THE RELATIONSHIP OF LEARNING PATTERNS BETWEEN THE INDEPENDENT LEARNING CURRICULUM, DEEP LEARNING, AND THE CONCEPT OF INTEGRATION-INTERCONNECTION AND HOW THE POSITION OF ISLAMIC EDUCATION

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ABSTRACT

This research aims to describe and explore the relationship between the independent curriculum, the concept of deep learning, and the concept of integration-interconnection. In this research, the approach used is qualitative-descriptive and literature-based analysis. This type of research is library research, while the analysis used is content analysis. The results of this study show that the relationship between the independent curriculum, deep learning, and the concept of integration-interconnection is a complementary relationship. The presence of the concept of deep learning is a further development of the independent curriculum, while the concept of integration-interconnection is present as an effort to bring together scientific disciplines, especially Islamic sciences and general sciences that were previously dichotomised. The emergence of the deep learning concept does not necessarily negate the role and contribution previously made by the independent curriculum, but as checks and balances, while the concept of integration-interconnection emphasizes the importance of greeting each other between scientific disciplines, dialogue, or even integration between scientific disciplines. The learning pattern of the independent curriculum emphasises students' liberties to develop their talents, interests and creativity. Deep learning emphasises the depth and meaningfulness of students' understanding. Meanwhile, the concept of integration-interconnection emerges as an effort to provide a productive relationship between scientific disciplines, rather than a negating relationship. In the independent curriculum, there are several key concepts in its implementation, such as project-based learning, problem-based learning, inquiry-based learning, discovery learning, discussion learning, cooperative learning, and differentiated learning. While in the concept of deep learning, such as meaningful learning, mindful learning, and joyful learning. While the concept of integration-interconnection, such as lesson content, renewal of methods and religious lectures, and reconstruction of materials, methods, and approaches. Islamic education offers the concept that in addition to strengthening the learning aspects of worldly dimensions such as skills in work, but also on aspects of faith, morals, and other relevant matters.

INTRODUCTION

The curriculum is an element that has an important role in the education system, because the curriculum is not only formulated about the orientation that must be achieved but also provides an understanding of the learning experience that students must have (Muin, 2022). Curriculum formulation requires strong foundations, which are then based on the results of in-depth thinking and research (Efendi, 2023). The term independent learning curriculum or commonly known as the independent learning curriculum is socio-historically an old concept that is then updated to be suitable and responsive to the existing situation and conditions. Likewise, the concept of deep learning has been around since Indonesia was proclaimed, and even long before that. Both concepts have been practiced socio-historically by a great figure in Indonesian education, Ki Hadjar Dewantara. And if drawn further, it is found that the concept is integrated in Islamic education, because philosophically-epistemologically Islamic education recognises two main sources, namely first, from Allah SWT which is called the concept of kauliyah, and second from the universe, including humans known as the concept of kauniyah. This is less expressed by Yusuf al-Qardhawiy, that Islamic education is education of the whole man, which includes his mind and heart, spirit and body, as well as morals and skills (Gani and Ahmad, 1980).

The independent learning curriculum as currently practiced nationally has several bases of thought which then become the basis for its application. These bases include philosophical aspects, psychological aspects, sociological aspects, and juridical aspects. The philosophical aspect, the independent learning curriculum is based on the orientation of national education as stated in the National Education System Law, namely forming humans who are faithful, pious, noble, and have the competencies that are then needed. The psychological aspect, the independent learning curriculum always pays attention to the psychological development of students at every age stage. This is considered urgent so that learning can be tailored to the competencies and needs of students (Suryaman, 2020). The sociological aspect, in this aspect the independent learning curriculum considers social and cultural factors which then affect the learning process. An example is that learning can be adapted to the social and cultural conditions in a particular area. While the juridical aspect, the independent learning curriculum has a strong legal basis, namely the National Education System Law and Government Regulations on National Education Standards (SNP).

The concept of deep learning is an attempt by the new education minister to replace the previous independent learning curriculum. According to Abdul Mu'ti, the deep learning concept emphasises the importance of learning that focuses on deep understanding, which allows students to not just memorise, but internalise knowledge in a meaningful way (Kompas, 2024). The deep learning model focuses on developing a deeper understanding of the subject matter through a well-rounded learning experience, where students become more emotionally and cognitively involved in their learning process. This model It seeks to transform traditional learning patterns that often focus on memorisation and repetition of information into more constructive and reflective learning. In line with this concept, mindful learning, according to Ragoonaden, plays an important role in ensuring that students not only understand the material theoretically, but also connect it to their personal experiences and real-life contexts (Ragoonaden, 2015).

While the concept of integration-interconnection is a paradigm of thinking which then sees that in principle each scientific discipline has a good and productive relationship, not a relationship that negates each other, especially the relationship between Islamic sciences and general sciences. The concept of integration-interconnection sees that all scientific disciplines capture the same source, namely the universe, but only the focus of each scientific discipline is different (Amin Abdullah, 2006). The concept of integration-interconnection comes as a response to the relationship between Islamic sciences and general sciences that are considered disharmonious and even tend to be dichotomous. The concept of integration-interconnection offers a learning pattern that is more

flexible, less rigid, and responsive, especially regarding the relationship between scientific disciplines (Waryani, 2013).

The fundamental difference between the independent learning curriculum and the concept of deep learning lies in the material emphasis and learning patterns that are then applied. The independent learning curriculum is an educational policy that provides flexibility and autonomy to schools in developing the learning curriculum. Meanwhile, the concept of deep learning is a learning approach that emphasizes deep understanding and meaning, not just relying on memorization. Meanwhile, the concept of integration-interconnection emphasises that without complementary relationships, scientific disciplines will not develop and will even stagnate. In addition, the concept of integration-interconnection is only applied in the scope of UIN, especially at UIN Sunan Kalijaga Yogyakarta. Thus, the concept of integration-interconnection is only practised at the university level, while the independent curriculum applies comprehensively and deep learning only at the school level. From the concepts mentioned above, what is the position of Islamic education? In principle, Islamic education can be understood in at least three aspects, namely education as a source of value, Islamic education as a scientific discipline, and Islamic education as a type of Islamic education that covers both aspects above (Wajiyah & Hudaibah, 2021).

