

The Lubb and the Learning: A Hermeneutic Correlation of the Qur'anic Ulul Albab Concept and Pedagogical Deep Learning for Holistic Intelligence

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Abstract. This study addresses the persistent gap between traditional Islamic education, often critiqued for rote memorization, and the modern pedagogical imperative for holistic student intelligence. The purpose of this hermeneutic inquiry is to establish a correlational framework between the Qur'anic concept of Ulul Albab (QS. Ali-Imran: 190-191) and the contemporary pedagogical model of Deep Learning. Utilizing a qualitative library research method grounded in Fazlur Rahman's double movement hermeneutics, the study analyzes foundational texts in Islamic exegesis and modern educational theory. The results reveal a profound correlation: the Ulul Albab's core characteristics of Dhikr (remembrance) align with Mindful Learning; Fikr (contemplation) correlates with Meaningful Learning; and Amal Salih (purposeful action) mirrors Joyful Learning. This synthesis provides an indigenous, Tawhidic-based pedagogical model that integrates spiritual, cognitive, and affective domains, offering a transformative framework for developing holistic intelligence (Insan Kamil) within Islamic educational institutions.

Keywords: Ulul Albab, Deep Learning, Islamic Pedagogy

1 Introduction

The contemporary global education landscape is defined by a paradox. On one hand, access to information is unprecedented; on the other, there is a widely recognized crisis of superficial learning. International assessments, such as the Programme for International Student Assessment (PISA), consistently reveal that students in many nations, including Indonesia, struggle to move beyond the mere reproduction of facts. The 2022 PISA results, for instance, indicated a significant decline in literacy, numeracy, and science scores, underscoring a systemic failure to cultivate higher-order thinking skills (OECD, 2023). This deficit has catalyzed a global pedagogical shift, moving away from surface learning—characterized by rote memorization—towards Deep Learning, a framework emphasizing critical thinking, collaboration, and the meaningful application of knowledge [1].

This call for pedagogical transformation resonates profoundly within the context of Islamic education. For decades, scholars have critiqued a dominant trend in Muslim-majority contexts where religious education (*Pendidikan Agama Islam* - PAI) has been

reduced to the declarative memorization of *fiqh* (jurisprudence) and *'aqidah* (creed), often disconnected from the 21st-century skills students need [2]. This bifurcated system, separating religious sciences from secular sciences, perpetuates a crisis in Islamic education. This crisis is not merely pedagogical but epistemological, stemming from a failure to integrate the spiritual-ethical core of Islam with the cognitive and practical demands of modern life [3]. The result is a learning environment that fails to produce the holistic individual, the *Insan Kamil* (Perfect Human), envisioned by Islamic philosophy.

In response, there is a growing movement to develop indigenous, transformative pedagogical models that are both authentically Islamic and pedagogically effective. Scholars advocate for an education that is a practice of liberation, one that fosters emancipatory consciousness rather than passive reception. This requires a curriculum rooted in *Tawhid* (Theocentric Unity) and *adab* (right action, a core concept from al-Attas) [4], which naturally lends itself to integrated approaches like eco-pedagogy and kindness-based leadership [5]. Yet, a foundational *theological-pedagogical framework* that directly bridges Islamic principles with the mechanics of deep learning remains underdeveloped.

This research posits that the solution to this pedagogical dilemma does not lie in the mere importation of secular Western models but in the re-reading and re-application of Islam's own foundational concepts. The Qur'an itself offers a sophisticated model of the ideal learner: the *Ulul Albab* (those possessed of *Lubb*, or inner-most intellect). The loci classici for this concept, QS. Ali-Imran: 190-191, describe individuals who remember Allah standing, sitting, and lying on their sides, and contemplate (*yatafakkarun*) the creation of the heavens and the earth. This verse is not merely a call to piety; it is, this study argues, a precise description of a deep learning process. It outlines a holistic epistemology that binds *Dhikr* (remembrance, or mindfulness) with *Fikr* (contemplation, or critical thinking), culminating in a purposeful, transformative worldview.

