding of how religious extracurricular activities are connected with IRE learning objectives and supported through curriculum

management. Its findings identify educational and managerial conditions that may contribute to meaningful, reflective, and contextually relevant IRE learning.

C. RESULT AND DISCUSSION

Curriculum Alignment and Deep Learning Implementation in IRE at SMA Al-Muhammad

The findings indicate that curriculum alignment is an important condition for connecting religious extracurricular practices with Islamic Religious Education (IRE) at SMA Al-Muhammad. Classroom-based IRE provides students with conceptual and normative foundations concerning Islamic teachings, moral responsibilities, and religious practices. These foundations can be extended through extracurricular activities that provide opportunities for students to engage with Islamic values in practical and social contexts. The educational contribution of extracurricular activities, however, depends on the extent to which their objectives and learning experiences correspond with the intended outcomes of formal IRE instruction. This relationship is consistent with recent studies emphasizing coherence between curriculum development, instructional implementation, teacher facilitation, and students' religious and moral development (Jumaah et al., 2024; Mila & Zuhdi, 2025).

The research findings further indicate that the integration of classroom learning and extracurricular practices can be examined through the relationship between religious knowledge and its practical application. IRE learning introduces students to concepts and values that require contextual understanding rather than mere memorization(Rahmadani & Sanusi, 2026). For example, the concepts of fastabiqul khairat and Islamic work ethics provide a basis for discussing responsibility, discipline, integrity, cooperation, and constructive participation in everyday life. These concepts become more meaningful when students have opportunities to relate them to their experiences and social interactions. This approach supports the contextualization of Islamic Religious Education by connecting religious knowledge with students' lived experiences and character development (Jumaah et al., 2024).

Within this curricular relationship, Hadrah and Da'wah provide different but complementary learning experiences. Hadrah offers a practical and collective learning environment through Islamic artistic expression, the recitation of shalawat, group coordination, and the distribution of responsibilities. Its educational relevance lies not only in the development of artistic skills but also in the opportunities it provides for students to practice discipline, cooperation, commitment, and responsibility. These experiences can be connected with IRE learning objectives concerning Islamic ethics and the development of social responsibility. Nevertheless, such connections require intentional guidance. Participation in Hadrah alone does not establish that students have developed a deeper understanding or internalized the values associated with the activity.

Da'wah, in contrast, provides opportunities for students to develop religious understanding and communicate Islamic messages. Activities such as preparing religious materials, selecting themes, and delivering short religious talks can connect students' knowledge of Islamic teachings with oral communication and contextual interpretation. Through these activities, students may learn to organize religious information, formulate messages, and consider how Islamic teachings relate to the situations of their audiences. This process creates opportunities for conceptual

understanding, communication, and responsible religious expression. Its contribution to deep learning depends on whether students understand the substance of the messages they deliver and can explain their relevance to everyday life.

The distinction between these two activities clarifies how extracurricular practices can complement formal IRE instruction. Hadrah emphasizes collective practice and the development of responsibility through shared activities, whereas Da'wah emphasizes the interpretation and communication of religious knowledge. Both activities can support the application of Islamic values, although they do so through different learning processes. Their integration should therefore be based on the educational competencies they can support, rather than on the assumption that all religious extracurricular activities produce identical learning outcomes. Research on Islamic education also highlights the potential of contextual learning and structured extracurricular activities to support students' religious and character development (Aribah et al., 2025; Mundofi, 2025; Sururi et al., 2025).

From a curriculum-management perspective, this integration requires coherence among learning objectives, activity design, implementation, and evaluation. The objectives of Hadrah and Da'wah need to be connected with relevant IRE competencies and values. Teachers and extracurricular facilitators consequently have complementary responsibilities. IRE teachers provide the conceptual and normative connections between classroom learning and extracurricular experiences, while activity facilitators guide students through the practical activities. School leadership supports this relationship by establishing institutional direction and coordinating the implementation of educational programs. Such coordination is important because extracurricular activities may otherwise operate as independent programs without a clearly defined relationship with formal IRE learning. Recent studies of Islamic education management similarly emphasize the importance of aligning program planning, implementation, supervision, and evaluation with broader educational objectives (Mappasanda et al., 2025).