So, in a simplistic way, the independent curriculum, the concept of deep learning, and the concept of integration-interconnection are concepts that are integrated and inseparable from Islamic education, because epistemologically Islamic education is divided into two aspects, kauliyah and kauniyah, and it is in this kauniyah aspect that other scientific concepts such as the independent curriculum, the concept of deep learning, and the concept of integration-interconnection emerge. Thus, the independent curriculum, the concept of deep learning, and the concept of integration-interconnection theoretically-practically strengthen the position of Islamic education in the context of Indonesian education. And the significance of this thought is reinforced by the Qur'an letter al-Jasiyah: 24:

> "And they say, this life is nothing but the life of the world; we die and we live, and nothing destroys us but time; and they have no knowledge of it, but only conjecture".

This verse explains that the senses as a source of knowledge is accepted by all scientists, both East and West. However, because in Islamic epistemology the object of knowledge is not limited to physical aspects but also non-physical ones, this is where the difference between the two poles comes from. And this is where the concept of integration-interconnection finds its place, because it links the religious sciences and the general sciences.

METHODS

This study employs a descriptive qualitative approach with a library research method. The choice of this approach is based on the need to deeply explore of the relationship of learning patterns between independent learning curriculum, deep learning, and the concept of integration-interconnection. Data was collected through a systematic review of primary sources, including curriculum guide book from Minister of Education's, Minister of Education decree, M. Amin Abdullah's book on integration-interconnection, dan the journal of Islamic education. Secondary sources, including peer-reviewed journal articles, books, print and electronic magazines and so forth.

Data analysis was carried out using content analysis, which involves identifying and categorizing key themes from the selected texts (Arif et al, 2022). This approach ensures that the analysis remains focused on the relationship of learning patterns between independent learning curriculum, deep learning, and the concept of integration-interconnection. The validity of findings through source triangulation, combining multiple perspective from primary and secondary sources.

RESULTS AND DISCUSSION

Definition of Independent Learning Curriculum, Deep Learning, and Integration-Interconnection

Etymologically, the concept of curriculum is taken from the Greek language and tradition, namely curir which means runner, and curare which is then interpreted as a place to race. In addition, curriculum terminology comes from the sports tradition, especially in Ancient Roman times. In the Ancient Roman tradition, the curriculum is interpreted as a distance, which in this context can be interpreted that there is a distance that must be traveled by a runner which then begins with the start and ends with the finish (Madhakomala et al, 2022).

The independent learning curriculum is a learning curriculum that then refers to the talent and interest approach of students. The independent learning curriculum is a policy (policy) which is then determined by the Ministry of Education, Culture, Research and Technology (Kemendikburistek) which is then given to educational units as an additional effort in the context of restoring learning. Meanwhile, Abdul Fattah Nasution et al, said that the concept of an independent learning curriculum is the formation of independence (independent) in thinking. The independence of thinking in question, continued Abdul Fattah et al, is determined by the teacher or teacher. In other words, it is the teacher who then becomes the main milestone in supporting success in education. In addition, concluded Abdul Fattah et al, the concept of education in the independent learning curriculum integrates literacy capacity, knowledge skills, skills, attitudes and mastery of technology. Through this concept, students are given a kind of freedom in thinking in order to maximize the knowledge that must be taken (Abdul Fattah nasution et al, 2023).

Simplistically, deep learning is a component of artificial intelligence that was originally motivated by the architecture of the human brain. In this technology, computers are enabled to learn by accurately presenting data. In other words, the system will accurately identify and recognize all forms of data, including photos, videos, and text as different entities (Jamiah Nurhakiki, 2024). Meanwhile, according to Muhammad Fajri, the concept of deep learning can be interpreted as a critical thinking process. And the word deep in the concept of deep learning can be interpreted as a way of critical thinking. So, thinking and learning deeply (deep learning) means a learning approach (learning approach) which then tries to understand something more centrally and comprehensively so that what is then learned will become more structured and directed (Tisna and Hasanah, 2021).

According to Akh. Minhaji, the concept of integration comes from the verb to integrate, which means 'to join to something else so as to form a whole'. Departing from this verb, the noun integration was born as well as the adjectives integrative and integrated. Meanwhile, the word interconnection comes from two syllables, inter and connect. The word inter is a prefix that means between or among. While connect has the meaning to join, unite, or link, from this point so that there is an understanding of 'to think of as related'. From here comes the noun connection and the adjective connected (Akh. Minhaji, 2013).

Furthermore, Akh. Minhaji, said 'Based on this definition, in the context of UIN Sunan kalijaga, what is then meant by integration is to connect and at the same time unite two or more things (such as material, thoughts, and or approaches), while interconnection is to bring together or connect two or more things (material, thoughts, and approaches) because it is considered impossible to unite (integration).' (Akh. Minhaji, 2013)

Departing from the definition above, in the perspective of Islamic education there is a concept that is then relevant in this context, and it is found in one of the hadiths of the prophet:

"Abu Hurairah reported that the Messenger of Allah (SAW) said: No child is born but he is born in a state of fitrah, so it is his parents who make him a Jew, Christian, or Majusi, just as cattle give birth to animals without defects. Do you feel that in the cattle there will be those whose ears are cut off (for example). Then Abu Hurayrah said: if you wish, then recite the words of Allah: remain on the fitrah of Allah who has created man according to that fitrah. There is no change in the fitrah of Allah".

In this context, the hadith scholars state that fitrah is the inclination towards monotheism, because the teachings of monotheism are in accordance with reason and encourage sound thinking. And the fact that every child is born in a state of fitrah indicates that every child is born with a nature, character, temperament that is then ready to accept religion. Therefore, if it is allowed to remain in this state, it will follow it and will not leave it. Thus, it can be understood that fitrah is the state of Islam in humans that has been created by Allah since birth. Tawheed is the core of Islam, so fitrah is a state that has not been defined until someone consciously declares his faith (Siti Rohmah Kurniasih et al., 2024).

Based of Thought and Application of the Independent Learning, Deep Learning Curriculum, and Integration-Interconnection Concept

In the introduction, the author has briefly touched on the components or elements that later became the basis of thought and application of the concept of independent learning and the concept of deep learning. In this sub-point, the author will elaborate on these elements by of course quoting the theoretical basis here and there.