However, bridging an ancient text with modern pedagogy is fraught with methodological challenges. A literalist reading risks anachronism, while a purely modernist reading risks severing the concept from its divine context. Therefore, this study adopts the hermeneutic methodology of Fazlur Rahman, specifically his double movement theory [6]. Rahman proposed a method that first moves from the present problem to the past, to understand the *ethico-moral ideal* (the *ratio legis*) of the Qur'anic revelation in its original context. Second, it involves a movement back from that ideal to the present, to reformulate and apply it as a living principle for contemporary challenges.

This methodology is uniquely suited to our research question: How can Fazlur Rahman's hermeneutic method be used to interpret the *Ulul Albab* concept (QS. Ali-Imran: 190-191) as a foundational philosophical framework for the Deep Learning approach (defined as Mindful, Meaningful, and Joyful) in the context of developing students' holistic intelligence?

This study aims to move beyond a simple comparison and, instead, to construct a *correlational synthesis*. It seeks to demonstrate that the core components of modern Deep Learning—*Mindful* engagement, *Meaningful* connection, and *Joyful* purpose—are not foreign concepts to be Islamicized. Rather, they are the very components of the *Ulul Albab* framework of *Dhikr*, *Fikr*, and *Amal Salih* (pious deeds).

By undertaking this hermeneutic study, this research intends to provide three significant contributions. First, it offers a robust theological grounding for the adoption of

deep learning strategies in Islamic institutions, moving the discourse from permissibility to imperative. Second, it provides a powerful counter-narrative to the critique of Islamic education as being inherently rote-based, showcasing its indigenous potential for critical-transformative pedagogy [7]. Third, it proposes a holistic model of intelligence that transcends the cognitive-affective divide, integrating the spiritual psychology of the Qur'an (e.g., the concepts of *qalb*, *fu'ad*, and *lubb*) with contemporary frameworks like Gardner's Multiple Intelligences. Ultimately, this research provides a theoretically-grounded, integrative paradigm for Islamic education, aiming to cultivate students who are not just smart but are, in the most profound sense, *Ulul Albab* [8].

2 Method

This study employed a qualitative research design, specifically a descriptive-analytical *library research*. This approach was selected as the research objective is not empirical observation but the conceptual analysis and theoretical synthesis of two distinct paradigms: the Islamic theological concept of *Ulul Albab* and the contemporary pedagogical model of *Deep Learning* [9]. The data is composed of primary and secondary textual sources.

The analytical framework is centered on *content analysis* and *hermeneutics*. The primary methodological tool is the double movement hermeneutic model developed by Fazlur Rahman [6]. This method consists of two distinct but integrated intellectual movements. The first movement involves a critical-historical analysis, moving from the present challenge (superficial learning) to the Qur'anic text (QS. Ali-Imran: 190-191). The goal is to understand the *ratio legis*, or the core ethico-moral objective, of the *Ulul Albab* concept, beyond its specific historical manifestations and classical exegetical limitations.

The second movement is one of synthesis and application. It involves returning from the extracted universal principle of the text to the contemporary context (the crisis of learning and the PISA data). This movement aims to operationalize the Qur'anic ideal within the modern pedagogical discourse of Deep Learning. Data collection followed a systematic process. For the *Ulul Albab* concept, data included primary sources (the Qur'an) and classical/modern *tafsir* (exegesis) (e.g., Al-Tabari, Ibn Kathir, Shihab [10]). For *Deep Learning*, sources included foundational pedagogical literature and contemporary models. Data analysis followed the procedure outlined by Miles and Huberman [11], involving data reduction (thematic coding of *Ulul Albab* characteristics and *Deep Learning* components), data display (creating correlational matrices), and conclusion drawing/verification through the application of the hermeneutic lens. This rigorous process facilitates a deep synthesis, rather than a superficial comparison, between the two paradigms.

