THE CONCEPT OF DEEP LEARNING IN THE PERSPECTIVE OF PHILOSOPHY AND ITS IMPLEMENTATION IN SCHOOLS

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Abstract: This research explores the concept of deep learning in the context of Indonesian education, with a focus on the integration of Western and Islamic philosophy education principles. Deep learning prioritizes students' active involvement, critical thinking, and the application of knowledge in the real world, which can be improved through mindful learning, meaningful learning, and joyful learning. This study is based on the fact that the education system in Indonesia is still far behind that of developed countries and on the other hand still fails to instill spiritual and moral values. This research aims to develop an integrative framework that combines the two educational philosophies, to create a more holistic and relevant approach to learning. The method used is a literature study with thematic analysis to explore Western and Islamic educational theories and their application in the curriculum and learning strategies in Indonesia. The findings of the study show that the integration of Western and Islamic philosophy can be done by developing an integrative curriculum and learning strategies that emphasize student activism. This concept results in learning that focuses not only on cognitive development but also on students' character, emotional skills, and social responsibility.

Keywords: Deep Learning, Education, Islamic Philosophy, Western Philosophy.

Introduction

The current educational landscape in Indonesia is shaped by the growing demand for a transformation in learning approaches tata go

beyond surface-level memorization[1]. One of the most promising developments in this area is the concept of deep learning, which emphasizes active engagement, critical thinking, and the application of knowledge to real-world problems[2]. Deep learning incorporates various pedagogical components, such as mindful learning, meaningful learning, and joyful learning[3].

Mindful learning encourages full attention and engagement in the learning process, while meaningful learning fosters a deeper connection to knowledge by promoting active, constructive, and authentic learning experiences[4]. Joyful learning, on the other hand, focuses on creating engaging and enjoyable learning environments, thereby boosting student motivation and intrinsic interest in learning[5]. These interconnected concepts can enhance the quality and impact of education, making it more comprehensive and aligned with the demands of a digital, technology-driven world.

In the context of Indonesian education, however, there is a significant gap between the current educational practices and the integration of deep learning principles, particularly when compared to the evolving global standards[6]. Indonesian schools have long been influenced by either Western philosophical frameworks or, in the case of Islamic schools, Islamic educational principles. Western educational philosophies often prioritize cognitive development, analytical reasoning, and practical skills, whereas Islamic education emphasizes

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[1] Safuri Musa and others, 'Continuous Professional Growth: A Study of Educators' Commitment to Lifelong Learning', *Cakrawala Pendidikan*, 43.2 (2024), pp. 502–12, doi:10.21831/cp.v43i2.66654.

[2] Amitha Mathew, P. Amudha, and S. Sivakumari, 'Deep Learning Techniques: An Overview', *Advances in Intelligent Systems and Computing*, 1141 (2021), pp. 599–608, doi:10.1007/978-981-15-3383-9_54.

[3] Editorial Team, *Naskah Akademik Pembelajaran Mendalam* (Kementrian Pendidikan Dasar dan Menengah, 2025).

[4] G Wang and Z Wang, 'Utilising an Interactive Deep Learning Framework to Enhance the Effectiveness of Intelligent Teaching Practices', *Decision Making: Applications in Management and Engineering*, 8.1 (2025), pp. 238–55, doi:10.31181/dmame8120251333.

[5] Caitlin Hayward and Barry Fishman, 'Gameful Learning: Designing with Motivation in Mind', *Computer-Supported Collaborative Learning Conference, CSCL*, 2020.

[6] Yayan Rahayani, 'Indonesian Teachers' Experiences in Australia: Leveraging Funds of Knowledge in Global Education', in *Funds of Knowledge in Teacher Education: Sustaining Local Diversity Amidst Global Standards* (IGI Global, 2025), pp. 1–30, doi:10.4018/979-8-3693-8094-9.ch001.

moral, spiritual, and social dimensions of learning[7]. The challenge arises in reconciling these two frameworks within the concept of deep learning, particularly in an era where the Ministry of Education in Indonesia has called for the implementation of more comprehensive, student-centered learning approaches[8].

The need for integration between Western and Islamic educational philosophies in the context of deep learning is critical. While the emphasis on knowledge acquisition is essential, the integration of moral and ethical values from Islamic education could provide a holistic approach to deep learning, which is currently underexplored[9]. Deep learning, when adapted through both Western and Islamic educational lenses, could offer a robust framework that not only focuses on intellectual development but also nurtures character building, emotional intelligence, and social responsibility[10].