Independent Learning Curriculum

Philosophical Based

In the independent learning curriculum, the philosophical foundation has a role in providing boundaries which then have a correlation with the education to be implemented. In the development of an independent learning curriculum, it cannot be separated from the initial concept of an independent learning curriculum, namely by providing flexibility for educators and students. According to Muslikh, in Desmy Yenti et al, (2024) the philosophical basis in the independent learning curriculum consists of several points, namely:

First, a curriculum based on local culture, namely the culture of the nation which is then used as a root in the curriculum with the orientation of building present and future life. Second, the philosophy of experimentalism, which is a philosophy of The first is the philosophy of reconstruction, which emphasizes the approach of what is learned in school and what happens in society as the main content of a curriculum. Third, the philosophy of reconstruction, which is a perspective that emphasizes the position of a student as an individual who has a caring attitude towards their social environment. Fourth, the philosophy of essentialism, which is a perspective that emphasizes intellectual capacity and the capacity for rational thinking which is then used as an important aspect in the concern for curriculum development. Fifth, the philosophy of existentialism, which is a point of view that emphasizes the process of developing a high sense of human being. Sixth, the philosophy of Islamic education, which is a perspective that then prioritises Islamic values in its application. And in this context, there are several verses in the Qur'an which then discuss this matter, one of which is al-Qur'an Surah An-Nur: 44:

"Allah alternates the night and the day. Surely in that there is a lesson for those who have keen eyesight"

In the verse above, the phenomenon of the occurrence of night and day aims for humans to learn lessons and become a concern for humans that all of this is the provision and decree of Allah

SWT which makes it impossible for humans to change it. And in this context, humans can only know from the results of analysing the causes of the occurrence of night in an area as well as day.

Psychological Based

Theoretically, philosophical foundations have studies that are then centered in understanding and studying human behavior. Psychological concepts are present as a consideration regarding whether a curriculum can be realized or not. Some things that are then relevant to this context are developmental psychology, learning psychology, and social psychology (Suryaman, 2020). In the psychological foundation, there are considerations that then have an important value in the development of the curriculum that is then implemented. These considerations are needed in order to select and determine the content of the subjects to be delivered to students so that the depth of material content is relevant to student development.

In Islam, the psychological basis is more in the form of spiritual values, motivation, mental health, and organising the behaviour of faith and piety to Allah SWT. In Islamic doctrine, there is one verse that specifically discusses psychology, and the verse is found in Surah al-Isra: 85:

'They ask you about the soul, say that the soul is a matter for my Lord, and you have been given no knowledge of it except a little'.

In this context, Allah created human beings into two aspects, namely the physical aspect and the spiritual aspect, the physical aspect and the psychological aspect, and/or the physiological and psychological aspects. And in the context of education, especially Islamic education, the psychological aspect is one of the most important objects studied and received the attention of many experts.

Sociological Based

The sociological basis in education is one of the most important things in developing the capacity and attitude of students, apart from the curriculum as the basis for its development in learning patterns. This is based on the fact that humans are basically social and cultured creatures. Although in the process between individuals and society does not just happen. And the best way to unite and be able to work together is to socialize. In the process, the sociology of education (sociology of educations) performs its function to examine the various kinds of relationships between education and society. Sociology of education is a scientific analysis of social processes (social process) and patterns of social interaction in the education system.

Technology Based

In the world of education, technology is the most important element to support the teaching and learning process these days. The world of education that then ignores, let alone denies technology will feel paralyzed and cannot run well and as expected. Problems that arise in the world of education, such as the lack of teaching materials in learning with the existence of technology, will be helped and can be resolved, especially with tools such as artificial intelligence (AI). However, on the other hand, the use of technology must be directed towards productive and positive things, especially in the world of education.

In Islamic education, this psychological basis is reflected in al-Qur'an Surah al-Alaq': 1-5:

"Read in the name of your Lord who created. He has created man from a clot of blood/read, and your Lord is the most gracious. Who teaches man by the medium of the kalam. He teaches man what he does not know".

The command to read in this context is somewhat different from the beginning of the revelation of this verse, if at the beginning of the revelation of this verse it might be more about reading phenomena or reading letters as in general, but in this context the command to read is more directed at how to master and apply technology. Therefore, the terminologies that appear in this verse such as creating, teaching are more about the innovative aspects and understanding of technology.

Historical Based

With the historical basis, will provide a clearer understanding (clear) and intact about a curriculum, both in the past, present, and future aspects. With a historical basis, curriculum development will avoid mistakes that have occurred in the past and be able to provide an understanding of things that are futuristic that must be accommodated in curriculum development. This is in line with Suwandi's (2020) perspective that curriculum development will refer to various historical experiences which then influence the curriculum being developed.

From several independent curriculum bases as mentioned above, it is necessary to add one perspective as a comparison and as an alternative material. This perspective is the perspective of Islamic education, which in context is found in the Qur'an letter al-A'raf: 185:

"And do they not consider the kingdom of the heavens and the earth and all that Allah has created, and the nearness of the time of their destruction? What news after this will they believe in?".

In this verse, according to Quraish Shihab, humans are commanded to look or pay attention seriously to two things, namely first, the kingdom of heaven and earth, namely what is spread out in the kingdom of heaven and earth including systems and workings and phenomena that can then be captured from all of that. Second, everything created by Allah SWT, leading humans to the recognition of the majesty of Allah SWT.

The concept of Deep Learning

The concept of deep learning is a terminology that was later used by the Minister of Primary and Secondary Education Abdul Mu'ti which was designed to replace the previous curriculum, the independent learning curriculum. The following will briefly explain the rationale for the concept of deep learning.

Critical Thinking

The term critical thinking has gained its place and popularity since the 20th century, by the famous American philosopher, John Dewey. Basically, the term is referred to as reflective thinking, which then strongly emphasizes the importance of active and critical thinking in considering existing beliefs and knowledge. For John Dewey, critical thinking is an integral part of education with the orientation of preparing individuals to face challenges in everyday life.

In the perspective of Islamic education, critical thinking is found in the Qur'an letter al-Baqarah: 164.

"Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas with cargoes that are beneficial to man, what Allah sends down from the sky in the form of water, and with it He brings the earth to life after its death (dryness), and He scatters in it various animals, and the winds and clouds that are controlled between the heavens and the earth, all these are indeed signs of the greatness of Allah for those who understand".