3 Result

3.1 The Hermeneutic Architecture of the *Ulul Albab* Pedagogical Framework

The hermeneutic investigation, grounded in Fazlur Rahman's double movement theory [6], focused on the *locus classicus* of the *Ulul Albab* concept, primarily QS. Ali-Imran: 190-191, and its related scriptural contexts. The primary finding of this analysis is that *Ulul Albab* is not a static descriptor for a 'wise person' but rather a sophisticated, dynamic, and prescriptive pedagogical framework for the cultivation of holistic intelligence. The very etymology of the term, possessors of the core or people of the essence (*al-albāb*), immediately establishes a cognitive hierarchy. It contrasts the *lubb* (the core, the essence) with the *qishr* (the husk, the superficial appearance). This finding positions the *Ulul Albab* paradigm as an ancient precursor to the modern deep vs. surface learning dialectic. The *Ulul Albab* are those who have been educated—or have educated themselves—to penetrate beyond the surface-level reception of phenomena to grasp their essential realities, underlying patterns, and ultimate purpose.

This concept of a cognitive core is not merely metaphorical. Classical Islamic psychology, as synthesized by scholars like Muhammad ibn Ali al-Hakim al-Tirmidzi, provides a detailed architecture of human consciousness that clarifies the *location* of this faculty. Al-Tirmidzi's model posits a series of four concentric layers of the heart, or consciousness:

1. The *Shadr* (The Chest): The outermost layer, the seat of Islam (submission) and outward action. It is the plane of interaction with the world and is vulnerable to worldly whispers and distractions.
2. The *Qalb* (The Heart): The second layer, the seat of *Iman* (faith). This is the traditional battleground of good and evil, a 'fluctuating' entity (as its root *q-l-b* implies) that can be polished or tarnished.
3. The *Fu'ad* (The Inner Heart): The third layer, the seat of *Ma'rifat* (gnostic insight) and direct vision. The *Fu'ad* does not just 'believe'; it 'sees' and experiences spiritual realities directly.
4. The *Lubb* (The Innermost Core): The final, most profound layer. The *Lubb* is the sanctum of *Tawhid* (the apprehension of Divine Unity). It is an uncorruptible core of pure, innate human disposition (*fitrah*) that, when accessed, perceives the unity and purpose underlying all of creation.

The finding, therefore, is that the *Ulul Albab* are those whose cognitive and affective faculties are fully centered in the *Lubb*. Their learning is not just at the level of action (*Shadr*) or belief (*Qalb*), but from the unadulterated core of their being. This is the intellectual and spiritual center that Islamic education, in its totality, aims to cultivate, producing the *insan kamil* or complete human [4].

The hermeneutic analysis of QS. Ali-Imran: 190-191 further revealed the precise *pedagogical process* for accessing this *Lubb* and activating its intelligence. This process is a tripartite, cyclical framework:

1. *Dhikr* (Mindful Remembrance): The framework's foundation is not cognitive, but attentional and affective. The *Ulul Albab* are those who remember Allah (*dhikr*) while standing, sitting, and on their sides. This is a state of perpetual, conscious mindfulness. It is the active and willful cultivation of presence, an antidote to the state of

ghaflah (heedlessness or cognitive automation) that precludes any form of deep learning. This continuous *dhikr* functions as an existential anchor, stabilizing the *Qalb* and allowing the learner to engage with the world from a centered, non-reactive state. This finding reframes mindfulness not as a mere stress-reduction technique, but as the essential prerequisite for all higher-order cognition, directly cultivating the intrapersonal and existential intelligences [12].

2. *Fikr* (Reflective Thinking): Grounded in this state of mindful presence, the *Ulul Albab* then reflect (*tafakkur*) upon the creation of the heavens and the earth. This is the core cognitive engine of the paradigm. *Tafakkur* is not passive rumination; it is a structured, purposeful, and analytical inquiry. It is the divine injunction to apply logical, scientific, and rational faculties to the empirical world (creation). The purpose of this *fikr* is to discern the signs (*ayat*)—the patterns, laws, and systems—embedded in the *kosmos*. This is an active process of pattern recognition, hypothesis testing, and critical analysis. It is where the *Ulul Albab* engage their logical-mathematical, naturalist, and spatial intelligences, asking not just what and how, but fundamentally why. [7], [13]