The findings also suggest that curriculum alignment operates at two related levels. The first is horizontal alignment, which connects classroom-based IRE learning with extracurricular experiences. At this level, religious concepts and values introduced in formal instruction gain practical contexts through activities such as Hadrah and Da'wah. The second is vertical alignment, which connects learning objectives with activity implementation, student experiences, reflection, and evaluation. This second level ensures that extracurricular participation is not assessed solely through attendance or program completion but also considered in relation to its intended educational contribution. These two forms of alignment provide a basis for organizing extracurricular practices as complementary components of the wider IRE learning environment.

The relationship between curriculum alignment and deep learning also requires a distinction between participation and meaningful learning. Students may participate actively in Hadrah or Da'wah without necessarily developing conceptual understanding or reflective awareness. Deep learning requires more than involvement in an activity. Students need opportunities to understand its educational purpose, connect their experiences with relevant Islamic concepts, examine the values involved, and consider how those values can be applied in other situations. Accordingly, teachers and facilitators should encourage students to explain the meaning of their activities, discuss

the values they encounter, receive feedback, and reflect on their experiences. This understanding is consistent with recent scholarship that conceptualizes deep learning in Islamic education through meaningful understanding, active engagement, reflection, and contextual application (Adibah et al., 2026).

The evaluation of these activities should therefore consider several dimensions of learning evidence. For Hadrah, relevant dimensions may include students' participation in collective practice, cooperation, responsibility, and understanding of the religious meaning of shalawat. For Da'wah, evaluation may consider students' understanding of the selected religious themes, their ability to organize and communicate Islamic messages, and their capacity to explain the relevance of those messages to everyday situations. These dimensions represent proposed assessment criteria that need to be matched with the school's actual assessment practices and available student learning evidence. Attendance and participation records remain useful, but they cannot independently demonstrate deep learning. A more comprehensive evaluation needs to consider students' understanding, performance, reflection, and contextual application. This approach is compatible with research emphasizing continuous evaluation and the alignment of curriculum objectives with learning outcomes in Islamic education (Masruroh et al., 2025; Sulastri et al., 2024; Sunita et al., 2025).

Taken together, the findings position curriculum alignment as the structural basis for deep-learning-oriented IRE at SMA Al-Muhammad. Formal classroom instruction provides the conceptual foundations, while Hadrah and Da'wah offer complementary experiential contexts for practicing and communicating Islamic values. The relationship becomes educationally meaningful when school leadership, IRE teachers, and extracurricular facilitators coordinate the objectives, implementation, and evaluation of these activities. The central implication is that religious extracurricular practices should not be understood merely as additional school programs. They can function as complementary learning environments when their activities are intentionally connected to IRE objectives and accompanied by opportunities for understanding, application, and reflection. This perspective contributes to the development of an integrated IRE learning environment in which deep learning emerges from the coherence between religious knowledge, practical experience, and the meaningful application of Islamic values.

Extracurricular Practices as Experiential Deep Learning

Religious extracurricular activities can provide an experiential extension of Islamic Religious Education (IRE) by creating opportunities for students to connect religious knowledge with practical engagement, reflection, and contextual application. Their educational significance does not lie merely in their existence as school programs but in the quality of learning experiences they provide. Through activities beyond the classroom, students may participate in collective practices, communicate religious messages, assume responsibilities, and interact with others in situations that require the application of Islamic values. These experiences can complement formal IRE instruction by connecting conceptual understanding with practical and social contexts. This perspective is consistent with recent studies that associate deep learning in Islamic education with meaningful understanding, contextualization, reflection, and the application of religious knowledge (Aribah et al., 2025; Prihantoro, 2025).

The experiential dimension of extracurricular learning is particularly relevant to IRE because its educational objectives extend beyond the acquisition of religious information. Students are expected to understand Islamic teachings and develop the capacity to relate them to attitudes and actions. Extracurricular activities can support this process by providing situations in which students encounter practical responsibilities and social interactions. In this context, learning involves a relationship between knowing and doing. Religious concepts introduced in classroom instruction acquire practical significance when students have opportunities to examine their relevance through activities and experiences. Recent studies on deep learning in Islamic education similarly emphasize the importance of connecting conceptual understanding with students' experiences and the development of religious character (Panuntun, 2025).