The novelty of this research lies in its exploration of how deep learning can be adapted to the Indonesian context by integrating both Western and Islamic educational philosophies. While deep learning has been extensively studied in the context of Western pedagogies, there is a lack of studies on its integration with Islamic teachings, particularly in the realm of mindful, meaningful, and joyful learning. This study seeks to fill this gap by proposing a framework that combines these philosophical approaches, offering practical recommendations for curriculum development, and teacher training. By doing so, this research aims to contribute to the ongoing educational reforms in Indonesia, ensuring that they reflect both global and local educational needs.

[7] Muhammad Rizal Falaqi and others, 'Transformation of Islamic Education Curriculum Based on the Thoughts of Three Educational Philosophers: A Systematic Literature Review', *British Journal of Religious Education* 2025, 2025, doi:10.1080/01416200.2025.2521384.

[8] Marlies Baeten and others, 'Using Student-Centred Learning Environments to Stimulate Deep Approaches to Learning: Factors Encouraging or Discouraging Their Effectiveness', *Educational Research Review*, 5.3 (2010), pp. 243–60, doi:10.1016/j.edurev.2010.06.001.

[9] Aya M. Isaac, 'Changing the Relation of Science and Religion through Integrated Islamic Curricula: A Theoretical Position on Faith-Based Science Education', *Austral Comunicacion*, 14.2 (2025), doi:10.26422//AUCOM.2025.1402.ISA.

[10] Wisam Kh Abdul-Jabbar and Yousra Makki, 'Integrating Intercultural Philosophy into the High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education', *Religions*, 15.2 (2024), doi:10.3390/rel15020189.

Literature Review
Overview of the Deep Learning

The practice of Deep learning in the context of education refers to an immersive learning experience, in which students not only memorize information, but actually understand and integrate knowledge in their lives. Mindful learning is one of the important aspects of deep learning that emphasizes mindfulness in the learning process. In this approach, students are invited to be more focused and present in each learning activity, pay attention to every detail of the material presented, and reflect on their learning process. This not only improves comprehension, but also helps students to develop deeper cognitive skills, such as attention, patience, and self-control[11].

Furthermore, meaningful learning focuses on the relationship between the knowledge learned and the student's real-life experience. Meaningful education encourages students to relate the subject matter to a context that is relevant to their daily lives. Thus, they not only remember information, but are also able to understand how those concepts can be applied outside of the classroom. This meaningful learning allows students to feel connected to what they are learning, creating a sense of purpose in the educational process and increasing intrinsic motivation to learn[12]. Deep learning Promotes a fun learning environment, while maintaining a depth of explanatory knowledge.[13]

Finally, joyful learning focuses on creating a fun and motivating learning experience for students. Fun learning and fun challenges can help reduce stress and anxiety that often occurs in the learning process. When students enjoy the learning process, they are more likely to actively engage and retain information over the long term. This aspect not only improves academic learning outcomes, but also contributes to students' emotional and social development, making learning a positive experience and forming confidence and personal satisfaction in educational achievement[14].

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[11] I Wepener and M Moen, 'Mindfulness-Based Socio-Emotional Learning to Reduce Disruptive Behaviour in Primary-School Classrooms', *Pastoral Care in Education*, 2025, doi:10.1080/02643944.2025.2502040.

[12] Stylianos Mystakidis, 'Deep Meaningful Learning', *Encyclopedia*, 1.3 (2021), pp. 988–97, doi:10.3390/encyclopedia1030075.

[13] Muh Sabilar Rosyad and Saleh Muhammad Kabir, 'Towards Deep Arabic Language Learning: Designing Materials That Are Mindful, Meaningful, and Joyful', *LUGHATI: Jurnal Pendidikan Bahasa Arab*, 3.01 (2025), pp. 63–75 <https://doi.org/10.33754/lughati.v3i01.1613>.

[14] Sripriya Sundaram and Rajendran Ramesh, 'Effectiveness of Joyful Game-Based Blended Learning Method in Learning Chemistry during COVID-19', *International*

Method

This study uses a literature study approach to analyze and explore the application of deep learning concepts in education, especially in the context of integration between Western and Islamic educational philosophies. This approach was chosen because it allows to identify and examine existing theories, previous research, as well as relevant perspectives from both philosophies of education, namely the West and Islam. This literature study aims to formulate an integrative framework that can be used in the context of Indonesian education, especially in facing educational challenges in public and Islamic schools.

The main data sources in this study are journal articles, books, research reports, and scientific publications relevant to the topics of deep learning, Western philosophy of education, and philosophy of Islamic education. The study will include literature published in the last five years, such as History Of Western Philosophy Of Education: In The Modern Era, Philosophy of Education in Dialogue between East and West: Japanese Insights and Perspectives, Mindful reflexivity: Unpacking the process of transformative learning in mindfulness and discernment and others.

Data sources are searched through leading international databases, such as Scopus, Google Scholar, and JSTOR, as well as journal and book sources relevant to this topic. This research will also utilize theses, dissertations, and academic conferences that discuss the application of deep learning theories in the context of Indonesian education.

