



Contextualizing Deep Learning in Arabic Language Education: Insights from Fullan's Framework and Indonesia's DIKDASMEN (Basic and Secondary Education) Policy

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Abstrak: Artikel ini mengkaji integrasi empat komponen utama Pembelajaran Mendalam versi Kementerian Pendidikan Dasar dan Menengah (DIKDASMEN) yakni dimensi profil lulusan, prinsip pembelajaran, pengalaman belajar, dan kerangka pembelajaran dengan kerangka Deep Learning Michael Fullan, dalam konteks pembelajaran Bahasa Arab di madrasah dan sekolah. Kajian ini menggunakan pendekatan kualitatif melalui studi literatur kritis terhadap dokumen kebijakan dan teori pembelajaran kontemporer. Hasil analisis menunjukkan bahwa kedua kerangka memiliki keselarasan dalam mendorong pembelajaran yang reflektif, kontekstual, dan transformatif. Dimensi spiritual dan karakter dalam profil lulusan dapat dikontekstualisasikan melalui prinsip berkesadaran, bermakna, dan menggembirakan, serta diperkuat dengan pengembangan kompetensi global seperti komunikasi, kolaborasi, dan kreativitas. Pengalaman belajar dan kerangka pembelajaran yang didesain berbasis proyek, teknologi, dan kemitraan mendukung pembelajaran Bahasa Arab yang lebih hidup dan fungsional. Kebaruan dari kajian ini terletak pada integrasi nilai-nilai lokal dan kompetensi global ke dalam desain pembelajaran Bahasa Arab yang adaptif terhadap tantangan zaman. Disarankan agar kurikulum Bahasa Arab diarahkan pada pendekatan berbasis proyek, refleksi, dan kolaborasi lintas konteks untuk membangun keterampilan berbahasa yang bermakna dan berkarakter.

Kata kunci: Deep learning, pembelajaran bahasa Arab, madrasah, Michael Fullan, kebijakan pendidikan Indonesia

Abstract: This article examines the integration of four key components of Deep Learning as outlined by Indonesia's Directorate General of Primary and Secondary Education (DIKDASMEN)—namely graduate profile dimensions, learning principles, learning experiences, and learning framework—with Michael Fullan's Deep Learning Framework, in the context of Arabic language education in madrasahs and schools. Using a qualitative approach through critical literature review of policy documents and contemporary learning theories, the study finds that both frameworks align in promoting reflective, contextual, and transformative learning. The spiritual and character dimensions in the graduate profile can be contextualized through the principles of mindful, meaningful, and joyful learning, and further strengthened by the development of global competencies such as communication, collaboration, and creativity. Learning experiences and instructional designs based on projects, technology, and partnerships support a more dynamic and functional approach to Arabic language learning. The novelty of this study lies in the integration of local values and global competencies into an adaptive Arabic language curriculum responsive to the challenges of the modern era. It is recommended that Arabic language education be redesigned with a project-based, reflective, and cross-contextual approach to foster meaningful language skills and strong character development.

Keywords: Deep learning, Arabic language education, madrasah, Michael Fullan, Indonesian education policy

1. INTRODUCTION

Amid the rapid advancement of technology and extensive global social transformations, education systems are increasingly required to respond to the complex demands of 21st-century learning.¹ Meanwhile, the improvement of education quality in Indonesia remains uneven across the nation. One of the key challenges in achieving equitable and high-quality education lies in the diverse socio-economic conditions of communities, the geographical characteristics of various regions, and the differing levels of readiness among local governments. Disparities in access to educational infrastructure, particularly internet connectivity and digital devices, continue to pose significant obstacles in many areas, limiting the reach and effectiveness of educational reforms. Amid these challenges, Indonesia is endowed with a rich mosaic of cultural and linguistic diversity, deep-rooted local wisdom, abundant natural resources, and a growing pool of human capital. These elements represent a strategic foundation for developing educational experiences that are contextually grounded, culturally relevant, and pedagogically meaningful.²

This condition is also evident in the field of Arabic language education in Indonesia, which is predominantly conducted in madrasahs and Islamic educational institutions. Arabic instruction often remains centered on structuralist and grammar-based approaches (such as *nahwu* and *sharf*), with an emphasis on lecture-based teaching and rote memorization.