In this verse, humans are invited to think and contemplate about five things, namely first, thinking and contemplating about celestial bodies, such as the sun, the moon, and millions of clusters

of stars, all of which circulate very carefully and regularly. Secondly, contemplating the alternation of night and day, namely the rotation of the earth and its axis which gives birth to the alternation of day and night. Thirdly, to contemplate the ships that sail the seas, carrying what is useful for mankind. Fourthly, to think about what Allah sends down from the sky in the form of water, both liquid and frozen. Fifth, to think about the various animals that Allah has created, whether they have minds like humans or not.

Constructivism Paradigm

In education, the concept of deep learning emphasizes that knowledge is constructed based on previous experiences. In this perspective, learners can learn by integrating knowledge that is then owned so that the mental model of reality can slowly change.

In Islam, the constructivism paradigm model is found in the Qur'an letter al-Baqarah: 31.

"And he taught Adam the names of things, then he showed them to the angels and said, tell me the names of these things if you are truthful".

In these words, Allah taught Adam as a form of equipping him. And of course, this knowledge is not immediately given by Allah just like he turns soil into humans easily, but through a process, the process of searching and achieving is what is then called learning (Ahmad Munawir, 2020).

The Search for Deep Meaning

In this concept, the process of searching for deep meaning can be done through a series of learning activities. In this context, meaning cannot be imposed and is not transmitted through direct instruction, but can be done with deep learning activities by uncovering the meaning of abstract concepts in learning materials. In other words, students follow the learning process with the intention of understanding and finding meaning.

Learning activities are organized by considering the process that triggers and encourages learners to use the concept of critical thinking in finding relationships between materials and interpreting the knowledge that is then obtained based on the structure of knowledge and experience that has been obtained previously. In Islamic education, there is one verse in the Qur'an that later illustrates this concept, namely al-Qur'an Surah An-Nahl: 78.

"And Allah took you out of your mother's womb knowing nothing, and He gave you hearing, sight, and a conscience that you may be grateful".

It appears from this verse that Islam encourages and even commands learning and self-development. Allah has provided various tools and means. And even the object of study is so clear. According to Mahmuda, learning is a conscious effort to link new concepts to existing knowledge, while learning is an effort to create a learning situation or an effort to teach the educated (Mahmuda, 2008).

Metacognition and Discovery Learning

Metacognition refers to an individual's capacity to realize and control the thinking process which then includes how a person learns, thinks, and solves problems (problem solving).

Discovery learning emphasizes on learning activities that are based on problem solving which encourages students to think critically and creatively. Discovery learning terminology is often used in certain situations that require the understanding of abstract and complex concepts, as it allows learners to correlate new knowledge with practical experience. One of the advantages of discovery learning is that it increases learners' involvement and deepens their understanding on the grounds that

they are not just passively receiving information. Based on this information, it can be seen that the role of the educator in this case is not as a source of knowledge, but as a facilitator who then helps and directs learners towards finding meaning based on a series of learning.

Integration-Interconnection

Semipermeable

The term semipermeable is taken from the scientific tradition of biology. In the repertoire of biology, the Survival for the fittest method is the most prominent. The relationship between science based on 'causality' and religion based on 'meaning' and value is semipermeable, that is, between the two penetrate each other. According to M. Amin Abdullah by quoting Holmes Rolston, why conflicts arise between religious interpretations and scientific interpretations of reality because the relationship between the two does not penetrate each other and does not communicate with each other. Each sees that the interpretation of its own scientific discipline is the most correct and considers other interpretations to be incorrect (Holmes Rolston, 1987).

In the concept of semipermeability, there is no single scientific discipline that can then stand alone and or close itself without greeting and dialogue with each other. That is, each scientific discipline has certain boundaries, as can be seen from the existence of study programmes in universities and schools, but it is not impermeable to light and sound. There are small holes or pores that are then attached to the scientific boundary wall that can be penetrated or entered by the input of other disciplines (the other sciece).

Intersubjective Testability

Another thing that then marks the correlation between science and religion which then has a dialogical and integrative character is intersubjective testability. The terminology, according to M. Amin Abdullah, is taken from Ian G. Barbour, in the context of the workings of the natural sciences and humanities (See Ian G. Barbour, 1966: 182-185).

According to M. Amin Abdullah, in the world of logic of knowledge there are several terms, namely subjective, objective, and intersubjective. M. Amin Abdullah continued, in the study of religion, specifically the phenomenology of religion with the help of anthropology of religion through grounded research (ethnography). Researchers can record what is then encountered in everyday life in the field related to issues that can be written objectively.

The shift in objectivity and subjectivity that then occurs due to the various interests of each actor. First, from researchers who always try to objectively assess the phenomenon of religion that has, is, and will occur. While the second, from the perpetrators and adherents of religion think subjectively and cannot be blamed and should not be contested. This pattern of thought, according to Amin Abdullah, will produce a research and understanding of religion that is subjective-cum-objective and or objective-cum-subjective (Amin Abdullah, 2021).

Creative Imagination

Creative imagination, according to Koesler Ghiselin, both in the sciences and in literature is often correlated with the initiative to bring together two different conceptual frameworks. Synthesising two different things to form a new whole, reformulating elements that are considered old into fresh configuration dough.

According to M. Amin Abdullah, if this description is correlated with the condition of education in the cultural context of contemporary Muslim society, then it is time to start rethinking the thought and practice of religious and Islamic education by highlighting the need to use the concept of creative imagination in the learning and lecture process. Comprehensive religious education, and

Islamic education in particular, can no longer be taught to students in a state of isolation and closedness from dialogue, interaction and input from other disciplines. The same applies to other disciplines.

Learning Patterns of the Independent Curriculum, Deep Learning, and Integration-Interconnection Concept

At the beginning of its emergence, the independent curriculum was expected to be present to respond to and meet the needs of education in facing existing challenges. The presence of an independent curriculum is expected to be able to support the spread of education in Indonesia evenly with the affirmation policies that are then made by the government for students who are then in disadvantaged areas.