The analytical technique used in this study is thematic analysis which aims to identify and organize the main themes that emerge from the literature studied. The analysis process is carried out with the following steps: classification, coding, nterpretation, and synthesis.

Using this methodology, this research aims to contribute to a deeper understanding of the application of deep learning concepts that integrate Western and Islamic philosophy in education in Indonesia.

Result and Discussion
The Concept of Learning Based on Western Philosophy

Western education, which is rooted in the thought of philosophers such as Plato, Aristotle, Descartes, and Dewey, has a

profound and diverse concept in shaping the education system[15]. Basically, Western philosophy of education focuses on the development of the individual through rational and empirical approaches, where knowledge is considered the result of experience and critical thinking. The concept of education in this tradition is often seen as a means to prepare individuals to face social, political, and economic challenges in society[16]. Greek philosophers such as Plato and Aristotle considered education as a means to achieve virtue and eudaimonia, which is happiness achieved through the continuous development of character and knowledge[17].

In subsequent developments, especially in the modern era, philosophers such as John Locke and Immanuel Kant brought a more rational and critical perspective to education. Locke, with his empiricist views, emphasized that knowledge is acquired through sensory experience, while Kant, through his theory of rationalism, emphasized the importance of the formation of ratio and morality in education.[18],[19] These two schools form the basis of education oriented towards balanced intellectual and moral development, where the goal of education is not only to develop knowledge, but also to form individuals capable of thinking critically and ethically. Education within this framework aims to form individuals who are aware of their responsibilities in society and are able to play an active role in social processes.

In the 20th century, the thought of philosophers such as John Dewey introduced a pragmatic approach to education, which emphasized the importance of hands-on experience and social

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[15] Avi I. Mintz, *A HISTORY OF WESTERN PHILOSOPHY OF EDUCATION: IN ANTIQUITY VOLUME 1*, *A History of Western Philosophy of Education: In Antiquity Volume 1*, 2021.

[16] Masamichi Ueno, *Philosophy of Education in Dialogue between East and West: Japanese Insights and Perspectives* (Taylor and Francis, 2023), doi:10.4324/9781003271024.

[17] Alexis Deodato S. Itao, 'Homoiōsis Theōi: Plato's Ultimate Educational Aim[Homoiōsis Theōi: Aukščiausias Ugdymo Tikslas Platono Filosofijoje]', *Problemos*, 104 (2023), pp. 36–46, doi:10.15388/Problemos.2023.104.3.

[18] J. B. Jordan, 'John Locke: The Empirical Educator', in *The Palgrave Handbook of Educational Thinkers* (Springer International Publishing, 2024), pp. 461–74, doi:10.1007/978-3-031-25134-4_51.

[19] Josip Guć, "Autonomy and Heteronomy In Kant's Moral Education," *Metodicki Ogledi*, 2024, https://www.scopus.com/pages/publications/105007871310?origin=resultslist.

interaction in the learning process[20]. Dewey believes that education should be directly connected to social life and the real world, so that students can apply their knowledge in practical situations. Therefore, education in the Western tradition is not only to prepare the individual in the cognitive aspect, but also to develop practical skills that are useful in everyday life[21]. In this regard, education is seen as a dynamic process that involves critical reflection and active participation, not just the transfer of knowledge, but also the development of the ability to adapt and contribute in an ever-evolving society.

The application of the concept of education that has developed in the Western philosophical tradition, especially those derived from the thoughts of philosophers such as Plato, Aristotle, Kant, and Dewey, has had a significant influence on the development of the educational curriculum in Indonesia[22]. One of the main influences is the introduction of ratio-based and empirical approaches that emphasize the intellectual and moral development of students. In this context, education in Indonesia tends to prioritize learning that not only hone cognitive skills, but also develop students' moral values and character, in line with the educational ideas of Plato and Aristotle that emphasize education for virtue[23]. This can be seen in the implementation of a curriculum that integrates subjects related to character development, such as Pancasila and Citizenship Education (PPKn) which aims to form good and responsible citizens[24].

In addition, the empirical views brought by philosophers such as John Locke influenced the way the educational curriculum in Indonesia emphasized hands-on learning experiences[25]. The current curriculum, especially in primary and secondary education, is starting to focus on

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[20] I˙lknur Bayram, 'Experiential Learning in Adult Education', in *Exploring Adult Education Through Learning Theory*, 2024, pp. 55–80, doi:10.4018/979-8-3693-5812-2.ch003.

[21] Wilfred Carr, *The Eclipse of Reason: Reclaiming Western Education for Today*, *The Eclipse of Reason: Reclaiming Western Education for Today* (Taylor and Francis, 2025), doi:10.4324/9781003625735.