Such traditional methods, however, are increasingly misaligned with the evolving needs of learners, who require instructional models that foster functional language proficiency, critical thinking, collaboration, and the ability to apply the language in real-life contexts.³

In response to these challenges, the Directorate General of Primary and Secondary Education of the Republic of Indonesia issued the 2025 Academic Paper on Deep Learning (*Pembelajaran Mendalam*, or PM) as a new pedagogical approach that honors the learning process by emphasizing mindful, meaningful, and joyful learning experiences.⁴ Conversely, Michael Fullan, in collaboration with the New Pedagogies for Deep Learning (NPDL) team, introduced a Deep Learning framework that emphasizes six key global competencies known as the 6Cs: Character, Citizenship, Collaboration, Communication, Creativity, and Critical Thinking.⁵

Both approaches emphasize the critical importance of pedagogical transformation from surface-level learning to deep and contextual learning. When applied to the context of Arabic language education, these frameworks have the potential to shift the learning paradigm from a narrow focus on grammatical mastery to the cultivation of communicative and reflective competencies. Therefore, it is essential to examine how both frameworks can be contextually integrated into Arabic language education in *madrasah*,

¹ Andika Isma and others, 'Peta Permasalahan Pendidikan Abad 21 Di Indonesia', *Jurnal Pendidikan Terapan*, 2023, pp. 11–28.

² Kementerian Pendidikan Dasar and Menengah Republik Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua', *Pusat Kurikulum Dan Pembelajaran Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan Dasar Dan Menengah Republik Indonesia*, 2025.

³ Kementerian Agama, 'Keputusan Menteri Agama Republik Indonesia Nomor 347 Tahun 2022 Tentang Pedoman Implementasi Kurikulum Merdeka Pada Madrasah', *Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia*, 2022.

⁴ Dasar and Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua'.

⁵ Michael Fullan, Joanne Quinn, and Joanne McEachen, *Deep Learning: Engage the World Change the World* (Corwin Press, 2017).

pesantren, and other Islamic educational institutions.

This study seeks to fill that gap by conceptually and normatively exploring how deep learning can be contextualized within Arabic language instruction in madrasahs, using Fullan's framework in conjunction with the Indonesian Ministry of Education's policy on basic and secondary education. In doing so, this article aims to provide both theoretical and practical contributions for policymakers, madrasah administrators, and Arabic language educators in designing sustainable educational transformation.

2. LITERATURE REVIEW

Michael Fullan's Concept of Deep Learning and the Framework for Educational Change

Studies on deep learning in education indicate that this approach is not merely a pedagogical strategy, but rather a comprehensive learning paradigm that prioritizes conceptual understanding, knowledge transfer, and the development of students' character.⁶ Michael Fullan, through the New Pedagogies for Deep Learning (NPDL) initiative, developed a comprehensive framework that incorporates six global competencies (6Cs) as the foundation for 21st-century student development: character, citizenship, collaboration, communication, creativity, and critical thinking. This framework is adaptive, contextually relevant, and

grounded in collaboration among teachers, students, and the broader community.⁷

Fullan and Langworthy (2014) emphasize that deep learning is grounded in the principle that students are not merely recipients of knowledge, but also agents of change who are capable of solving real-world problems through collaboration, creativity, and the effective use of technology.⁸ This necessitates a transformation in teaching practices, learning environments, and educational policies that support instructional innovation.

The successful implementation of deep learning necessitates a comprehensive and systemic approach that integrates three interrelated domains: (1) instructional practices within the classroom, (2) school culture and leadership dynamics, and (3) national education policy frameworks. Fullan's conceptual model offers a coherent and theoretically grounded framework for aligning these domains in a synergistic manner to drive meaningful and sustainable educational transformation.⁹

Fullan's framework for educational change comprises three essential elements: (1) individual capacity, encompassing both teachers and students; (2) institutional context, including school culture and the support of school leadership; and (3) systemic policy, involving regulations, curriculum design, and sustained professional development. Within this framework, Fullan emphasizes not only the importance of innovation in instructional practices but also the structural and

⁶ Nofamataro Zebua, 'Education Transformation: Implementation of Deep Learning in 21st-Century Learning', *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, 2.2 (2025), pp. 146–52; Charles Kivunja, 'Do You Want Your Students to Be Job-Ready with 21st Century Skills? Change Pedagogies: A Pedagogical Paradigm Shift from Vygotskyan Social Constructivism to Critical Thinking, Problem Solving and Siemens' Digital Connectivism.', *International Journal of Higher Education*, 3.3 (2014), pp. 81–91.

⁷ Fullan, Quinn, and McEachen, *Deep Learning: Engage the World Change the World*; Michael Fullan, 'System Change in Education', *American Journal of Education*, 126.4 (2020), pp. 653–63.

⁸ Michael Fullan and Maria Langworthy, 'A Rich Seam: How New Pedagogies Find Deep Learning' 2014, 2014; Fullan and Langworthy, 'A Rich Seam: How New Pedagogies Find Deep Learning'.

⁹ Fullan, 'System Change in Education'.

cultural conditions within the education system that enable such innovations to be sustained over time.¹⁰ Fullan's model is highly relevant to the madrasah context, as it emphasizes a collaborative approach and gradual, sustainable change rather than top-down, prescriptive, and superficial reforms.