At the same time, the emergence of the deep learning concept is a response and further filling of the independent curriculum which is then considered inadequate. Theoretically, the Minister of Primary and Secondary Education's breakthrough received diverse responses from all levels of society, including education observers and practitioners. On the one hand, the emergence of the deep learning concept is a breath of fresh air for Indonesian education because the independent curriculum is considered inadequate, while on the other hand, the emergence of the deep learning concept is considered as an inconsistency from the government in developing Indonesian education because every time the Minister changes, the curriculum will also be changed.

Learning Patterns of the Independent Curriculum

Project-Based Learning

The project-based learning model is a learning model that then emphasizes student-centered learning and auntic assessment. Theoretically, student-centered learning is a learning strategy that places students or students as active students. And the active that is then meant is active in skills (psychomotor), attitude (affective), and thinking (cognitive). (Adinugraha, 2018).

In addition to student-centered learning, the principle of the project-based learning model is authentic assessment. Authentic assessment is an assessment that then assesses in terms of readiness, process, and learning outcomes comprehensively. With authentic assessment, it will make learning meaningful because it does not only assess in terms of knowledge (cognitive) alone but in terms of skills (psychomotor), and attitudes (affective).

As a learning model, the project-based learning model has a syntax. The term syntax is part of the stages in the learning model. While in the experimental class which then used a project-based learning model, it was known that the highest student learning activities were discussing and using assignments. On the other hand, in the experimental class, discussion is a student activity where students can cooperate with the group, remind each other (mutual remind), and use tasks. On the other hand, in the experimental class, discussion is a student activity where students can cooperate with the group, remind each other (mutual remind), and no one works personally.

Problem Based Learning

Simplistically, the problem-based learning model is a learning model using a student learning approach to authentic problems so that students can compile their own knowledge, develop higher skills and inquiry, empower students and increase their own self-confidence (Hardika, 2020). Theoretically, the problem-based learning model includes asking questions, focusing on interdisciplinary links, authentic investigation, collaboration and producing work and demonstrations. In terms of orientation, problem-based learning helps students to develop thinking skills and problem solving skills (Hosnan, 2014). In problem-based learning, attention is not only on the issue of

acquiring procedural knowledge in the form of tests, but rather on assessing the work that students then produce as their work and discussing the results of the work together.

According to Airasian, in (Hardika, 2020) performance assessment allows students to show what they can then do in actual situations. In that context, the problems that then arise in real life are dynamic, develop according to the circumstances and or environmental context in which they exist, and to respond to these problems, curriculum development and learning models that are relevant and allow students to actively develop a framework of thinking in solving a problem are needed.

Inquiry-Based Learning

The inquiry-based learning pattern implies that teachers provide questions that then stimulate students to find out and investigate topics that are then considered interesting to students so that they are able to have critical thinking capacity and independent learning capacity.

According to Wartono (Wartono, 1999) inquiry learning has a model, namely: guided inquiry, method-free inquiry, and modified free inquiry. in guided inquiry, students are required to find a concept through necessary instructions from an educator. In general, these instructions are in the form of guiding questions. In general, guided inquiry is used for students who do not have learning experience. free inquiry method, holistically used and aimed at students who have learning experience with inquiry methods, because in this context students are positioned as if they were a scientist. while free inquiry modification, is more of a collaborative or modification of the two previous inquiry strategies, namely guided inquiry and free inquiry method.

Discovery Learning

The discovery learning pattern emphasizes students to find and organize their own knowledge. In the concept of learning, the discovery learning pattern is more like the formation of categories or concepts that then allow for generalization.

Theoretically, the discovery learning pattern emphasizes that the teacher acts as a guide by providing opportunities for students to learn actively, as the teacher must be able to guide and direct student learning activities in accordance with the orientation (Sadirman, 2005). According to Suryo Broto (1986) discovery learning emphasizes that teachers and students have their respective roles. Suryo continued, the teacher as a facilitator also plays a role in preparing tasks or problems to be solved by students, providing clarifications, preparing class settings, preparing learning tools and facilities that will be needed, providing implementation opportunities, sources of information if needed, and helping students to formulate their own conclusions and implications.

Meanwhile, according to Abu Ahmadi and Joko Tri Prasetya (1997) there are at least six procedures for the discovery model, including stimulation, namely the teacher poses a problem or tells students to read and or descriptions which then contain problems. Problem statement, students are given the opportunity to identify various problems, and then the problem is formulated in the form of questions or hypotheses. Data collection, in order to respond to questions or prove whether the hypothesis is correct or not, students are given the opportunity to collect data. Data processing, at this stage, all information from reading, interviews, and observations is classified, tabulated, calculated, and interpreted at a certain level of confidence. Verification, in the verification stage, the results of management and interpretation or available information are checked whether they are answered or not. Generalitation, in this stage, learners learn to draw conclusions and or generalizations from data that was previously verified.

Cooperative Learning

In cooperative learning pattern, learners are involved to work collaboratively (collaborated working) to achieve a common orientation. Theoretically, cooperative learning is formulated in order

to increase students' participation and facilitate students with the experiential basis of leadership attitudes and decision making in a group and provide opportunities for students to interact and learn together with different backgrounds (Afandi et al., 2013).

Cooperative learning patterns provide opportunities for students to learn with fellow students with structured tasks. With the cooperative learning pattern, a learner will become a kind of learning resource for his/her other friends. Thus, according to Wena (2009), cooperative learning pattern is developed based on the assumption that the learning process will be much more meaningful if students can teach each other.

In terms of characteristics, cooperative learning patterns are different from other learning strategies. The differentiation can be seen from the learning process which then emphasizes more on cooperation in a group. The orientation to be achieved in cooperative learning is not only on academic capacity in the sense of mastery of the subject matter, but also the element of cooperation in order to master the material. This cooperation then becomes a kind of characteristic of the cooperative learning pattern (Zuriatun, 2021).

Discussion-Based Learning

The 21st century is an era where technology plays a dominant role. In that context, learning methods continue to change and develop. One of the approaches that is then used and widely discussed is the discussion-based learning pattern.

Learning method is a systematic procedure that is then used by the teacher in delivering learning materials in order to achieve learning orientation (Mufidah, et al, 2018). According to Sumiati (2011), the discussion method is oriented towards how students are able to share their perceptions, skills, and knowledge. The orientation is to explore differences of opinion and identify various possibilities that exist.