[22] (Andrea, 2021)

[23] L. Ayundasari and others, 'SHEM (Society, Humanity, Equality, Morality): A New Perspective in Learning History', *IOP Conference Series: Earth and Environmental Science*, 747.1 (2021), doi:10.1088/1755-1315/747/1/012054.

[24] Sarkadi and others, 'Integrating Character Education Into the RECE Learning Model Through Pancasila and Citizenship Education Subjects', *Frontiers in Education*, 7 (2022), doi:10.3389/feduc.2022.841037.

[25] Falaqi and others, 'Transformation of Islamic Education Curriculum Based on the Thoughts of Three Educational Philosophers: A Systematic Literature Review'.

activity-based and experimental learning that allows students to experience the learning process on their own. Project-based learning and inquiry-based learning are concrete examples of these efforts, where students are given the opportunity to develop practical skills through real-life experiences and contextual learning[26]. This influence also shows the importance of deep learning, not only through direct instruction from the teacher, but through problem-solving that is relevant to daily life.

Furthermore, the pragmatism introduced by John Dewey has had a great influence on the design of the educational curriculum in Indonesia, especially in creating learning that is directly connected to social life and the reality of the world of work. With an emphasis on learning that is interactive and relevant, Dewey encourages education to prepare students for real-life challenges through an education that emphasizes practical skills and critical thinking abilities[27]. A curriculum oriented towards developing 21st century competencies, such as critical thinking skills, creativity, and collaboration, reflects this idea. The implementation of character education and the development of social skills taught in a variety of subjects supports Dewey's concept of education that encourages students' active participation in the learning process and social life[28]. Thus, education in Indonesia now emphasizes learning that does not only focus on academic aspects, but also on developing the ability to adapt and participate in a dynamic society.

The application of these concepts of Western philosophy has a significant impact on learning strategies in Indonesia. This influence can be seen in the way of teaching in schools that now prioritize the development of critical thinking, empirical approaches, and experiential education, in line with Western educational philosophies that focus on the formation of the whole individual, both in cognitive, moral, and social aspects[29].

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[26] Eugenia Fernandez and David M. Williamson, 'Using Project-Based Learning to Teach Object Oriented Application Development', *Proceedings of the 4th Conference on Information Technology Curriculum, CITC4 2003* 2003, 2003, pp. 37–40, doi:10.1145/947121.947130.

[27] Kien Thi Pham, 'John Dewey's Educational Philosophy and Experience for Current Vietnamese Education', *Contemporary Pragmatism*, 21.4 (2024), pp. 399–415, doi:10.1163/18758185-bja10097.

[28] N. Nadiroh, V. Zulfa, and S. Yuliani, 'Learning Transformation of the 21stcentury Curriculum for Prospective Teacher in Term of Eco-Literacy', *IOP Conference Series: Earth and Environmental Science*, 802.1 (2021), doi:10.1088/1755-1315/802/1/012009.

[29] Ricky Fernandes, John Willison, and Christopher Boyle, 'Characteristics, Prevalence and Tensions of Critical Thinking in Indonesian High School English Language

The concept of philosophy gives birth to various learning approaches and methods. *First*, Approach Based on Rationalism and Empiricism[30]. The concept of rationalism developed by Immanuel Kant and empiricism introduced by John Locke have encouraged changes in learning strategies in Indonesia. In this context, learning strategies now emphasize the importance of developing logical and critical thinking skills. Teachers not only act as informants, but also as facilitators who encourage students to question, analyze, and evaluate the information they receive[31]. This is reflected in the application of problem-based learning methods that require students to use their reason to solve real problems. This learning provides space for students to develop a deeper understanding and not just rely on rote or theory alone.

Second, an Experiential and Social Interaction-based learning approach. The influence of John Dewey's thinking that emphasizes experiential education is very felt in the implementation of learning strategies in Indonesia[32]. Dewey argued that students learn effectively through hands-on experience and social interaction. Therefore, many schools in Indonesia are starting to integrate active and participatory approaches, such as learning by doing and project-based learning. In this model, students not only receive knowledge from the teacher, but also engage in activities that allow them to develop practical skills and complete projects relevant to real life. Collaborative learning involving group discussions and shared project assignments also reflects the influence of Dewey, who saw social interaction as a key element in the learning process.

Third, 21st century skills-oriented learning. Western philosophical concepts of education, especially Dewey's pragmatism, influence learning strategies that focus on developing 21st-century skills, such as critical thinking, collaboration, communication, and creativity[33]. Education in Indonesia is now starting to be oriented towards

Classes Resulting from Policy-Driven Teaching', *Thinking Skills and Creativity*, 53 (2024), doi:10.1016/j.tsc.2024.101605.