At SMA Al-Muhammad, the discussion of experiential learning can be understood through the complementary educational functions of Hadrah and Da'wah. Hadrah provides a collective activity through which students can engage in Islamic artistic expression and the recitation of shalawat. Its potential educational contribution extends beyond performance skills. The activity can provide opportunities to develop cooperation, discipline, commitment, and responsibility through participation in a shared practice. Students involved in collective activities need to coordinate their roles and maintain cooperation to achieve common objectives. These experiences offer a practical context for discussing the relationship between Islamic values and responsible participation in a group. However, the development of these competencies should be understood as a learning opportunity rather than as automatic evidence of students' internalization of Islamic values.

Da'wah offers a different experiential pathway. Whereas Hadrah emphasizes collective practice, Da'wah involves the interpretation and communication of religious messages. Preparing and delivering religious material may require students to understand a particular Islamic theme, organize relevant information, formulate a message, and communicate it to an audience. This process can encourage students to move beyond memorizing religious statements toward explaining their meaning and considering their relevance to everyday situations. Da'wah therefore provides a potential context for developing religious understanding, communication skills, confidence, and responsibility in conveying Islamic messages. Its contribution to deep learning depends on the extent to which students understand the content they communicate and can relate it to relevant social and personal contexts.

These two activities illustrate that experiential deep learning does not follow a single form. Hadrah provides opportunities for learning through collective practice and shared responsibility, while Da'wah provides opportunities for learning through interpretation and communication. Both can connect religious knowledge with experience, although their learning processes and potential outcomes differ. This distinction is important for designing extracurricular activities because each program requires learning objectives and facilitation strategies appropriate to its characteristics. Research on Islamic education and extracurricular management also recognizes the potential of organized religious activities to support student participation, leadership, social interaction, and character development(Mappasanda et al., 2025).

Student participation constitutes an important element in this experiential process. Participation allows students to take an active role in learning rather than

remain recipients of information. In Hadrah, participation can involve engagement in collective practice and the fulfillment of assigned responsibilities. In Da'wah, it can involve preparing religious material, organizing ideas, and communicating messages. Such involvement creates opportunities for students to develop understanding through activity and interaction. Nevertheless, participation should not be equated with deep learning. Students may complete an activity without fully understanding its religious meaning or reflecting on the values involved. Therefore, the educational quality of participation depends on whether students receive opportunities to understand the purpose of an activity, make meaningful contributions, and interpret their experiences.

Reflection is essential in transforming participation into meaningful learning. Students need opportunities to consider what they have experienced, identify the Islamic values involved, and examine the relevance of those values to their everyday lives. In Hadrah, reflection may address the meaning of shalawat, cooperation, discipline, and responsibility in collective religious practice. In Da'wah, reflection may concern the accuracy of religious messages, the ethical responsibility of communicating Islamic teachings, and the relevance of the material to the audience. These examples indicate possible areas for reflective learning. They should not, however, be treated as evidence that structured reflection has already taken place unless supported by interview records, observation notes, or student learning documents.

The role of teachers and extracurricular facilitators is therefore important in supporting reflection. Their responsibilities extend beyond organizing activities and ensuring student participation. They can help students connect their experiences with relevant Islamic concepts, ask questions about the meaning of their activities, provide feedback, and encourage them to consider how the values they encounter can be applied in other contexts. Reflection can take different forms, including guided discussions, post-activity conversations, reflective writing, and feedback sessions. These strategies can help students interpret their experiences rather than merely recall the activities in which they participated. This understanding is consistent with scholarship that identifies reflection and contextual understanding as important dimensions of deep learning in Islamic Religious Education (Gustina & Iswantir, 2025).