Arabic Language Education in Madrasahs: Challenges and Directions for Transformation

Arabic holds a unique position in madrasahs, functioning simultaneously as a language of religion, academia, and intercultural communication.¹¹ However, Arabic language instruction in Indonesian madrasahs remains predominantly grammar-oriented, with a strong emphasis on *nahwu-sharf* (syntax and morphology) and the memorization of classical texts. This traditional approach often limits students' ability to develop functional language skills and engage with Arabic in meaningful, real-world contexts.¹² This traditional approach often limits students' ability to develop functional language skills and engage with Arabic in meaningful, real-world contexts. As a result, students tend to exhibit low levels of communicative competence, particularly in the areas of listening and speaking.

Several studies have indicated that the majority of Arabic language teachers in madrasahs have not fully adopted communicative and competency-based

approaches in their instructional practices.¹³ At the same time, global demands and technological advancements underscore the need for Arabic language instruction that is contextualized, collaborative, and project-based, which are core features of deep learning.

Several studies highlight that the integration of ICT and student-centered learning approaches in Arabic language education within madrasahs remains limited, despite the availability of curriculum frameworks and teacher training programs.¹⁴ Therefore, transforming Arabic language instruction requires not only methodological changes but also a philosophical shift in designing meaningful and learner-oriented experiences.¹⁵

In this regard, the 2025 Academic Paper on Deep Learning issued by the Indonesian Ministry of Education and Culture emphasizes a similar approach, yet

¹⁰ Michael Fullan and Joanne Quinn, *The Drivers: Transforming Learning for Students, Schools, and Systems* (Corwin Press, 2023).

¹¹ Abdul Manan and Ulyan Nasri, 'Tantangan Dan Peluang Pendidikan Bahasa Arab: Perspektif Global', *Jurnal Ilmiah Profesi Pendidikan*, 9.1 (2024), pp. 256–65; Kamal Yusuf, 'Language Patterns in the Linguistic Landscape of Pesantren', *AL LUGHAH Jurnal Bahasa*, 11.1 (2022).

¹² Ridhokusumo Ridhokusumo, Alfath Bilqisti, and M Yunus Abu Bakar, 'PENDEKATAN PEMBELAJARAN YANG EFEKTIF DALAM BAHASA ARAB', *Sindoro: Cendikia Pendidikan*, 15.7 (2025), pp. 71–80.

¹³ Ismail Suardi Wekke, *Pembelajaran Bahasa Arab Di Madrasah* (Deepublish, 2016); Muhammad Riduan Harahap, 'Tradisi Kitab Kuning Pada Madrasah Di Indonesia', *Al-Kaffah: Jurnal Kajian Nilai-Nilai Keislaman*, 11.1 (2023), pp. 105–30.

¹⁴ Rahmat Satria Dinata, Musalwa Musalwa, and Meliza Budiarti, 'Students' Perceptions about Evaluation of Speaking Skills (Mahârah Kalâm) Through Youtube Channel', *Lisaanuna Talim Al-Lughah Al-Arabiyyah: Jurnal Pendidikan Bahasa Arab*, 4.2 (2021), pp. 221–32; Rahmat Satria Dinata and Musalwa Musalwa, 'Yutub Kawaslati Taqyimi Maharati Al-Kalami al-Lughati al-'Arabiyyati', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 12.1 (2020), pp. 95–111; Rahmat Satria Dinata and others, 'Web-Based Google Translate Inconsistencies in Bahasa-Arabic Translations from The Arabic Thesis Writer's Perspective', *Asalibuna*, 7.02 (2023), pp. 60–74.

¹⁵ Rahmat Satria Dinata and others, 'Arabic Hidden Crisis at West Sumatran Islamic Universities: Vulnerable Vitality and Potential Utility for Learning', *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 13.1 (2025), pp. 165–80.

with a stronger focus on local values, spirituality, and indigenous wisdom. The Indonesian Deep Learning Framework comprises four key components: the graduate profile, learning principles (mindful, meaningful, and joyful), learning experiences, and instructional design frameworks. The envisioned graduate profile includes spiritual depth, integrity, and critical thinking skills, which align closely with Fullan's six global competencies.¹⁶

3. METHOD

This study adopts a qualitative research design grounded in library-based inquiry and supported by educational policy analysis. The rationale for employing this dual approach lies in the study's primary aim: to engage in a critical and comprehensive examination of theoretical literature and official policy documents, rather than conducting empirical fieldwork. The focus is placed on the intersection between deep learning theory and its contextual application within Arabic language education in Indonesian madrasahs.