[30] Raphael Sassower, 'The Pedagogical Perils and Promises of Critical Rationalism', *Philosophy of the Social Sciences*, 52.6 (2022), pp. 341–53, doi:10.1177/00483931221096402.

[31] Sassower, 'The Pedagogical Perils and Promises of Critical Rationalism'.

[32] Bayram, 'Experiential Learning in Adult Education'.

[33] Muhammad Usman Tariq, 'Enhancing Students and Learning Achievement as 21st-Century Skills through Transdisciplinary Approaches', in *Transdisciplinary Approaches to Learning Outcomes in Higher Education* (IGI Global, 2024), pp. 220–57, doi:10.4018/979-8-3693-3699-1.ch007.

developing soft skills in addition to academic skills, so that students are not only prepared in the academic world, but also in the world of work and complex social life. In this learning strategy, the importance of character development is also emphasized, with many schools integrating character education in their curriculum[34]. This reflects the influence of Aristotle's thinking on the formation of virtue and Plato who emphasized moral education as an integral part of education.

Overall, the influence of Western philosophy on learning strategies in Indonesia shows a shift from more traditional and passive learning methods to a more active, participatory, and focused on skill and character development models. Thus, learning strategies that integrate Western philosophy help create an educational environment that is more dynamic and relevant to the needs of students in the 21st century.

The Concept of Learning Based on Islamic Philosophy

The Islamic philosophy of science is rooted in three main pillars, namely ontology, epistemology, and axiology[35]. Islamic ontology views science as a manifestation of God's creation, which includes both material and immaterial aspects, as well as visible and supernatural phenomena. Science is not only limited to observable physical objects, but also includes metaphysical realities that can only be understood through revelation and spiritual intuition. As stated by Al-Farabi, science is a part of God's creation that involves the union between the physical and metaphysical worlds, where the human mind acts as a bridge to understand both[36].

The ontology of Islamic education discusses the nature of human beings as creatures created by God who have the purpose of knowing and worshipping God. In the view of Islamic philosophy, education is not only about acquiring worldly knowledge, but also about developing character and morals to get closer to God. Figures such as Al-Farabi and Ibn Sina argue that human beings are created with the potential of

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[34] Wiwin Sri Hidayati, Jauhara Dian Nurul Iffah, and Muhammad Farhan Rafi, 'Describing Soft Skills Attributes of Senior High School Teacher in Mathematics Learning', *AIP Conference Proceedings*, 2479 (2022), doi:10.1063/5.0099564.

[35] Hammis Syafaq and others, 'Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 14.2 (2024), pp. 240–69, doi:10.15642/TEOSOFI.2024.14.2.240-269.

[36] H. Mahmoodian and others, 'Philosophical Foundations of Ethics in Medical Sciences with Islamic Approach', *Sadra Medical Sciences Journal*, 9.2 (2021), pp. 201–18, doi:10.30476/smsj.2021.87437.1150.

reason that must be used to understand the world and God. Thus, Islamic education leads to the achievement of self-perfection that is balanced between science and spirituality.[37]

In the realm of epistemology, Islam recognizes various sources of knowledge, including revelation (Qur'an and Hadith), intellect, the five senses, and intuition. This approach emphasizes the importance of integration between the rational and spiritual dimensions in acquiring knowledge. For example, Avicenna (Ibn Sina) developed the concept of tabula rasa, which states that the human mind is initially clean and can be filled with knowledge through experience and rational thought. Moreover, Ibn Rushd (Averroes) considered that reason and revelation are not contradictory, but should complement each other in the pursuit of knowledge. Ibn Rushd argued that reason is able to explain many things contained in revelation through logical and rational approaches.[38]

In Islamic philosophy, the epistemology of education is rooted in the source of knowledge consisting of revelation (the Qur'an and Hadith), reason, and the five senses. This epistemology teaches that knowledge is not only something rational, but also involves a spiritual dimension. Al-Ghazali, an important figure in Islamic philosophy, stated that revelation and reason must go hand in hand in the process of acquiring knowledge. Knowledge acquired through reason must always be tested for truth by revelation, which is the absolute source of knowledge. This shows that Islamic education not only develops cognitive abilities, but also the spiritual and moral abilities of learners.[39]

Axiology in Islamic philosophy is concerned with the goals and values that underlie knowledge itself. Knowledge must be used for noble purposes, such as getting closer to God and improving the quality of life of mankind. Science is not seen as a neutral entity, but rather as a means to achieve goodness and truth.[40] Al-Ghazali, in his works such

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[37] Akkharawoot Takhom and others, 'A Collaborative Framework Supporting Ontology Development Based on Agile and Scrum Model', *IEICE Transactions on Information and Systems*, E103D.12 (2020), pp. 2568–77, doi:10.1587/transinf.2020EDP7041.