Another important dimension is the contextual application of Islamic values. Religious extracurricular activities can provide situations in which values such as responsibility, discipline, cooperation, integrity, communication, and social concern become relevant to students' actions. In Hadrah, these values may be associated with fulfilling responsibilities and cooperating during collective practice. In Da'wah, they may be reflected in the responsibility to understand and communicate religious messages appropriately. These contexts allow students to consider how Islamic principles relate to practical decisions and interactions. However, observable participation or performance does not by itself prove the permanent internalization of religious values. Such evidence should be interpreted as an indication of students' engagement with learning processes and opportunities to express developing dispositions.

The experiential potential of extracurricular activities consequently requires appropriate facilitation and evaluation. Evaluation should not focus exclusively on attendance, participation, or the completion of a program. It should also consider the learning processes and outcomes relevant to each activity. For Hadrah, possible assessment dimensions include participation in collective practice, cooperation,

responsibility, and students' understanding of the religious meaning of the activity. For Da'wah, relevant dimensions may include understanding of religious themes, the ability to organize and communicate messages, and the capacity to explain their relevance to everyday situations. These dimensions are proposed analytical criteria. Their use as evidence of actual student achievement must be supported by the assessment instruments, observations, or student artifacts available in the research data.

From a curriculum-management perspective, the relationship between experience and learning requires coordination among IRE teachers, extracurricular facilitators, school management, and students. Planning establishes the educational purpose of each activity. Implementation provides the setting for student participation and practical engagement. Facilitation connects experience with religious concepts and encourages reflection. Supervision helps maintain consistency between program implementation and its intended objectives, while evaluation provides information for subsequent improvement. This process shows that experiential learning is not independent of institutional management. Its educational contribution depends on how the school organizes, facilitates, and evaluates extracurricular practices. This interpretation corresponds with studies emphasizing systematic management and the coordination of educational programs to support broader institutional objectives (Keshvari et al., 2026).

Based on this analysis, the relationship between extracurricular practices and experiential deep learning can be formulated through five interconnected dimensions: conceptual understanding, active participation, practical experience, reflection, and contextual application. Conceptual understanding provides the foundation for students to interpret religious activities. Active participation places students in meaningful roles. Practical experience allows them to engage with Islamic values through concrete activities. Reflection helps them interpret their experiences and identify their educational significance. Contextual application connects the learning process with situations beyond the immediate activity. Evaluation and feedback support the assessment and improvement of this process.

This sequence should not be understood as a rigid or automatically occurring process. Students may move repeatedly between understanding, participation, practice, and reflection. An activity may provide practical experience without sufficient reflection, while another may encourage understanding but offer limited opportunities for application. The analytical value of this framework lies in identifying the connections that teachers and facilitators need to support if extracurricular activities are to contribute meaningfully to deep learning. It also clarifies that religious content alone does not determine the depth of learning. The quality of learning depends on the relationship among the activity's purpose, student engagement, facilitation, reflection, and contextual relevance.

The contribution of this analysis lies in explaining extracurricular activities as experiential learning environments that complement formal IRE instruction. Hadrah and Da'wah do not replace classroom learning. Instead, they provide different contexts in which students can engage with religious knowledge through collective practice and communication. Classroom instruction supplies conceptual and normative foundations, while extracurricular experiences provide opportunities to explore how Islamic values may be practiced and communicated. When these experiences receive appropriate facilitation and evaluation, they can strengthen the continuity between

religious knowledge and its application in students' lives. Thus, experiential deep learning in IRE requires more than participation in religious programs. It requires meaningful connections between understanding, practice, reflection, and contextual application.

Supervision, Evaluation, and Reconstruction of the Integrated IRE Curriculum

Supervision and evaluation play complementary roles in ensuring that religious extracurricular activities contribute meaningfully to Islamic Religious Education (IRE). Their function extends beyond monitoring whether activities take place according to schedule or whether students participate in them. From a deep-learning perspective, supervision and evaluation need to examine the relationship between intended learning objectives, the quality of students' experiences, and the learning evidence generated through extracurricular practices. This approach positions supervision and evaluation as mechanisms for maintaining curricular coherence and improving the educational quality of religious extracurricular activities. Recent studies of Islamic education management similarly emphasize the importance of connecting program planning, implementation, monitoring, and evaluation with broader educational objectives (Mila & Zuhdi, 2025).