As an exploratory and conceptual investigation, this study analyzes the theoretical contributions of Michael Fullan's deep learning framework and assesses its alignment with the national vision for educational transformation in Indonesia. In particular, the research critically evaluates the relevance and applicability of Fullan's ideas within the normative frameworks set forth by the Indonesian Ministry of Education's policy on basic and secondary education and the Ministry of Religious Affairs' curriculum for madrasahs. Through this analytical lens, the study seeks to uncover how deep learning can be contextualized to enhance Arabic language instruction in faith-based educational institutions.

The data sources utilized in this study comprise two main categories: a) **Theoretical Literature**: This includes books, peer-reviewed journal articles (both national and international), and research reports that discuss the concept of deep learning as developed by Michael Fullan and collaborators, Arabic language education, madrasah education, and broader themes of educational transformation.

b) **Policy Documents**: The analysis draws upon official government documents, including the *Academic Paper on Deep Learning: Towards Quality Education for All* published by the Directorate of Basic and Secondary Education (DIKDASMEN) in 2025, and *Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 347 of 2022* concerning the Guidelines for the Implementation of the Merdeka Curriculum in Madrasahs..

The analysis was conducted using a qualitative-descriptive and interpretative approach through three main techniques. First, thematic analysis was employed to identify key themes within the deep learning framework and to explore the extent to which these themes are present or absent in the context of madrasahs. This approach enabled a deeper understanding of how theoretical concepts are reflected in actual educational practices. Second, comparative policy analysis was carried out to examine and contrast the principles outlined in two major policy documents: the Academic Manuscript on Deep Learning Towards Quality Education for All, issued by the Ministry of Basic and Secondary Education in 2025, and the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 347 of 2022, which provides guidelines for the implementation of the Merdeka Curriculum in madrasahs. This comparison aimed to identify both discrepancies and areas where integration is possible. Lastly, conceptual synthesis was utilized to merge insights from relevant literature and policy documents, resulting in the development of

¹⁶ Dasar and Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua'.

a conceptual framework for implementing deep learning in Arabic language education within the madrasah context.

4. RESULTS AND DISCUSSION

A Comparison Between Indonesia's Deep Learning Framework and Michael Fullan's Model

A comparative analysis of the Deep Learning framework developed by the Indonesian Ministry of Education for Basic and Secondary Education (Kemendikdasmen) and the model proposed by Michael Fullan reveals significant alignment, despite differences in contextual emphasis. Both frameworks share a common pedagogical vision centered on student agency, meaningful learning experiences, and holistic competence development.

The Indonesian Academic Paper on Deep Learning outlines four core components that serve as the foundation for its pedagogical transformation, as illustrated in the following figure:

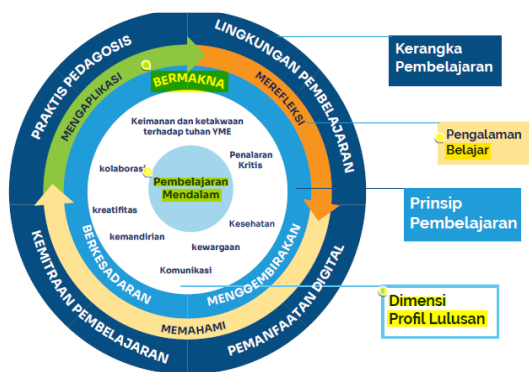


Figure 1. The Four Core Components of the Kemendikdasmen Indonesia Deep Learning Framework.

Based on the figure above, there are four main components of the Indonesian Ministry of Education's Deep Learning framework: Graduate Profile Dimensions (*Dimensi Profil Lulusan*), Learning Principles (*Prinsip*

Pembelajaran), Learning Experiences (*Pengalaman Belajar*), Learning Framework (*Kerangka Pembelajaran*) **FIRST COMPONENT: GRADUATE PROFILE DIMENSION (DIKDASMEN) VS. SIX GLOBAL COMPETENCIES (FULLAN)**

The educational transformation initiated by Kemendikdasmen Indonesia through the Academic Manuscript on Deep Learning (*Pembelajaran Mendalam/PM*), and by Michael Fullan through the Deep Learning Framework, demonstrates a convergence in the vision of 21st-century education.¹⁷ Both aim to cultivate graduates with strong character, critical and creative thinking abilities, and the capacity to navigate an increasingly complex and interconnected world.¹⁸ Although the two frameworks originate from different socio-cultural contexts, the competency structures they propose exhibit substantial philosophical alignment..

Table 1. Comparison Between the Graduate Profile Dimensions (DIKDASMEN) and the Six Global Competencies (Fullan)

Indonesian Deep Learning (Pembelajaran Mendalam)	Michael Fullan
8 Dimensions: Faith, Citizenship, Critical Thinking, Creativity, Collaboration, Independence, Well-being, Communication	6 Global Competencies: Character, Citizenship, Collaboration, Communication, Creativity, Critical Thinking

Based on the table above, both frameworks emphasize holistic competencies. While Fullan does not explicitly list religious values (faith),

¹⁷ Dasar and Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua'.

