

Integrating Deep Learning and Love-Based Curriculum in Madrasah: Challenges and Solutions

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ARTICLE INFO	ABSTRACT
Keywords: deep learning; love-based curriculum; madrasah's education; holistic education; character	Madrasah education plays a strategic role in shaping students who are not only intellectually intelligent, but also possess character, morals, and spirituality. However, learning practices in madrasahs still tend to be superficial, focusing solely on memorization and cognitive achievement. This study aims to identify problems that arise in the implementation of a deep learning approach in madrasahs and to offer alternative solutions through the integration of a love-based curriculum. This study uses a qualitative approach with a literature study. References related to deep learning and humanistic theories are the primary sources of research, while related scientific articles serve as secondary sources. The result of the study indicate that the main challenges lie in conventional learning paradigms, limited teacher competencies, and an inflexible curriculum structure. As alternative solutions, it is necessary to strengthen teacher capacity through reflective pedagogy training, a curriculum reorientation that emphasizes the values of love and compassion, the implementation of project-based and empathy-based learning models, and a holistic evaluation system that encompasses cognitive, affective, and spiritual aspects. The implementation of deep learning based on love is expected to be able to realize madrasahs as educational institutions that produce generations who are knowledgeable, moral, and full of love.
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INTRODUCTION

Education in the modern educational paradigm is understood as an effort to foster deep understanding, reflective thinking, and appreciation of human and spiritual values. This idea is rooted in the theory of deep learning that introduced by Ference Marton and Roger Saljo,¹ and further developed by John Biggs with the constructive alignment concept.² Al-Ghazali also emphasized that true education must foster a sense of love for Allah.³ This is in line with the humanistic theory put forward by Carl Rogers, which emphasizes the importance of empathetic relationship between educators and students.⁴

However, the reality of learning is far from ideal condition. The learning process is limited to cognitive achievement, neglecting the dimensions of understanding and practicing values. Educators face various limitations, resulting in learning that tends to be mechanical and less engaging with the affective domain. This is evidenced by the existence of result-oriented learning patterns,⁵ low reflective activity of students,⁶ and the suboptimal implementation of a love-based curriculum.⁷ As a result, religious education loses its transformative power, resulting in stagnant knowledge and a failure to develop moral attitudes and social empathy. This kind of phenomenon also contributes significantly to the emergence of moral degradation, low social awareness, and a weakening of students' character. This is evidenced by a decline in empathetic behavior and social responsibility,⁸ increasing individualistic behavior among students,⁹ and low moral awareness of the madrasahs environment.¹⁰

¹ Ference Marton dan Roger Säljö, "On Qualitative Differences in Learning: I-Outcome and Process*," *The British Psychological Society* 46, no. 1 (1976): 4–11, <https://doi.org/10.1111/j.2044-8279.1976.tb02980.x>.

² John Biggs, Catherine Tang, dan Gregor Kennedy, *Teaching for Quality Learning at University*, V (New York: McGraw-Hill education, 2022).

³ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2005).

⁴ Carl Rogers dan H Jerome Freiberg, *Freedom to Learn*, III (New York: Macmillan College Publishing Company, 1994).

⁵ Ambar Wulan Sari dan Dewi Juni Arta, "Implementasi Deep Learning: Suatu Inovasi Pendidikan," *Jurnal Wawasan Pengembangan Pendidikan* 13, no. 1 (2025).

⁶ Abdul Raup et al., "Deep Learning dan Penerapannya dalam Pembelajaran," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. September (2022): 3258–67.

⁷ Uswatun Hasanah et al., "Implementation of Deep Learning Approach in Indonesian Education," *IJETS: International Journal of Educational Technology and Society* 2, no. 2 (2025): 37–41, <https://doi.org/10.61132/ijets.v2i2.358>.

⁸ Amirullah, Syamsul Arifin, dan Zamah Sari, "Humanistic Education in Islam: A Study of Ahmad Syafii Maarif's Thoughts," *MUADDIB: Studi Kependidikan dan Keislaman* 12, no. 02 (2022): 190.

⁹ Muhammad Azhari, "Integrasi Pendidikan Karakter Berbasis Nilai-nilai Keislaman di Madrasah: Implementasi dan Evaluasi," *FUTURE ACADEMIA: The Journal of Multidisciplinary Research on Scientific and Advanced* 2, no. 4 (2024): 691–700, <https://doi.org/10.61579/future.v2i4.240>.