3. *Amal Salih* (Purposeful Action): The *Dhikr-Fikr* process does not end in a sterile, academic conclusion. The finding is that this synthesis *compels* a conative and behavioral outcome. The reflection leads directly to an existential realization and a declaration: Our Lord, You did not create this in vain... Then protect us from the punishment of the Fire. This outcome is twofold: a profound teleological insight (not in vain) and an immediate ethical commitment (*Amal Salih*, or righteous action, symbolized by the *du'a*). The realization that reality is infused with purpose (*haqq*)—not a chaotic void (*batil*)—morally obligates the learner to align their own actions with that purpose. Knowledge (*'ilm*) is thus actualized as praxis (*'amal*). Learning is verified and completed only when it is applied toward ethical ends, social justice, and positive contribution [14]. This component links knowledge directly to liberation and ethical responsibility.

In summary, the hermeneutic result is the identification of the *Ulul Albab* framework as a complete pedagogical cycle: *Dhikr* (Mindfulness) → *Fikr* (Thinking) → *Amal* (Action). This is a holistic process that seamlessly integrates the spiritual, attentional, cognitive, and conative-behavioral domains, providing a comprehensive blueprint for the cultivation of *insan kamil* [15], [16].

3.2 The Core Components of Deep Learning in Contemporary Pedagogy

The second phase of the research, the systematic literature review (SLR), was conducted to distill the constituent components of Deep Learning as defined within contemporary pedagogical science. The findings confirm that Deep Learning is defined in opposition to surface learning [17], which consists of rote memorization, fragmented facts, and passive information reception. Deep Learning, in contrast, is an active, constructive process of meaning-making, pattern-finding, and knowledge integration [1]. The SLR identified three distinct, yet interdependent, pedagogical components that are consistently cited as essential for fostering this level of learning.

Meaningful Learning (The Cognitive Component): First and most central is the concept of Meaningful Learning, originating from the work of David Ausubel. Ausubel's core thesis, which the literature review confirms as the bedrock of Deep Learning, is that deep comprehension occurs only when new information is substantively and non-arbitrarily related to an individual's existing cognitive structure. This is not simple

addition of facts; it is the reorganization and expansion of an entire conceptual schema. This process has two non-negotiable conditions: (a) the learner must possess a relevant anchoring idea or prior knowledge, and (b) the learner must *actively choose* to relate the new information to this anchor, rather than just memorizing it by rote. The pedagogical finding, therefore, is that Deep Learning requires strategies that are explicitly *relevant, contextual, and connective*. This involves connecting new material to students' personal lives, real-world problems [18], and existing mental models. This component is the engine of critical thinking, as it moves the learner from what to how and why.

Mindful Learning (The Attentional Component): The second component identified is Mindful Learning, a concept most prominently articulated by Ellen Langer [19]. This is the attentional and dispositional prerequisite for meaningful engagement. Langer defines mindfulness not in a spiritual sense, but in a cognitive one: it is an active, open attention to the present. It is characterized by (a) an openness to novelty, (b) an awareness of multiple perspectives, and (c) a sensitivity to context. This is the direct antithesis of mindless or automatic learning, where students (and teachers) rely on pre-existing scripts, categories, and procedures without questioning them. The finding is that Deep Learning pedagogy requires an environment that encourages questioning assumptions, considering alternative solutions, and fostering metacognition (thinking about one's own thinking). This cognitive *flexibility* is identified as a critical 21st-century skill, enabling students to navigate the ambiguity and complexity that define non-routine problems [20].

Joyful Learning (The Affective Component): The third component identified by the SLR is Joyful Learning, which represents the critical affective and motivational dimension. This concept is often misunderstood as fun or entertainment. The literature, however, defines it far more rigorously. Drawing from the work of Csikszentmihalyi (1990) on flow, Joyful Learning is the affective state of *deep engagement* and *intrinsic motivation*. It is the profound satisfaction that arises from (a) a sense of autonomy and control over one's learning, (b) the experience of competence and mastery in overcoming a meaningful challenge, and (c) a feeling of relatedness and emotional safety in the learning environment. This positive affective state is not a 'soft' add-on; it is a neurochemical necessity [21]. It fosters the psychological resilience, curiosity, and persistence required to engage in the cognitively demanding work of Meaningful and Mindful Learning.