¹⁸ Fullan and Quinn, *The Drivers: Transforming Learning for Students, Schools, and Systems*.

health, or independence as distinct domains, these aspects are implicitly embedded within the competencies of character and well-being. The Indonesian framework adapts these competencies to reflect strong local values and spiritual foundations.¹⁹

Table 2: Structural and Philosophical Comparison of Graduate Profiles (DIKDASMEN) vs. Six Global Competencies (Fullan):

Aspect	Graduate Profile (DIKDASMEN)	Fullan's 6C Competencies
Conceptual Origin	Indonesia (local context)	Global (NPDL, Fullan)
Spiritual Dimension	Explicitly emphasized	Implied within Character & Citizenship
Competency Focus	Comprehensive: affective, cognitive, social	Holistic 21st-century competencies
Evaluation Orientation	Balance between academics and character development	Social impact and individual agency
Contextual Awareness	Pancasila values and local culture	Global perspective and sustainability

Implications for Arabic Language Learning include: a) Integration of Spiritual and Global Values. The dimension of faith from DIKDASMEN can be combined with Fullan's concept of citizenship to teach Islamic values through globally oriented Arabic texts. For example, discussing human rights themes in Arabic or relating classical Arabic poetry to social justice values.²⁰ b)

Language Competency and Collaboration. Communication and collaboration competencies are essential in active Arabic language learning. Students can engage in discussions, role-playing, produce YouTube videos,²¹ or participate in debates in Arabic to enhance their fluency and build confidence. c) Critical Thinking and Creativity in Arabic Texts. Engaging with Arabic texts—both classical and contemporary—through critical reading, alongside creative tasks such as rewriting stories, producing podcasts, or composing essays in Arabic, can activate students' critical thinking and creativity dimensions.²² d) Independence and Student Agency. By fostering independence (as emphasized in DIKDASMEN) and character development (as highlighted in Fullan's framework), students can become active agents of their own learning rather than passive recipients. For example, they may select personally and socially meaningful themes for their Arabic language projects.²³

SECOND COMPONENT: LEARNING PRINCIPLES OF INDONESIA'S DIKDASMEN VS. CORE CONDITIONS FOR DEEP LEARNING (FULLAN)

In the 2025 Academic Manuscript on Deep Learning, Indonesia's Ministry of Basic and Secondary Education (DIKDASMEN) outlines three foundational principles that define deep and high-quality learning: mindful,

¹⁹ Fullan, Quinn, and McEachen, *Deep Learning: Engage the World Change the World*; Dasar and Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua'.

²⁰ Imam Syafiq Arrizal, Abu Yazid al-Bustomi, and Naufal Robbiqis Dwi Asta, 'ISLAM PROGRESIF ABDULLAH SAEED DAN RELEVANSINYA TERHADAP ISU GENDER DAN EKOLOGI DI INDONESIA', *Millatuna: Jurnal Studi Islam*, 2.01 (2025), pp. 176–92.

²¹ Dinata, Musalwa, and Budiarti, 'Students' Perceptions about Evaluation of Speaking Skills (Mahârah Kalâm) Through Youtube Channel'.

²² Rahmat Satria Dinata and others, 'The Gaps of Students' Writing Skills in Arabic Thesis Writing', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 15.1 (2023), pp. 1–17.

²³ Ahmad Rois and Chairani Astina, 'Implementasi Metode Maternal Reflektif Dalam Pembelajaran Bahasa Arab Bagi Anak Tuna Rungu Di SLB Purwosari Kudus', *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ*, 5.3 (2018), pp. 372–87.

meaningful, and joyful. Mindful learning encourages students to be fully present and self-aware throughout the learning process, understanding not only the goals and content but also how the material relates to their personal experiences and environment. Meaningful learning emphasizes relevance, where learning is not reduced to rote memorization but is connected to students' real-life contexts, cultural backgrounds, and contemporary global challenges. Joyful learning, meanwhile, aims to create a positive, pressure-free atmosphere filled with intrinsic motivation, fostering creativity and self-expression. These principles are rooted in progressive educational philosophy (John Dewey), humanistic psychology (Carl Rogers), and Indonesia's own spiritual-cultural heritage (Ki Hadjar Dewantara), forming a psychologically safe space in which students are encouraged to grow, explore, and find purpose in their learning.²⁴

Meanwhile, Michael Fullan's concept of the learning environment does not explicitly use terms such as mindful or joyful, but it emphasizes a transformative and contextual learning environment characterized by several key elements. a) Engaging: learning captures students' interest by presenting challenges that are relevant to the real world. b) Irresistible: students are intrinsically motivated to learn—not because they are told to, but because the learning feels meaningful and relevant. c) Authentic Learning Tasks: activities are grounded in social realities, humanitarian issues, and the world of work. d) Agency and Identity: learning fosters a strong sense of ownership and identity in the learning process. e) Collaborative and Connected: learning is built upon interaction among students, teachers, and the wider global community. Rather than focusing on the emotional

atmosphere of the classroom, Fullan emphasizes the structure of learning and the quality of social relationships that promote deep engagement. Nonetheless, the underlying spirit is aligned with DIKDASMEN's vision: learning must move both the hearts and minds of students.