¹⁰ M Isroul Laili, "Implementasi Kurikulum Cinta dalam Pembelajaran Bahasa Arab di Madrasah,"

Starting from these conditions, this research aims to identify various problems that arise in the application of the deep learning approach in madrasas, also offers alternative solutions through the integration of love-based curriculum concept. The author believes that the collaboration between intellectual depth and spiritual tenderness can create a more meaningful educational process, touching both the mind and the heart. Theoretically, this research is expected to enrich the study of Islamic education with a holistic perspective and provide a breath of fresh air for madrasas teacher and curriculum developers to design more humanistic, reflective, and compassionate learning

RESEARCH METHOD

Qualitative research with literature study (library research) is the approach used in this research.¹¹ The main sources consist of seminal works on deep learning theory, humanistic education, and love-based curriculum, while secondary sources include scientific articles, policy documents, and empirical studies related to curriculum implementation in madrasah. However, data collection process was carried out through structured identification, selection, and review of relevant literature, focusing on concepts, principles, challenges, and curriculum implementation practices in various educational contexts.¹²

Next, the data will be analyzed qualitatively and descriptively, with the aim of outlining the relationship between curriculum theory and its implementation practices, as well as highlighting aspects that support learning effectiveness. This analysis aims to obtain data that is relevant and in line with the established discussion topics and themes.¹³ To reduce subjectivity often associated with descriptive analysis, this study applies literature triangulation, namely cross-verifying arguments and findings across multiple authors, theoretical framework, and research contexts. This triangulation strengthens the validity and credibility of the conclusions, ensuring that interpretation does not rely on a single source but stems from a convergence of diverse scholarly perspectives.¹⁴

Al-Yasini: Jurnal keislaman, Sosial, Hukum, dan Pendidikan 9, no. 2 (2024), <https://doi.org/10.55102/alyasini.v9i2.6835>.

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, XIX (Bandung: Alfabeta, 2013), 193.

¹² John W Creswell dan J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, VI (California: SAGE Publications, 2023).

¹³ Kimberly A Neuendorf, *The Content Analysis Guidebook*, II (California: SAGE Publications, 2017).

¹⁴ Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research*

RESULT AND DISCUSSION

Implementation of the Deep Learning Approach and Love-Based Curriculum in Indonesia

Education in Indonesia currently faces challenges, that not only improving students' cognitive skills through knowledge transfer, but also in developing 21st-century competencies such as critical, creative, and collaborative thinking, as well as moral awareness and social responsibility. In this effort, two paradigms have emerged in response to the challenges of the times: deep learning and the humanistic approach, that promotes by the Love-Based Curriculum (KBC).¹⁵

Draft of deep learning approach introduced by Marton and Saljo, which shows that there are two ways in which students learn, namely surface learning, and deep learning. The concept of deep learning means that learning in which students, are not only memorize information, but also understand the meaning contained within it.¹⁶ This idea was later developed by John Biggs through the constructive alignment theory, which explains that in-depth learning can be realized if the objectives, learning strategies, and assessment are arranged in harmony to encourage active participation of students in constructing meaning based on understanding.¹⁷

As it developed, this approach took on a more systematic and global form. Fullan defines it as deep learning, that as high quality learning with “sticks with you for life” being a slogan for that, namely learning that instills long term understanding, and the changes the way of students to think.¹⁸ Through this approach, students are directed to develop their global competencies specifically in the six competencies known as the 6Cs, namely character, citizenship, collaboration, communication, creativity, and critical thinking.¹⁹

In line with the shift of global paradigm, the Ministry of education, Culture, Research, and Technology (Kemendikbudristek) has begun to shifting its focus, from content-based approach to competency and character development. This reform is

Journal 9, no. 2 (2009): 28.

¹⁵ Riska Putri et al., “Penerapan Deep Learning dalam Pendidikan di Indonesia,” *Prosiding Seminar Nasional Pendidikan Pancasila dan Kewarganegaraan Universitas Pamulang* 2 (2022): 100.

¹⁶ Marton dan Säljö, “On Qualitative Differences in Learning: I-Outcome and Process*,” 7.

¹⁷ Biggs, Tang, dan Kennedy, *Teaching for Quality Learning at University*, 27.

¹⁸ Joanne Quinn et al., *Dive into Deep Learning: Tools for Engagement* (California: SAGE Publications, 2020), 5.

¹⁹ Michael Fullan, Joanne Quinn, dan Joanne McEachen, *Deep Learning: Engage the World Change the World*, ed. oleh Kaitlyn Irwin dan Eliza B Riegert (California: SAGE Publications, 2018), 139–40.

realized through the implementation of the Independent Curriculum (Kurikulum Merdeka), which emphasizes project-based learning and self-reflection.²⁰ It provides students with space to explore through mutual cooperation, social empathy, and critical thinking. Solving the current problem is the core of independent curriculum. This is reflected in the Pancasila Learning Profile Strengthening Project (Program Proyek Penguatan Profil Pancasila/P5). This model aligns with the principles of deep learning, which demands emotional, social, and intellectual involvement of students in every learning process.²¹

Literature study shows that deep learning is forming three main pillars, namely mindful learning, meaningful learning, and joyful learning.²² Deep learning approach is proven to be in line with the principles of learning in modern cognition. This is proven by the involvement of the human cognitive system in the deep learning process, then forming layered representations (hierarchical representation) which can be applied to new contexts. This means that students are not only able to store information, but also conceptual structures, which allow for the occurrence of transfer knowledge in different life situations.²³

However, in-depth learning will be meaningless if it isn't balanced by an affective component that fosters a human, spiritual connection between educators and students. This is where the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) comes in as a philosophical complement to the deep learning approach. The Ministry of Religion (Kementerian Agama), as an actor in religious education in Indonesia, then proposed an idea that represents this spirit, in the form of a Love-based Curriculum.²⁴ This curriculum is an approach that seeks to place compassion, empathy, and respect for human dignity at the center of holistic educational activities.²⁵

KBC was born out of the anxiety and awareness that true education cannot be separated from elements of compassion and appreciation for humanity. According to

²⁰ Yuli Rahmawati et al., "Pembelajaran Mendalam: Transformasi Pembelajaran Menuju Pendidikan Bermutu," *Jurnal Penelitian Kebijakan Pendidikan* 18, no. 1 (2025): 6.