Supervision should begin with clearly defined objectives for each religious extracurricular activity. These objectives need to correspond with relevant IRE learning outcomes rather than focus exclusively on administrative targets, such as activity completion or student attendance. For example, the educational objectives of Hadrah may include developing cooperation, discipline, responsibility, and an understanding of the religious meaning of shalawat. Da'wah activities may emphasize students' understanding of Islamic teachings, their ability to communicate religious messages, and their capacity to relate those messages to everyday situations. These examples illustrate how activity objectives can be connected with IRE competencies. They should not, however, be interpreted as evidence that the school has formally adopted all these indicators unless its program documents or assessment records confirm their implementation. This objective-oriented approach is consistent with studies of IRE curriculum development that highlight the relationship between curriculum planning, implementation, learning experiences, and continuous evaluation (Sulastri et al., 2024; Sunita et al., 2025).

Supervision can operate at two interconnected levels: programmatic and pedagogical. Programmatic supervision examines the institutional conditions supporting extracurricular activities, including program objectives, schedules, resource allocation, facilitator responsibilities, and student participation. Pedagogical supervision focuses on the quality of learning experiences, including students' involvement, interaction, practical engagement, guidance from facilitators, and opportunities for reflection. This distinction is important because an activity may meet its administrative targets without necessarily providing meaningful learning experiences. A Hadrah program, for instance, may be completed according to schedule, but its contribution to deep learning also depends on whether students understand the purpose of the activity, participate in collective practice, and recognize the values associated with cooperation and responsibility. Similarly, Da'wah activities require more than the delivery of religious messages. Students need opportunities to

understand the selected themes and communicate their relevance appropriately. Supervision therefore needs to consider both implementation consistency and the educational quality of activities.

Evaluation complements supervision by examining the learning evidence generated through students' participation in religious extracurricular activities. Attendance records and activity completion reports remain useful for administrative purposes, but they provide limited information about students' conceptual understanding, reflection, and contextual application. A deep-learning orientation requires a broader range of evidence, including practical performance, communication, collaboration, responses to problems, reflective accounts, and students' ability to relate Islamic principles to concrete situations. These forms of evidence can help teachers and facilitators understand how students engage with religious knowledge through extracurricular experiences. Research on curriculum management and character-oriented education also highlights the importance of connecting educational objectives with observable learning processes and outcomes (Ihsanudin et al., 2026).

The evaluation of Hadrah and Da'wah should consequently reflect the distinct educational characteristics of each activity. In Hadrah, relevant assessment dimensions may include participation in collective practice, cooperation, discipline, responsibility, and students' understanding of the religious content of shalawat. In Da'wah, assessment may examine students' understanding of selected religious themes, the accuracy and organization of their messages, communication skills, and their ability to explain the relevance of Islamic teachings to particular audiences. These dimensions provide possible indicators for evaluating learning processes and performance. Their application, however, requires appropriate assessment instruments and evidence from actual school practices. The purpose is not to assign numerical scores to students' religious character but to identify meaningful indications of their learning development.

Evaluation also needs to distinguish between observable performance and the internalization of Islamic values. Students' participation in collective activities may indicate cooperation, while their involvement in Da'wah may demonstrate communication skills and an ability to present religious knowledge. Nevertheless, a single performance cannot establish that a value has been permanently internalized. Religious and moral development involves processes that extend beyond a particular activity or assessment occasion. Therefore, students' behavior, reflections, and interactions should be interpreted as contextual evidence of learning rather than definitive proof of stable character formation. This distinction strengthens the methodological basis for evaluating deep learning because it avoids making claims about students' internal dispositions that exceed the available evidence. Studies of Islamic education and character development similarly emphasize the relationship between learning experiences, religious values, and students' developing dispositions(Ihsanudin et al., 2026).