Although they originate from different epistemic contexts, with DIKDASMEN grounded in local perspectives and Fullan's framework shaped by global discourse, both approaches place the learner at the center of the educational process, not merely as an object of instruction. They share a common emphasis on affectivity, relevance, and social relationships as the primary drivers of high-quality learning.

In the context of Arabic language education, these principles have critical relevance. First, mindfulness entails encouraging students to understand the purpose behind learning Arabic. For example, teachers can connect the content to the role of Arabic in comprehending Islamic teachings, shaping scholarly identity, or engaging in global interactions. Daily reflections, language journals, and meaning-centered conversations can serve as effective strategies. Second, meaningfulness involves assigning students authentic projects such as creating a da'wah vlog in Arabic, writing a letter to an Arab figure, or analyzing sermons within their social context. These tasks bring Arabic to life beyond textbooks and into real-life experiences. Third, joyfulness can be fostered through simulations, language games, mini-theatre performances in Arabic, and educational TikTok content. These activities provide enjoyable ways to internalize language structures without relying on rigid drills or simplistic tools like Google Translate.²⁵

²⁴ Dasar and Indonesia, 'Naskah Akademik Pembelajaran Mendalam Menuju Pendidikan Bermutu Untuk Semua'.

²⁵ Meliza Budiarti and others, 'Improving The Quality Of Google Translate Indonesian-Arabic Translations', *Ijaz Arabi Journal of Arabic Learning*, 7.3 (2024).

Finally, **agency and ownership**, as highlighted by Fullan, can be promoted by allowing students to choose themes, define roles within groups, and manage their own learning schedules. This fosters a sense of ownership over the Arabic learning process, which is essential for sustaining long-term motivation and developing learner autonomy.

From the above discussion, it can be concluded that the learning principles of being mindful, meaningful, and joyful from DIKDASMEN are not in conflict with Fullan's conception of a high-quality learning environment. In fact, they complement and enrich each other. Both frameworks emphasize that effective learning is one that touches the personal and social meaning of students. In the context of Arabic language education, these principles have the potential to transform the classroom into a space of culture, spirituality, and creativity that is relevant to the students' present and future lives.

THIRD COMPONENT: LEARNING EXPERIENCE IN DIKDASMEN VERSUS STUDENT AGENCY IN FULLAN'S FRAMEWORK

The Academic Manuscript on Deep Learning (2025) defines learning experience as a process that integrates intellectual, emotional, sensory, and physical engagement. This concept reflects a holistic understanding of learning that goes beyond cognitive development, encompassing affective and psychomotor dimensions, as well as spirituality.

Three key forms of learning experience are emphasized: **a) Understanding**, in which students construct meaning through reflective engagement; **b) Application**, where knowledge extends beyond the classroom and is utilized in real-world contexts; and **c) Reflection**, which involves self-evaluation and metacognitive awareness of the learning process. These principles are grounded in the *experiential learning* approach (Kolb, 1984) and align with *constructivist theory*, which posits

that learning is an active process of meaning-making based on experience.

In contrast, student agency in Fullan's framework is positioned at the core of deep learning experiences. Student agency refers to the capacity and willingness of students to set their own learning goals, choose appropriate learning strategies, participate in decision-making related to both the learning process and its outcomes, and take responsibility for their academic achievements. In practice, this is implemented through project-based learning, open-ended and collaborative tasks, student-selected themes or topics, and the creation of original and authentic content. Student agency is not merely about providing students with options; it reflects a shift in the student's role from a passive consumer of knowledge to an active producer of meaning and values.

Meanwhile, **the implications for Arabic language learning** are multifaceted and aligned with the principles of deep learning. First, experience and culture-based projects can be implemented by asking students to document local traditions in Arabic, such as *maulid*, *tahlil*, or other Islamic celebration²⁶ or by creating a digital magazine with the theme "Muslim Cultures Around the World." Such projects engage both emotional and cognitive dimensions of learning. Second, student empowerment can be fostered through choice, where learners are given the opportunity to select from various activities such as writing poetry, composing essays, or creating video blogs in Arabic. This not only develops a sense of ownership but also enhances linguistic expression. Third, language and values reflection can be encouraged by having students write daily learning journals in simple Arabic, expressing their

²⁶ Saipullah Saipullah, 'Model Pendidikan Karakter Berbasis Nilai-Nilai Tradisi Pesantren', *Tapis: Jurnal Penelitian Ilmiah*, 6.2 (2022), pp. 132–41.

experiences and feelings during the learning process. This helps develop emotional engagement and metacognitive awareness. Finally, collaboration and the creation of authentic products, such as producing a podcast in Arabic that explores Islamic or social themes, can build collective responsibility and effectively integrate Fullan's six global competencies with the holistic graduate profile promoted by Indonesia's education framework.