[38] Al Moussawi A.J. and Ammar Abdulkadhim Roomi, 'The Ibn Rushd Philosophy for Interpreting Religious Text', *International Journal of Innovation, Creativity and Change*, 2019.

[39] Brady Stimpson and Isaac Calvert, 'Qur'anic Educational Philosophy: Foundational Principles of Education in Islam's Holiest Text', *Religions*, 12.2 (2021), pp. 1–17, doi:10.3390/rel12020082.

[40] Safet Bektovic, 'The Impact of Knowledge on the Interpretation of Ethics: Some Examples from Islamic Philosophy of Religion', *Svensk Teologisk Kvartalskrift*, 99.4 (2023), pp. 365–77, doi:10.51619/stk.v99i4.25767.

as Ihya' Ulum al-Din, reminds that science must be practiced with a sincere intention to achieve virtue and prevent arrogance or arrogance. He also emphasized that science that is not based on morality and spiritual goals can mislead its users[41].

The axiology of Islamic education is concerned with the values that underlie education, such as justice, virtue, and truth. Education in the perspective of Islamic philosophy should aim to form individuals who are not only intelligent, but also noble in character and able to contribute to society. Al-Ghazali and Ibn Miskawayh emphasized that the purpose of education is the formation of moral character in accordance with the teachings of Islam. This is reflected in the educational curriculum that integrates worldly and ukhrawi knowledge to create knowledgeable and well-behaved individuals[42].

The influence of Islamic philosophy on science is reflected in the scientific history of Islam, where Muslim scientists developed various disciplines such as mathematics, astronomy, medicine, and philosophy. They not only focus on the technical aspects, but also consider the ethical and spiritual dimensions in their research. As exemplified by Ibn Khaldun in Muqaddimah's monumental work, he emphasized that the science of history focuses not only on factual data, but also on understanding the underlying social dynamics and morality. This shows that knowledge in the Islamic tradition is inseparable from religious and moral values[43].

The Islamic philosophy above has a significant influence on the concept of education in Indonesia, such as approaches to learning, curriculum, and learning strategies. *First,* in terms of the learning approach, Islamic philosophy emphasizes the importance of a balance between cognitive (knowledge) and affective (values and moral) aspects in education. This approach is different from the educational approach that only focuses on mastering knowledge. In an Islamic perspective, education not only aims to transfer knowledge but also to shape the

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[41] Nur S. Kirabaev, '"Knowledge" and "Action": Al-Ghazali and Arab Muslim Philosophical Tradition in Context of Interrelationship with Philosophical Culture of Byzantium', *RUDN Journal of Philosophy*, 27.2 (2023), pp. 201–15, doi:10.22363/2313-2302-2023-27-2-201-215.

[42] Fuadi Mardatillah, Muchlinarwati Muchlinarwati, and Dayan Abdurrahman, 'Integrating Islamic Educational Values in Higher Education: A Framework for Social Cohesion and Peacebuilding in Aceh', *Journal of Peacebuilding and Development* 2025, 2025, doi:10.1177/15423166251342683.

[43] Nazir Khan, 'Shades of Structural Realism in Post-Classical Islamic Thought', *Theology and Science*, 21.3 (2023), pp. 376–89, doi:10.1080/14746700.2023.2230427.

character and morals of students to become socially and spiritually responsible individuals[44].

This approach also encourages the use of more holistic methods, such as value-based learning and reflective learning. One of the approaches applied in Islamic education is a dialogical approach that prioritizes two-way communication between educators and students. Through dialogue, students are not only invited to understand the material but also to reflect on its meaning and application in daily life. This is in line with the concept of education carried out by Islamic philosophers such as Al-Ghazali, who emphasized the importance of intellectual development based on morality.

Second, the influence of the concept of Islamic philosophy on the curriculum. Islamic philosophy greatly influences the structure of the educational curriculum in Indonesia, especially in Islamic religious education. The Islamic education curriculum integrates two types of sciences: worldly sciences (science, technology, and general knowledge) and ukhrawi sciences (religious and spiritual knowledge). This concept aims to create a balance between the mastery of knowledge that is useful in this world and knowledge that brings good in the hereafter[45].

Al-Farabi and Ibn Sina, in their works, propose that education should pay attention to two important dimensions: the rational dimension (intellectual and intellectual development) and the spiritual dimension (character and moral development). Therefore, the Islamic education curriculum in Indonesia does not only focus on religious teaching, but also includes subjects related to the development of life skills, science, and technology. This integration aims to equip students with knowledge that can be applied in daily life and make them individuals who are useful to society[46].