The discussion learning method can be interpreted as a learning strategy that then focuses on students, where they are invited to actively participate in the teaching and learning process. In this method, the teacher has a role as a facilitator who guides the discussion and helps students to explore their ideas. In addition, the pattern of learning to discuss is carried out with a pattern between teachers and students working together to find solutions to problems in the subject.

Differentiated Learning

One of the characteristics that distinguishes the independent curriculum from the previous curriculum is the differentiated learning pattern. The concept of differentiated learning is a learning pattern that then accommodates the diversity of students' conditions. This concept has also actually been a pedagogical attention for a long time. The concept of differentiated learning sees each learner as unique, and no two are exactly the same. Every student has differences, both in terms of physical and psychological. This is where the concept of differentiated learning gets its relevance.

Theoretically, the concept of differentiated learning has its own challenges for teachers. These challenges actually arise in order to spur teachers in developing learning methodologies and or in other expressions so that teachers are creative in the teaching and learning process. Because with differentiated learning patterns, students are developed according to their potential, character and talents. In that context, teachers must be able to become good and reliable facilitators so that the potential of students can be developed to the fullest.

Deep Learning Patterns

Theoretically, the deep learning approach that was later offered by the Minister of Primary and Secondary Education offers a kind of solution in the context of Indonesian education by

emphasizing on meaningful, conscious, and joyful learning patterns. These three learning patterns are the basic principles in developing the potential of students. The following will elaborate on these three concepts:

Meaningful Learning

The term meaningful learning is simplistically defined as a process where learners correlate new information with their prior knowledge. In this learning pattern, learners are not only emphasized on the aspect of memorization, but also more on constructing a stronger and deeper cognitive structure (deeping). Meaningful learning emphasizes that teachers can transform learning to be more contextual, meaningful and memorable. In the meaningful learning format, teachers will integrate the curriculum content with the real aspects of students' lives. For example, in Science learning, learners will be involved in a spring conservation project in their villages. In other words, this project does not only teach about how the concept of environmental conservation, but rather provides direct experience in applying knowledge to overcome real-life problems in their community (Wijaya and Haryati, 2022).

In addition to emphasizing the correlation of new and old knowledge, the pattern of meaningful learning is no less important than how the teachers are creative in developing various learning strategies that then allow students to see a direct relationship between the lesson and the real conditions of life. According to Hafidzoh (2023), this will not only increase students' understanding of the material, but will also make learning more relevant and meaningful. Meanwhile, according to Wahyuni (2019) students taught using the project-based learning method have a good understanding because students work on real projects which then require a form of application of these concepts and skills. And according to Ambar Wulan Sari and Dewi Juni Arta, that one of the methods that can then be used in implementing a meaningful learning approach is the project-based learning pattern.

In contrast to traditional learning patterns that rely more on the reinforcement of facts and memorization, deep learning patterns, especially in meaningful learning, prioritize the development of critical, analytical, and reflective thinking capacities which then enable learners to process, integrate, and apply knowledge in new situations. So, in the pattern of meaningful learning, the most important aspect is a cognitive process that involves the capacity to correlate old knowledge with new knowledge and enrich understanding by applying the concepts learned in real life.

Mindful Learning

In mindful learning, one of the most important aspects is that learners are required not only to remember information, but also to be actively involved with the subject matter, correlate various ideas, and understand concepts holistically. The concept of mindful learning is a learning approach which then tries to integrate the principle of mindfulness in the learning process (Wulan Sari and Juni Arta, 2025). According to Diputera and Zulpan, this approach encourages learners to become conscious and reflective learners. The concept of mindful learning, Diputera and Zulpan continued, is not only about how to concentrate, but also includes the development of metacognitive awareness which then allows learners to understand and manage their own learning process.

Mindful learning emphasizes that learners are not only taught to focus on the learning material, but also on how they learn, the strategies they use, and how they can improve their learning effectiveness. Furthermore, the mindful approach mindful learning is more capable of analyzing information deeply, evaluating various perspectives and coming up with innovative solutions to problems.

Practically, the implementation of mindful learning requires formulating activities that encourage reflection and self-awareness. In this context, teachers can also integrate practices such as reflection journals, where students record their experiences and thoughts related to the learning

process, and metacognitive discussions that involve open conversations about learning strategies and challenges. While this learning pattern is challenging, it offers a more meaningful learning experience that is relevant to the real world (Nasution, 2023).

Joyful Learning

The approach and/or pattern of joyful learning is learning that then places pleasure, positive emotional involvement, and meaningful experiences as a significant part of the learning process. The orientation of this approach is for students to learn with enthusiasm, curiosity, and happiness, not just because of academic demands (Tayeh, 2024). The pattern of joyful learning requires integrating aspects of creativity, activeness, and effectiveness in learning. In principle, the emergence of a pleasant learning atmosphere theoretically will not reduce the substance of learning, but on the contrary will strengthen its effectiveness. In a fun learning pattern, a cheerful and conducive learning environment will be able to increase students' learning motivation and make students more enthusiastic and eager to face academic challenges. And in this context, teachers or lecturers can choose various methods that can then be used, for example, game-based learning where learning concepts will be taught through educational games, creative projects, and collaborative activities that then encourage teamwork and positive social interactions (Nurul Mutmainah et al, 2025). So, in principle, the joyful learning pattern is a learning method that can then be used when students or learners feel tired and lazy in participating in learning, which requires creativity and innovation from a teacher or teacher.

The Meaning and Pattern of Integration-Interconnection Learning

According to Akh. Minhaji, the concept of integration comes from the verb to integrate, which means 'to join to something else so as to form a whole'. Departing from this verb, the noun integration was born as well as the adjectives integrative and integrated. Meanwhile, the word interconnection comes from two syllables, inter and connect. The word inter is a prefix that means between or among. While connect has the meaning to join, unite, or link, from this point so that an understanding of 'to think of as related' emerges. From here comes the noun connection and the adjective connected (Minhaji, 2013).

Furthermore, Akh. Minhaji, said 'Based on this definition, in the context of UIN Sunan kalijaga, what is then meant by integration is to connect and at the same time unite two or more things (such as material, thoughts, and or approaches), while interconnection is to bring together or connect two or more things (material, thoughts, and approaches) because it is considered impossible to unite (integration).' In one of his writings, Amin Abdullah, once elaborated on the pattern of learning that is interconnected. The article is entitled 'Reformatting Ushuluddin Science for Humanity and Nationality'. In this paper, Amin Abdullah offers three aspects that need to be considered in order to realise the interconnectivity learning pattern, namely learning methods, learning content, and reconstruction of approaches (Amin Abdullah, 2011).