Deep learning experiences are not supplemental activities, but rather the core of transformative education. The Indonesian Ministry of Education offers a holistic approach that is deeply grounded in values, while Fullan emphasizes the strategic, social, and productive aspects of learning experiences. When these two perspectives are integrated into Arabic language education, the language is no longer treated merely as an object of memorization, but rather as a vehicle for character formation, meaningful life reflection, and the empowerment of student identity.

By integrating these two approaches, Arabic language learning can become more contextual, democratic, and profound. It nurtures not only students who are proficient in the language, but also thinkers and meaning-makers who engage deeply with the Arabic language.²⁷

FOURTH COMPONENT: DIKDASMEN LEARNING FRAMEWORK VS. DEEP LEARNING DESIGN (FULLAN)

The 2025 Academic Manuscript on Deep Learning formulates four key elements in the learning framework as a systemic structure that supports transformative learning. Pedagogical practices emphasize learning approaches oriented toward meaning-making,

reflection, and active engagement, where teachers are expected to act as facilitators of thought processes rather than mere transmitters of content. The learning environment refers to a safe, comfortable, and challenging atmosphere that holistically nurtures students' potential, encompassing physical, emotional, social, and spiritual dimensions. Learning partnerships involve collaboration among schools, families, communities, the professional world, and other stakeholders who actively contribute to the educational process. Meanwhile, the use of digital technology is intended to enrich the learning experience, broaden access to information, and strengthen both formative and summative assessments.²⁸ This framework highlights that deep learning is not merely a classroom instructional process but an ecological system of learning shaped by multidimensional actors and instruments.

Meanwhile, the Deep Learning Design formulated by Michael Fullan within the New Pedagogies for Deep Learning (NPDL) framework consists of four core components that closely parallel the Indonesian model. First, *Learning Partnerships* refer to strong and collaborative relationships between students and teachers, among students, and between students and global communities. These relationships are grounded in trust, mutual respect, and co-learning. Second, *Pedagogical Practices* include problem-based learning, project-based learning, inquiry learning, flipped learning, and the co-construction of knowledge—approaches that emphasize student engagement and active knowledge creation. Third, *Learning Environments* involve both physical and virtual spaces that encourage exploration, creativity, interaction, and psychological safety. Fourth, *Leveraging Digital Tools* positions

²⁷ Muhammad Yusuf, 'Kajian Teoritik Pengembangan Pembelajaran Bahasa Arab Berbasis Humanistik Di Madrasah Ibtida'iyah', *Shaut Al Arabiyyah*, 7.2 (2019), pp. 132–46.

²⁸ Dinata and Musalwa, 'Yutub Kawasilati Taqyimi Maharati Al-Kalami al-Lughati al-'Arabiyyati'.

technology not merely as a supporting tool but as a central driver for personalized learning and global connectivity. Fullan stresses that these components must be implemented holistically and synergistically, not in isolation. The integration of all four elements leads to transformative, future-oriented learning experiences.

In terms of comparison and convergence, the Indonesian Deep Learning Framework (DIKDASMEN) and Fullan's NPDL Framework each offer distinct but complementary strengths. The Indonesian framework is particularly strong in its emphasis on cultural roots, spirituality, and family engagement, reflecting local values and communal involvement in education. On the other hand, Fullan's framework reinforces global interconnectedness, learner agency, and technological innovation as key elements of transformative learning. Together, these two frameworks enrich one another, offering a comprehensive, ecosystemic approach to education that balances local wisdom with global competencies.

The practical implications for Arabic language education can be outlined in four integrated approaches. First, **progressive pedagogical practices** suggest that Arabic language teachers should no longer be limited to teaching grammar (qawā'id such as *naḥwu* and *ṣarf*), but should instead act as facilitators of value-driven discussions, mentors in linguistic and social problem-solving, and guides in implementing language-based projects.²⁹ For example, using a problem-based learning approach to analyze Arabic advertisements and relate them to Islamic ethical values enhances both linguistic and moral development. Second, **a contextual and spiritual learning environment** should be

established within classrooms that are aesthetically designed and rooted in local cultural identity, such as incorporating Arabic-Jawi calligraphy and Qur'anic quotations. This environment must foster a classroom culture that encourages collaboration, sincerity, and a deep emotional connection to learning. Third, **contextual learning partnerships** are crucial. Schools should collaborate with mosques, pesantren, alumni from Middle Eastern universities, and local Arab communities. Engaging native Arabic speakers via virtual platforms or organizing cross-national online forums offers students authentic conversational opportunities and exposure to diverse Arabic-speaking contexts. Fourth, **technology as a tool to enhance authenticity** can be leveraged by using applications such as Quizizz, Duolingo, Google Jamboard, Flashcards³⁰ or Padlet to facilitate interactive learning. Students may also create short Arabic-language podcasts that explore contemporary Islamic issues, utilize mobile games like Mobile Legends³¹ to reinforce vocabulary acquisition, or adopt platforms such as