Third, its influence on learning strategies. Learning strategies in Islamic philosophy focus not only on academic achievement, but also

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[44] N Budiyanti and others, 'IMPACT OF THE ULÛ AL-ILM MODEL ON SIX DOMAINS OF STUDENT LEARNING OUTCOMES IN ISLAMIC RELIGIOUS EDUCATION', *Jurnal Pendidikan Islam*, 10.1 (2024), pp. 113–24, doi:10.15575/jpi.v10i1.33225.

[45] Isaac, 'Changing the Relation of Science and Religion through Integrated Islamic Curricula: A Theoretical Position on Faith-Based Science Education'.

[46] Anton Didikin and Elina Shumilova, 'EDUCATION AS A WAY OF FORMING THE ETHICAL VIRTUES: AL-FARABI'S PHILOSOPHY AND CLASSICAL TRADITION[ОБРАЗОВАНИЕ КАК СПОСОБ ФОРМИРОВАНИЯ ЭТИЧЕСКИХ ДОБРОДЕТЕЛЕЙ: ФИЛОСОФИЯ АЛЬ-ФАРАБИ И КЛАССИЧЕСКАЯ ТРАДИЦИЯ]', *Schole*, 19.2 (2025), pp. 1131–39, doi:10.25205/1995-4328-2025-19-2-1131-1139.

on the development of students' character. Al-Ghazali emphasized the importance of moral education in the learning process, which leads to the formation of a personality that is in accordance with Islamic values[47].

One of the strategies applied in Islamic education is problem-based learning (PBL) which allows students to actively learn and connect theory with daily life practices. This approach also supports the development of students' critical and creative skills in problem-solving. Value-based learning integrates moral and ethical concepts in every aspect of learning, so that students not only master knowledge but also understand the importance of good behavior in social and religious contexts.

Implementation of Deep Learning in Schools

In the Western philosophical tradition, mindful learning emphasizes attention, awareness, and presence in the learning process. This often refers to a mindfulness-based approach in education, especially in John Dewey's pragmatism, where learning is seen as an experience that requires deep reflection and engagement. This is reflected in the concept of "perception of meaning" in images, which encourages students to be actively engaged and present during the learning process. Dewey's model is aligned with the picture-in-picture picture depicting engagement and experiential learning, in which students are encouraged to be reflective and reflect on their learning experiences, which in turn improves self-awareness and cognitive development.

In Islam, learning is not only an intellectual endeavor, but also a spiritual and reflective practice. The concept of knowledge in Islam is closely related to Tafakkur (reflection), where students are encouraged to engage mindfully with the material. This perspective fits the idea in the picture of learning as a holistic process that involves character and moral development in addition to intellectual development. Islam often emphasizes the importance of intentional learning, where learners focus not only on academic achievement, but also on personal growth and alignment with Islamic principles of goodness and truth.

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[47] Masturin, 'The Power of Two Learning Strategy in Islamic Religious Education Material Shaping Character Student', *Nazhruna: Jurnal Pendidikan Islam*, 7.2 (2024), pp. 250–69, doi:10.31538/nzh.v7i2.4678.

Mindful learning in this context is connected to spiritual awareness where mindfulness and reflection bring learners to be aware of their obligations and responsibilities as trustees of knowledge[48].

Meaningful learning in Western educational theory is closely related to the constructivist theory put forward by Lev Vygotsky and Jean Piaget, which emphasizes the importance of active engagement and the creation of personal meaning through experience. Learning is not only about acquiring facts, but also about integrating those facts into a coherent worldview that can be understood and applied in real-life situations. For example, constructivism suggests that learning becomes meaningful when learners are able to build knowledge on previous knowledge, relate new information to existing cognitive structures, and see the relevance of content to their lives[49].

From an Islamic perspective, meaningful learning is seen in the context of beneficial knowledge that leads to Barakah (blessings). Knowledge is not only meaningful when understood, but also must be applicable and beneficial to society. The Islamic educational tradition emphasized in the images of values and character development resonates strongly with this view, where knowledge should be used not only for self-improvement, but also to contribute to the betterment of society. In the tradition of Islamic education, knowledge is a means of understanding the world and carrying out one's moral duties[50].

In Western philosophy, joyful learning is concerned with the creation of an environment where students find pleasure and satisfaction in learning, leading to greater motivation and engagement. This idea can be linked to the positive psychology movement, in which the learning environment is designed to encourage excitement and a sense of satisfaction. Student engagement and exploration strongly support this approach, as it highlights the importance of a learning process that is not only rigorous but also fun and satisfying. The idea of play and intrinsic motivation is in line with educational theory which

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[48] Mai Chi Vu and Nicholas Burton, 'Mindful Reflexivity: Unpacking the Process of Transformative Learning in Mindfulness and Discernment', *Management Learning*, 51.2 (2020), pp. 207–26, doi:10.1177/1350507619888751.