From this perspective, supervision and evaluation need to generate feedback for subsequent curriculum planning. When evaluation identifies limited student participation, the school may reconsider activity organization, group arrangements, facilitation, or scheduling. When students demonstrate practical competence but have difficulty explaining the religious meaning of an activity, facilitators may introduce

guided discussions or reflective sessions. When students can communicate religious messages but struggle to connect them with everyday situations, Da'wah activities may incorporate contextual topics and problem-based preparation. These examples represent possible improvement strategies derived from the proposed analytical framework. They should be distinguished from documented interventions unless the research data confirm that the school has implemented them. Such a feedback-oriented approach corresponds with studies that conceptualize Islamic education curriculum management as a continuous process involving planning, implementation, supervision, evaluation, and improvement (Siti Masruroh, 2023; Sunita et al., 2025) .

The relationship between supervision and evaluation can be explained through their different but complementary functions. Supervision examines whether activities are implemented in accordance with their intended objectives and whether the necessary conditions for meaningful learning are available. Evaluation examines what learning evidence emerges from those activities and how that evidence relates to the intended outcomes. Supervision therefore focuses on the quality and consistency of implementation, whereas evaluation focuses on the learning processes and evidence generated through implementation. Both functions inform decisions about subsequent program planning. Maintaining this distinction helps prevent supervision from being reduced to administrative monitoring and evaluation from being limited to attendance or activity reports.

The findings and conceptual analysis can be synthesized through two interconnected cycles. The first is the pedagogical learning cycle, which explains how extracurricular experiences may support deep learning:

Curriculum Objectives → Experiential Practice → Reflection → Contextual Application → Learning Evidence

The second is the curriculum-management cycle, which explains how the school organizes and improves those learning experiences:

Planning → Organizing → Implementation → Supervision → Evaluation → Curriculum Improvement

These cycles perform different functions but remain institutionally connected. The pedagogical cycle concerns the relationship between religious knowledge, student experience, reflection, and application. The managerial cycle provides the organizational conditions for planning, facilitating, monitoring, and evaluating those experiences. Learning evidence generated through the pedagogical cycle becomes an input for supervision and evaluation, while the results of managerial evaluation inform subsequent curriculum planning. This connection offers a more systematic explanation of how deep learning and curriculum management interact in the context of religious extracurricular activities. It also extends discussions of deep-learning-oriented Islamic education that emphasize coherence between curriculum design, learning implementation, and continuous improvement (Aribah et al., 2025; Siti Masruroh, 2023; Sulastri et al., 2024).

The relationship between the two cycles can be represented as follows:

IRE Curriculum Objectives → Program Planning and Organization → Hadrah and Da'wah Experiences → Student Participation and Reflection → Contextual Application → Supervision and Learning Evaluation → Feedback → Curriculum Improvement

This integrated sequence does not imply that extracurricular activities replace classroom-based IRE instruction. Classroom learning continues to provide the

conceptual, theological, and normative foundations of Islamic education. Extracurricular activities complement these foundations by creating opportunities for practical engagement, collaboration, communication, and reflection. Supervision and evaluation reconnect the resulting experiences with the intended IRE learning outcomes. The distinction between intracurricular and extracurricular activities therefore remains institutionally relevant, while their educational functions can be coordinated within a broader learning environment.

The proposed integration also requires recognition that religious content alone does not guarantee deep learning. An activity may contain Islamic material but provide limited educational value when students only follow instructions without understanding its purpose or reflecting on their experiences. Conversely, an activity can support meaningful learning when students understand its objectives, participate actively, receive appropriate guidance, and connect their experiences with Islamic principles. The contribution of extracurricular activities consequently depends on the quality of curricular alignment, facilitation, reflection, contextual application, and evaluation. This interpretation is consistent with recent scholarship on deep learning in Islamic Religious Education, which emphasizes meaningful understanding and the connection between religious knowledge and students' experiences (Aribah et al., 2025; Mundofi, 2025).

The theoretical contribution of this analysis lies in connecting the pedagogical and managerial dimensions of deep-learning-oriented IRE. The pedagogical dimension explains how students may transform religious knowledge into practical experience, reflection, and contextual understanding. The managerial dimension explains how schools can organize, supervise, evaluate, and improve the learning environments that support these processes. Religious extracurricular activities occupy the connecting position between these dimensions because they provide experiential contexts while requiring institutional coordination. Thus, their educational significance does not rest solely on their status as religious programs. It depends on whether the school connects their objectives, implementation, student experiences, and evaluation with the broader aims of IRE.