²⁹ Aifanisa Rahman and Rahmat Satria Dinata, 'ANALYSIS THE DECISION OF THE DIRECTOR GENERAL OF ISLAMIC EDUCATION NUMBER 3211 OF 2022: NEW CHALLENGES IN THE TEACHING OF ARABIC THROUGH THE MERDEKA CURRICULUM', 2024, pp. 204–14.

³⁰ Lusi Angraini and Rahmat Satria Dinata, 'Taksir Istikhdam Wasilah Flash Card Ala Istiab Al-Mufradat Lada Thalabah Fi Al-Fashl As-Sabi Fi Al-Madrasah Al-Tsanawiyah Al-Hukumiyah 2 Padang', *Lisaanuna Talim Al-Lughah Al-Arabiyah: Jurnal Pendidikan Bahasa Arab*, 5.2 (2022), pp. 164–77.

³¹ Ilya Husna and others, 'Digital Game-Based Learning: Exploring the Use of Mobile Legends in Arabic Language Skills', *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 12.1 (2024), pp. 1–16; Ilya Husna and others, 'Utilization of Digital and Non-Digital Learning Media in Improving Foreign Language Skills', *Edukasi: Jurnal Pendidikan*, 22.1 (2024), pp. 44–59; Fadhil Nur Hidayat and Aminul Qodat, 'The Impact of the Mobile Legends Games on the Psychosocial Health of Children', *Jurnal Ilmu Pendidikan Dasar Indonesia*, 4.1 (2024), pp. 1–16.

Nearpod or Edmodo³² to support formative assessments and portfolio-based learning,³³ while exploring content on Arabic-language social media to extend language use beyond the classroom.

The learning frameworks proposed by Indonesia's Deep Learning Policy (PM) and Michael Fullan exhibit structural parity while reflecting distinct contextual orientations. The PM framework is deeply rooted in Indonesia's spiritual and cultural values, whereas Fullan's model breathes a global and technological spirit into learning design. When applied to Arabic language education, the synergy between these frameworks holds great potential for cultivating a learning system that is value-driven (grounded in Islamic and national principles), globally connected (positioning Arabic as a tool for international communication), and strategically sustainable (through agency, creativity, and technology integration). Through such an approach, Arabic can be taught not as a static or "dead" language confined to classical texts, but as a living, dynamic language actively chosen by Language society³⁴ to connect meaning, culture, and civilization.

5. CONCLUSION

³² Hijriyatun Hijriyatun, Sutaman Sutaman, and Laily Fitriani, 'Pemanfaatan Aplikasi Edmodo Dalam Evaluasi Pembelajaran Bahasa Arab Di Masa Pandemi Covid-19', *Taqdir*, 7.2 (2021), pp. 145–64; Muhammad Azhar and others, 'Evaluasi Pembelajaran Bahasa Arab Berbasis Teknologi Digital', *Ukazh: Journal of Arabic Studies*, 6.1 (2025), pp. 78–99.

³³ Adella Ira Wanti, Qurrotul A'yuni, and Dewi Chamidah, 'Model Dan Praktik: Asesmen Formatif Non Paper-Based Dalam Pembelajaran Bahasa Arab', *Arabi: Journal of Arabic Studies*, 7.1 (2022), pp. 76–92.

³⁴ Rahmat Satria Dinata, 'Language Society and Social Interaction: Language Choice of Arabic Society at Imam Bonjol Islamic State University', *Lughawiyat: Jurnal Pendidikan Bahasa Dan Sastra Arab*, 4.2 (2021), pp. 110–26.

The integration between the Deep Learning framework of Indonesia's Ministry of Basic and Secondary Education (DIKDASMEN) and Michael Fullan's Deep Learning model demonstrates that both approaches promote meaningful, active, and contextual learning. In the context of Arabic language education, this integrated approach shifts the focus from rote memorization toward understanding, communication, and the real-life application of values. Spiritual values, character development, creativity, and the strategic use of technology emerge as key elements in transforming the learning process. The novelty of this study lies in its combination of local values with global competencies in designing Arabic language instruction. It is recommended that teachers and educational institutions begin implementing project-based learning, reflective practices, and digital collaboration to make Arabic more vibrant, relevant, and functional for students.

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