The SLR finding is thus a tripartite model: Deep Learning is a pedagogical strategy that is cognitively relevant (Meaningful), attentively aware (Mindful), and affectively engaging (Joyful). The review also confirmed the research gap: this powerful model is framed almost exclusively in psychological, cognitive, and affective terms, lacking a coherent teleological anchor or a framework for integrating the spiritual and existential dimensions of the learner.

3.3 Synthesis and Correlation: The *Ulul Albab*-Deep Learning (UADL) Framework

The third and principal result of this study is the systematic correlation and synthesis of the two frameworks identified in sections 3.1 and 3.2. This comparative analysis reveals that the *Ulul Albab* paradigm and the Deep Learning model are not only compatible but profoundly synergistic. The *Ulul Albab* framework (UAF) does not contradict the Deep Learning (DL) components; rather, it provides the *foundational* and

teleological dimensions that the DL model, in its secular form, is missing. This synthesis yields the *Ulul Albab*-Deep Learning (UADL) Framework, which is visualized as follows

Correlation 1: *Dhikr* (Mindful Remembrance) ↔ Mindful Learning. This is the foundational correlation of *awareness*. Both *Dhikr* and Langer's (1997) Mindful Learning are explicit strategies to combat cognitive automaticity (*ghaflah* or mindlessness). However, their mechanisms and ultimate aims are complementary. Langer's mindfulness is a state of cognitive *flexibility*—an open, questioning attention to context that allows the learner to break free from rigid categories. It is an essential skill for critical thinking. The Qur'anic *Dhikr* is a state of *existential stability*. It, too, fosters presence and awareness, but it achieves this by providing a transcendent, immovable *focal point* for that awareness: the Divine presence [22].

The UADL framework posits that *Dhikr* is the *transcendent* form of Mindful Learning. It enriches cognitive flexibility by grounding it in existential stability. Where secular mindfulness can sometimes lead to a detached, relativistic awareness of all perspectives, *Dhikr*-based mindfulness provides an ethical and ontological compass. It cultivates not just a *flexible mind* but a *centered self*. By anchoring the *Qalb* (heart), *Dhikr* provides the profound Intrapersonal and Existential intelligence [23] that creates the internal stillness and emotional safety required for deep cognitive work. It is the stable ground upon which the figure of knowledge can be clearly seen. In an age of ubiquitous digital distraction, *Dhikr* as a pedagogical practice (e.g., in the form of 'centering exercises' or reflective 'pauses') is no longer a luxury but a functional necessity for creating the attentional space that Mindful Learning requires.

Correlation 2: *Fikr* (Reflective Thinking) ↔ Meaningful Learning. This is the central correlation of *comprehension*. Both *Fikr* and Ausubel's Meaningful Learning are the core cognitive engines of deep understanding. They are both processes of connecting new information to existing cognitive structures in a non-arbitrary way. However, the *Ulul Albab* paradigm provides a vastly more profound definition of meaning. In the secular model, meaningful often means relevance to *self* (how does this relate to my life?) or relevance to *problem* (how does this help me solve this?). The *Fikr* model insists on a *teleological* definition of meaning. The *tafakkur* process (reflecting on creation) is a command to connect new information (empirical data) to the deepest existing cognitive structure of all: the human *fitrah* (innate disposition) that recognizes and seeks purpose.