[49] Zlata Tomljenović and Sanja Tatalović Vorkapić, 'Constructivism in Visual Arts Classes[Konstruktivizem Pri Pouku Likovne Vzgoje]', *Center for Educational Policy Studies Journal*, 10.4 (2020), pp. 13–32, doi:10.26529/cepsj.913.

[50] E F Fahyuni, A Bandono, and M.B.U.B. Arifin, 'Integrating Islamic Values and Science for Millennial Students' Learning on Using Seamless Mobile Media', *Jurnal Pendidikan IPA Indonesia*, 9.2 (2020), pp. 231–40, doi:10.15294/jpii.v9i2.23209.

argues that joy in discovery and curiosity should be a central part of the educational experience[51].

In Islam, the concept of joyful learning is reflected in the teachings of worship where all actions done with the right intention can become worship. Learning is seen as a spiritual and intellectual endeavor, in which joy is derived not only from gaining knowledge but from understanding that the acquisition of knowledge is an act of obedience to God. Islamic tradition emphasizes that knowledge should not be a burden, but rather should be a source of spiritual joy and satisfaction[52].

The concepts of mindful, meaningful, and joyful learning above must be implemented in the teaching and learning process. In this study, the concept of deep learning is built through the formation of an integrative curriculum.

The integration of religious lessons with general lessons in schools can be found in science subjects, for example in *environmental topics*. Here, religious concepts, such as *the caliph* (earth's keeper) in Islam, can be integrated with scientific concepts of ecosystems and environmental sustainability. Students can be invited to understand that as God's creatures, they have a moral responsibility to preserve nature. In this context, teachers can combine the study of *the miracles of God's creation* in religion with theories about *natural processes* in science, such as photosynthesis or the water cycle, which describe God's greatness through scientific laws of nature.[53]

To implement mindful learning, teachers can start by inviting students to do personal reflection through activities such as short meditations or group discussions about how their daily actions can affect nature. In this way, students can realize the connection between religious teachings and their actions towards the environment, which deepens their understanding of the material while providing moral awareness.

In the aspect of meaningful learning, this integrative approach can involve students in collaborative projects that combine science and

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[51] Barry Fishman, Caitlin Hayward, and Rachel Niemer, 'Improve Student Engagement with Gameful Learning', in *Teaching in the Game-Based Classroom: Practical Strategies for Grades 6-12* (Taylor and Francis, 2021), pp. 14–23, doi:10.4324/9781003042693-2.

[52] Lahcen Elouazzani, 'Human Dignity and the Pursuit of Knowledge in Islamic Thought: Insights from the Quran', *Journal of Infrastructure, Policy and Development*, 8.12 (2024), doi:10.24294/jipd.v8i12.9129.

[53] (Scott, 2023)

religion, such as creating environmental campaigns in schools based on the principles of religion and science. For example, students can design a poster or presentation that demonstrates how the principle *of tawhid* (oneness of God) is related to the sustainability of nature and man's responsibility to maintain the balance of nature, combined with scientific knowledge of pollution and natural resource management. The project is of personal significance as students can see how the science they learn in class relates to their daily lives and the values they hold.

For joyful learning, the right learning strategy is to create a fun and motivating learning atmosphere. Teachers can take advantage of technology, such as interactive apps that show simulations of ecosystems or videos that connect religious teachings with natural phenomena. In addition, using educational games or role plays in which students play the role of the "caliph" in charge of the earth, managing natural resources wisely, will make learning more interesting and not monotonous.

In an active learning strategy, students can be involved in science practicum activities, such as simple experiments that demonstrate human impact on the environment (e.g., measuring water quality around schools) and relate it to religious teachings on the importance of maintaining cleanliness and preservation of nature. This project-based learning allows students to be actively engaged, think critically, and work together in groups to solve real problems that exist around them. This activity not only enhances their practical skills but also fosters a deeper sense of moral and social responsibility.

With this approach, students not only gain knowledge about science, but also gain a broader understanding of their role as morally responsible individuals, both in the context of religion and science. This approach encourages them to see learning as an inseparable process between knowledge and life values, and to make learning more meaningful and enjoyable

Conclusion

The study highlights that Indonesia's education system still lags behind developed countries, particularly in integrating cognitive, moral, and spiritual dimensions of learning. Western philosophy emphasizes rationality, empirical experience, and practical skills, while Islamic philosophy underscores ontological, epistemological, and axiological aspects oriented toward morality, spirituality, and human welfare. By combining these perspectives, the framework of deep learning -

embodied in mindful learning, meaningful learning, and joyful learning-fosters active engagement, reflection, and real-life relevance. Such an integrative approach not only strengthens cognitive development but also cultivates students' character, social responsibility, and emotional intelligence, resulting in a holistic model of education aligned with the demands of the 21st century.

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