First, the content of lessons and religion lecture. In principle, according to M. Amin Abdullah, religious lessons or lectures must include two dimensions, namely the normative-theological dimension as a hard core which then provides the absoluteness of beliefs and emotional needs which are then esoteric which covers the relationship between humans and their God (habl min Allah), and the descriptive-historical dimension as a protective belt which then provides an integral understanding of the relationship between religious teachings and interpretations of religion by social groups (social community) in a plural society. Furthermore, the exoteric area of the interpretation of religious teachings in the form of mental closeness, thinking patterns and emotions of religious people as a logical consequence of differences in interpretation of religious teachings.

According to M. Amin Abdullah, so far the delivery of religious lessons and or lectures has focused more on normative approaches which then have a right-wrong, black and white dimension,

but less touching the exoteric side of historical-sociological religious interpretation which sometimes causes tension and conflict, both within the internal religion and in the external religion. The wrong and right, black and white approach is still found in universities, let alone at the school level. Whereas in the author's opinion, in the world of education, especially in higher education, it must be more careful and responsive in solving problems and actively contributing positively to the progress of the nation, especially in the scientific context.

Second, the renewal of religious (Islamic) methods and lectures. According to M. Amin Abdullah, conventional and authoritarian religious learning which then makes the teacher as the epicentre still dominates the learning pattern, including religion, even in universities. M. Amin Abdullah continued, the learning pattern will only produce outcomes that then strengthen dogmatism and fanaticism if students respond positively. However, the pattern could have produced the opposite outcome, namely the emergence of denial and or affirmation if students were more critical.

According to M. Amin Abdullah, ideally, religion should be taught in a multi and interdisciplinary manner by elaborating as much as possible on the various dimensions of religiosity, be it in terms of doctrines, symbols, rituals, communities, leadership, and art. Amin Abdullah continued, normative-historical and sociological-anthropological approaches will be able to sow a critical awareness and dynamic spirituality in facing complex social problems along with the emergence of the era of modernity and globalisation.

The view of M. Amin Abdullah, mentioned above, in the author's opinion, has an important place in today's context, especially in the era of modernity and globalisation as it demands careful skills and vigilance considering that changes and developments continue unnoticed and what is far more important is that these changes and developments cannot be predicted in the direction of their goals. Therefore, sharp thinking and a critical attitude are needed in analysing and facing these changes and challenges.

Third, the reconstruction of materials, methods, and approaches. According to M. Amin Abdullah, the process of shifting the paradigm in religious education and Islamic studies cannot be done instantly, because it requires a kind of reorientation of academic content, whether it concerns material, methods, approaches, and learning strategies or lectures which are then quite complicated, and in this context it is not uncommon to cause tension between stakeholders in the struggle for authority (truth claim) for teachers, lecturers, and others who are relevant. According to Amin Abdullah, the emphasis on the reconstruction and renewal of Islamic studies and thought is not only on the material and method aspects, but also on the approaches.

In this context, there is one of the verses of the Qur'an which then provides a kind of confirmation of the existence of this integration-interconnection concept, namely al-Qur'an Surah An-Nisa: 1, which means: And fear Allah, in whose name you ask one another, and maintain the relationship of friendship. Indeed, Allah is always watching over you'. One of the important points in this verse that is relevant to the context is 'maintain friendly relations'. Sociologically, it tells us to improve relations between fellow human beings, and if it is drawn in the concept of integration-interconnection then the relation is the relation between scientific disciplines, especially Islamic sciences and general sciences.

The Position of Islamic Education in the Independent Curriculum, Deep Learning, and Integration-Interconnection

In principle, Islamic education is an integral part of Indonesian education in a comprehensive manner. Talking about Indonesian education means indirectly talking about Islamic education. Therefore, the mindset that then separates Islamic sciences from general sciences or between Islamic education and conventional education is irrelevant and tends to narrow the meaning and role between scientific disciplines.

In the context of an independent curriculum, holistically, Islamic education gets the same portion as other scientific disciplines, such as the disciplines of biology, physics, mathematics, sociology, science and technology, and other disciplines. And if explored more deeply, it will be found that Islamic education gets a much larger portion. This is because Islamic education covers three things, namely hablum minallah, hablum minannas, and hablum minal alam, where Islamic education strongly emphasises the importance of creating better conditions and relationships with God, humans, and nature (Gina Nurvina Darise, 2021; Arif et al, 2022).

In terms of learning, Islamic education or Islamic religious education plays a role in shaping students to become humans who have faith, knowledge, and a true Muslim personality (Manizar, 2018). And as a subject, Islamic education or Islamic religious education is designed in accordance with the expectations and needs of students. Islamic religious education can be taught carefully to achieve an orientation that is relevant to the concept of history and the future of the nation.

From this point, the position of Islamic education or Islamic religious education is very strategic. Other scientific disciplines such as biology, sociology, mathematics, and so on that are relevant only teach theoretical sciences, and that means that in the learning process there is only a kind of transformation process of knowledge, while Islamic religious education is further than that, which does not stop at the process of transforming knowledge but also guides and improves the morals of students, especially instilling the values of faith in Allah SWT. And what is no less important than that is how the ability of students to practice their respective religious teachings, therefore in this context Islamic religious education is sought to create free and independent students, whether it is free in the context of obtaining material according to their respective talents and interests or free in the context of the school environment and society.

The concept of deep learning is an approach in artificial intelligence (AI) that mimics the workings of the human brain through layered artificial neural networks. In deep learning, there is a capacity to recognise complex patterns, learn from big data, and improve accuracy independently. This pattern is in line with one of the concepts in Islam, namely the concept of 'tafaqquh' which means deep understanding. And in this context, it is found in the Qur'an letter al-Baqarah: 164, where Allah SWT calls on humans to pay attention and contemplate various natural phenomena, such as the creation of heaven and earth, the alternation of night and day, and so on as a form of intellectual exploration that is worth worship (Rizwan Matiadi et al., 2025; Arif et al, 2023; 2025). So, the key points that are then taught in the concept of deep learning are just further elaboration and corporation of the concepts found in the Quran, which in this context is Islamic education or Islamic religious education. It's just that in the concept of deep learning, it uses new terminologies that are adjusted to the context in which it is located.