Accordingly, supervision and evaluation should be understood as mechanisms for sustaining the integration of religious extracurricular practices into the IRE learning environment. Their purpose is not merely to ensure that programs continue, but to examine whether their educational objectives remain relevant, whether students receive meaningful learning opportunities, and whether available evidence can inform subsequent improvements. This approach positions curriculum development as an ongoing institutional process. It also clarifies the contribution of religious extracurricular practices to deep-learning-oriented IRE: they provide complementary experiential environments whose educational value depends on the coherence between pedagogical processes and curriculum management.

CONCLUSION

This study examined how religious extracurricular practices can support deep learning-oriented Islamic Religious Education (IRE) through curriculum alignment and school-level management at SMA Al-Muhammad Cepu. The findings lead to three main conclusions. First, the study identifies curriculum alignment as an important condition for connecting religious extracurricular practices with formal IRE learning.

In the context of SMA Al-Muhammad Cepu, religious extracurricular activities, including Hadrah and Da'wah, provide complementary learning environments that can extend classroom-based religious knowledge into practical and communicative experiences. Their educational relevance depends on the extent to which their purposes correspond with IRE learning objectives. Second, the findings indicate that religious extracurricular practices offer opportunities for experiential learning through participation, cooperation, religious communication, and the practical engagement with Islamic values. Hadrah provides a context for collective participation and responsibility, while Da'wah creates opportunities to interpret and communicate religious knowledge. These activities can support the dimensions of understanding, application, and reflection that characterize deep learning. However, participation alone does not establish the achievement of deep learning or the internalization of Islamic values. Such outcomes require appropriate facilitation, meaningful student engagement, and evidence-based evaluation.

Third, the study highlights the importance of curriculum management in sustaining the relationship between formal IRE instruction and extracurricular learning. Planning, organizing, implementation, supervision, and evaluation need to function as interconnected processes. Evaluation should inform subsequent program planning by considering not only student attendance and activity completion but also relevant evidence of understanding, participation, practical performance, and reflection.

The conceptual contribution of this study lies in explaining religious extracurricular practices as complementary experiential components of a deep-learning-oriented IRE environment. It connects curriculum alignment with experiential learning and curriculum management through the following analytical framework: IRE Curriculum Objectives → Extracurricular Learning Experiences → Student Participation and Practice → Reflection and Contextual Application → Learning Evidence → Evaluation and Feedback → Curriculum Improvement. This framework emphasizes that deep learning requires coherence between curricular objectives, learning experiences, institutional support, and evaluation. It offers a curriculum-management perspective for understanding how learning beyond the classroom can complement formal IRE instruction.

At the school level, the findings suggest several practical implications. Schools should map each religious extracurricular activity against relevant IRE learning objectives and specify its intended learning outcomes. School leaders should establish coordination between IRE teachers and extracurricular facilitators, including clear responsibilities, appropriate schedules, and adequate learning resources. Teachers and facilitators should provide opportunities for students to discuss the religious meaning of their activities and reflect on their practical experiences. Schools should also develop evaluation procedures that document learning processes and outcomes, then use the evidence to improve subsequent program planning. At the curriculum-policy level, school curriculum guidelines should recognize relevant religious extracurricular activities as complementary learning environments and provide mechanisms for coordination, monitoring, and evaluation without conflating extracurricular participation with formal classroom assessment.

This study has limitations. Its empirical scope is restricted to one school, SMA Al-Muhammad Cepu, and the perspectives of the participants involved in the research.

Therefore, the findings do not establish that the proposed framework will operate in the same way across different educational settings. The study also does not provide a basis for making causal claims about the effectiveness of extracurricular activities in producing deep learning. Future research should compare different types of schools and religious extracurricular practices, involve students directly, and employ longitudinal designs to examine how sustained participation, teacher facilitation, and reflective assessment relate to students' religious understanding and application of Islamic values. Such research would help test and refine the proposed framework across diverse school contexts.

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