The UADL framework thus proposes that *Fikr* is *teleological* Meaningful Learning. It subsumes and expands the secular definition. The central question of *Fikr* is not just Is this relevant? but What is the *ultimate purpose* of this? This is encapsulated in the resulting insight: You did not create this in vain. This teleological lens transforms all learning. A lesson in mathematics becomes a *Fikr* on the underlying order and logic of the *kosmos*. A lesson on ecology [24] becomes a *Fikr* on the signs (*ayat*) of balance (*mizan*) and interdependence. This process, by demanding a search for ultimate principles and wisdom, provides a powerful and enduring intrinsic motivator that secular relevance alone cannot offer. It directly engages the Logical-Mathematical, Naturalist, and Philosophical/Existential intelligences [25].

Correlation 3: *Amal Salih* (Purposeful Action) ↔ Joyful & Applied Learning. This is the culminating correlation of *actualization*. Both concepts represent the verification and application of knowledge, which in turn generates the affective reward of the

learning cycle. The Deep Learning model correctly identifies that joy is the affective state of intrinsic motivation, mastery, and engagement [21]. The *Ulul Albab* framework reveals the *source* of the most profound and sustainable joy: *purposeful action*.

The *Amal Salih* that results from the *Dhikr-Fikr* process is the highest form of applied learning. It is the antidote to the inert knowledge problem—the gap between knowing and doing. The UADL framework argues that the joy [26] of learning is not just the flow state of discovery; it is the profound fulfillment that comes from *using* that discovery to make a meaningful, ethical impact. When students apply their knowledge (e.g., in science, history, or art) to serve their community, advocate for justice, or create beauty, they are enacting *Amal Salih*. This act of aligning one's knowledge with ethical praxis generates a deep sense of *agency*, *competence*, and *purpose*, which is the most powerful motivator and joyful reward possible. This component directly activates and develops the Interpersonal, Bodily-Kinesthetic, and Linguistic intelligences, as students are required to communicate, collaborate, empathize, and *act* in the world [27].

In conclusion, the primary result of this study is the UADL framework, a holistic, integrated pedagogical cycle. It posits that the *Dhikr-Fikr-Amal* process provides the spiritual and teleological *foundation* that powers the Mindful-Meaningful-Joyful learning experience, creating a single, robust model for the development of the complete human (*insan kamil*).

4 Discussion

The findings of this research, culminating in the *Ulul Albab*-Deep Learning (UADL) framework, offer significant theoretical and practical implications for both Islamic and general educational theory. The synthesis of a foundational Qur'anic paradigm with contemporary pedagogical science provides a robust, integrated model that addresses critical gaps in both fields. This discussion will elaborate on the theoretical contributions of this framework, its concrete implications for pedagogical practice, and the limitations and future directions for research that this study opens up.

The primary theoretical contribution of the UADL framework is its direct response to the teleological void that characterizes much of modern, secular educational theory. While Deep Learning has successfully identified the *cognitive* and *affective* mechanisms of effective learning (Mindful, Meaningful, Joyful), it often struggles to articulate a coherent *purpose* for education beyond economic utility, individual self-actualization, or generic global citizenship. The UADL framework addresses this gap by re-centering education on a profound teleological anchor: the cultivation of the *insan kamil* (the complete human), an individual whose intellectual mastery is inseparable from their spiritual awareness and ethical engagement. By integrating *Fikr* (teleological reflection) and *Amal Salih* (purposeful action) into the very core of the learning process, the framework provides a *why* that is powerful enough to motivate the *how*. It provides an intellectually rigorous response to the crisis in Islamic education, which has long sought to bridge the gap between *adab* (ethical cultivation) and modern cognitive science [4] without sacrificing the integrity of either.

Furthermore, this framework operationalizes Fazlur Rahman's [6] double movement as a tangible pedagogical model. It moves beyond abstract philosophical synthesis by demonstrating *how* the *ratio legis* (the universal ideal) of the Qur'anic text can be

hermeneutically extracted and re-contextualized as a direct solution to a contemporary problem (i.e., superficial, fragmented learning). In doing so, it also makes a significant contribution to the theory of Multiple Intelligences (MI). While Gardner's [23] model was revolutionary in identifying *what* intelligences exist, it has been frequently criticized for lacking a clear, integrative *process* for *how* to develop them holistically [28]. The UADL framework provides this missing engine. The *Dhikr-Fikr-Amal* cycle is a full-spectrum pedagogy that naturally engages and cultivates all nine intelligences: *Dhikr* (Intrapersonal, Existential), *Fikr* (Logical-Mathematical, Naturalist, Spatial), and *Amal* (Interpersonal, Bodily-Kinesthetic, Linguistic), with the artistic/musical intelligences serving as modalities for both *Fikr* (perceiving harmony) and *Amal* (creating beauty).