The concept of integration-interconnection is a paradigm that comes as a response to the dichotomy or separation between Islamic sciences and general sciences. The concept of integration-interconnection views that the separation between scientific disciplines will only be self-defeating, because the concept of integration-interconnection offers unification and if it cannot be unified then at least there is an interconnection or dialogue between scientific disciplines, especially Islamic sciences and general sciences. This is reinforced by the Qur'an letter al-Baqarah: 219.

> "They asked you about alcohol and gambling. Say, there is great sin in both and some benefit to mankind, but their sin is greater than their benefit. They also ask you about what they spend. Say that what is spent is the excess of what is needed. Thus Allah explains His verses to you so that you may think".

This verse explains that Allah SWT revealed the Qur'an not only to be read but also to contemplate its contents so that humans can feel the perfection of the Qur'an. The Quran provides a complete and perfect system that covers all aspects of human life, including scientific and research

activities. Thus, scientific activity is an inseparable part of the overall content of the Quran and each part contributes to other parts (Devi Astuti, 2024).

Anti-Thesis of Independent Curriculum, Deep Learning and Integration-Interconnection

Holistically, the independent curriculum, the concept of deep learning, and the concept of integration-interconnection have more or less the same orientation, namely to educate the nation's life. However, there are some differences and even contrasts between each other. The independent curriculum is more on the aspect of flexibility and school autonomy in developing the curriculum. In other words, the independent curriculum provides a kind of freedom to teachers in developing learning concepts or learning materials which are then in accordance with the conditions and needs of students. Likewise, students are given the freedom to be creative and develop the potential and talents that each student then has.

The concept of deep learning emphasises on the aspect of deep understanding (deep concept) and meaningful (meaningful). The concept of deep learning emphasises on critical, analytical, and creative thinking processes. What is equally important is that students are able to correlate learning material with real life, and allow learners to construct their own knowledge. While the concept of integration-interconnection emphasises the relationship between each scientific discipline, and the relationship is not an incidental relationship but a complete relationship. In the concept of integration-interconnection, the relationship between scientific disciplines is like the relationship between God and humans and the relationship between humans with one another.

From a formal legal perspective, the independent learning curriculum is a comprehensive educational policy, focusing more on the structure and organisation of learning, while the concept of deep learning is a learning approach that focuses more on the learning process. And on the other hand, the concept of integration-interconnection so far is still at the university level, especially within the scope of UIN Sunan Kalijaga Yogyakarta.

So, in simplistic terms, the substantive difference between the independent curriculum, deep learning, and the concept of integration-interconnection is that the independent curriculum is more of an educational framework, deep learning is more of a learning approach. The independent curriculum is more macro, while deep learning is more micro. Meanwhile, the concept of integration-interconnection is an organic relationship between scientific fields, especially Islamic sciences and general sciences.From the various differences and or anti-theses that are then owned by the three learning concepts, Islamic education is positioned as an integrator or as a balancer and as a meeting point that accommodates these differences. This is because Islamic education does not recognise certain barriers and boundaries, and this is in line with the Qur'an letter al-Baqarah:

"And to Allah belongs the east and the west, so wherever you face there is the face of Allah. Verily, Allah is vast and all-knowing".

Asbabul nuzul of this verse may not have anything to do with education, but in my opinion, this verse shows that in Islam, especially Islamic education, that knowledge is not limited to certain disciplines such as religious sciences only or general sciences only such as biological science, physical science, historical science, sociology, and so on that are relevant.

Synthesis of Independent Curriculum and Deep Learning and Integration-Interconnection

There are some fundamental differences between the independent curriculum and deep learning, especially in terms of learning emphasis. However, the two curricula have similarities, and among these similarities, the most principal is that they both want to create meaningful learning that is relevant to the situation, and the most important thing is to educate the nation's life.

Some of the similarities between the independent curriculum, deep learning, and the concept of integration-interconnection besides those mentioned above are student-centred. Both the independent curriculum, deep learning, and the concept of integration-interconnection place learners at the centre of learning, namely by providing liberties in order to develop their interests and talents, and no less interestingly encouraging more creative and meaningful learning.

Another similarity between the independent curriculum, deep learning, and the concept of integration-interconnection is the use of project-based learning methods, where students are directly involved in activities that are then relevant to social reality and develop critical, creative, collaborative, and communicative thinking. In addition, the independent curriculum, deep learning, and the concept of integration-interconnection develop what is called 21st century skills, which include soft skills that are currently needed in the modern world of work (Arif et al, 2023). From the various similarities or meeting points of the three concepts of learning above, Islamic education in this context can be positioned as a transformative learning style, where an educational approach is oriented to change the paradigm and practice of education that is generally carried out in the mainstream into a more comprehensive education based on Islamic values and has a positive impact on individual and community life (Iin Purnamasari et al., 2023).

CONCLUSION

The independent curriculum, deep learning, and the concept of integration-interconnection provide a significant framework for Indonesian education, especially regarding the relationship and reformulation of learning concepts, both Islamic education and Indonesian education in general. The independent curriculum presents freedom for every educational institution to formulate curricula that suits their respective conditions, the concept of deep learning is a learning approach that then emphasises aspects of in-depth understanding and application of concepts, while the concept of integration-interconnection sees the need to reconstruct learning patterns that have been considered dichotomous between scientific disciplines, especially between Islamic sciences and general sciences. Meanwhile, Islamic education is present as a strengthener of spiritual values, morals, and guides learning patterns to the values of civilisation. And what is even more important is that Islamic education is present as a unifier between learning based on fundamental Islamic values and learning values that are oriented towards humanity.

Theoretically, this research shows that the independent curriculum, deep learning, and the concept of integration-interconnection can be the conceptual basis for the educational paradigm, especially Islamic education. The strength of this research lies in how to see the relationship between the learning concepts offered, be it the independent curriculum, deep learning, and the concept of integration-interconnection as learning materials. However, this research also has limitations in its implementation, such as the readiness of the teaching power, the ability of students' absorption, learning facilities and infrastructure and so on that are relevant. Therefore, future research is recommended to conduct a field study to explore practitioners' responses to these three learning concepts.

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