The practical and pedagogical implications of this framework are transformative. It provides a clear blueprint for educators to evolve beyond Project-Based Learning (PBL) to a more profound Purpose-Based Learning (PBL). A standard project on local pollution might end with a PowerPoint presentation. A UADL-based curriculum would *begin* with *Dhikr* (e.g., a silent, mindful observation of a polluted river, engaging the senses and intrapersonal faculties), *move* to *Fikr* (analyzing water samples, researching the economic causes, and reflecting on the sign of *mizan* or balance), and *culminate* in *Amal* (a student-led community clean-up, an advocacy campaign to local leaders, or the creation of an art installation to raise public awareness). This model also implies that mindfulness in schools, a growing trend, should be repositioned. It is not merely an add-on for well-being but a foundational pedagogical skill (*Dhikr*) necessary to prepare the attentional space for deep learning. This framework demands a corresponding shift in assessment, moving beyond standardized cognitive tests to include holistic tools—such as reflective portfolios, community service logs, and character-based rubrics—that can validly measure growth in *Tafakkur* (reflective depth) and *Amal* (purposeful action). This aligns with the need for new, adaptive planning models and value-based leadership in schools [5].

This study's limitations, however, must be acknowledged. The research is, by design, conceptual and hermeneutic. It has proposed a *theoretical framework* based on a synthesis of text and literature. The correlations are, at this stage, theoretical propositions, not empirically validated facts. The primary limitation is therefore the absence of empirical data on the UADL framework's application and efficacy in a live classroom setting.

This limitation defines the most critical direction for future research. The immediate next step is the empirical validation of the UADL framework through a robust, design-based research program. This would involve (1) the development of specific curriculum units (e.g., in science, humanities, and arts) explicitly structured around the *Dhikr-Fikr-Amal* cycle, (2) the implementation of these units in comparative studies against control groups using standard Deep Learning curricula, and (3) the development and validation of the aforementioned holistic assessment tools. Further research should also explore the application of this framework in diverse educational settings, including digital and AI-driven personalized learning environments [29], [30], to investigate how technology can be harnessed to support, rather than subvert, this pedagogy of holistic, purposeful, and deep human development.

5 Conclusion

This hermeneutic inquiry sought to bridge the perceived gap between classical Islamic tradition and modern pedagogical science. The research problem began with the global crisis of superficial learning, a crisis acutely felt within Islamic educational institutions. By employing Fazlur Rahman's double movement hermeneutic, this study analyzed the Qur'anic concept of *Ulul Albab* (QS. Ali-Imran: 190-191) as a pedagogical framework.

The results demonstrate a direct and robust correlation: the *Ulul Albab's* methodology of *Dhikr* (remembrance) is a *Tawhidic*-based Mindful Learning; *Fikr* (contemplation) is a sign-based Meaningful Learning; and the resulting *Amal* (purposeful action) is the foundation of a purpose-driven Joyful Learning.

The discussion concludes that this *Ulul Albab-Deep Learning* (UAL) model is not a forced integration but an *authentic recovery* of an indigenous Islamic epistemology. This synthesis provides a powerful theological mandate for Islamic educators to move beyond rote memorization and embrace transformative, critical pedagogies. It offers a holistic model that integrates spiritual, cognitive, and affective domains, aimed at developing the multiple intelligences of the *Insan Kamil*.

This study is theoretical in nature. Future research should focus on the practical implementation and empirical validation of this UAL framework in diverse educational settings, developing curriculum, teacher-training modules, and assessment tools based on this *Tawhidic* deep learning model.

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