²¹ Quinn et al., *Dive into Deep Learning: Tools for Engagement*, 58–60.

²² Hasanah et al., "Implementation of Deep Learning Approach in Indonesian Education," 38.

²³ Daniel A Robert dan Sho Yaida, *The Principles of Deep Learning Theory: An Effective Theory Approach to Understanding Neural Networks*, I (Cambridge: Cambridge University Press, 2022), 11.

²⁴ Vira Khairani et al., "Kurikulum Cinta Sebagai Strategi Moderasi Beragama dalam Dunia Pendidikan: Tinjauan Literatur," *Studia Sosia Religia* 8, no. 2 (2025): 82.

²⁵ Rahmawati et al., "Pembelajaran Mendalam: Transformasi Pembelajaran Menuju Pendidikan Bermutu," 5.

Maslow, love and belonging are basic human needs, crucial parts of the hierarchy that must be met for a person to achieve self-actualization.²⁶ This means that love-oriented education provides an emotionally safe learning environment, and encourages students to learn and grow without fear.

A loved-based approach is a manifestation of *rahmatan lil 'alamin*, which brings universal compassion without discrimination. The concept of love and compassion in education must be understood as a pedagogical strategy for fostering learning compassion, namely learning that fosters empathy and social responsibility among students. Furthermore, love as pedagogical foundation, must be able to unite knowledge and morals.²⁷ In practice, KBC encourages educator participation to create a classroom atmosphere that is dialogical, respectful, and free from intimidation. Educators are no longer the sole, central authority, but rather part of a meaningful learning community. In this way, learning is no longer a frightening prospect but rather a space for growing self-awareness and social responsibility.

The integration of these two approaches makes learning not just a transfer of knowledge, but a transformation of competence and character.²⁸ However, implementing deep learning in Indonesian education still faces numerous challenges. Learning practices remain educator-centered and focused on grade achievement. Furthermore, the stark disparity in resources between regions poses a significant obstacle to the practical implementation of this approach. Based on the need for educational change to align with goals, practices, and policies.²⁹ Indonesian education needs to combine the power of deep thinking from deep learning, and the warmth of a love-based curriculum, in order to produce a generation of learners who are intelligent, empathetic, and empowered to change.

Problems of Implementating the Deep Learning Approach and Love-Based Curriculum in Learning in Madrasas

One of the main issues is educator readiness and pedagogical professionalism. Many studies show that educators are able to understand the concept of deep learning, but

²⁶ Abraham Harold Maslow, *Motivation and Personality: Unlocking Your Inner Drive and Understanding Human Behavior* (New Delhi: Prabhat Prakashan, 2023), 43.

²⁷ Hasanah et al., "Implementation of Deep Learning Approach in Indonesian Education."

²⁸ Deny Khusnul Khotimah dan Muhammad Rohmad Abdan, "Analisis Pendekatan Deep Learning untuk Meningkatkan Efektivitas Pembelajaran PAI di SMKN Pringkuku," *JPPi: Jurnal Pendidikan dan Pembelajaran Indonesia* 5, no. 2 (2025): 875, <https://doi.org/10.53299/jppi.v5i2.1466>.

²⁹ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 62.

do not yet have adequate skills, as evidenced by the lack of training and practical experience in its consistent application.³⁰ As found in the literature study, integration of deep learning into schools curriculum shows that educators do not fully understand the meaning and methods of this approach, as Chika said “some teacher still don’t understand how to plan and implement this approach in the classroom”.³¹ On the other hand, internalizing the value of love is highly dependent on the consistency of educators and madrasah policies. Without significant improvements in professional capacity, educators will revert to their ‘comfortable patterns’ of lectures and memorization method. This often leads to this approach stalling at the conceptual level.³²

Second, an equally obstacle is the disparity in facilities, infrastructure, and context between regions in Indonesia. Many issues include the lack of learning media that support in-depth learning, classroom that designed for collaboration, and suboptimal access to technology and the internet in many areas. Studies show that infrastructure aspects such as internet access, technological devices, and collaborative spaces are the main obstacles in deep learning effort, accounting for 45%.³³

The reality is that many schools in remote areas with limited budgets have tried to implement cross-subject project assignment and collaborative technology, but the result was nothing. They’re hampered and stuck in traditional learning methods. A similar situation also arises in the implementation of KBC in madrasahs. Madrasahs are said to have failed to instill aspect of environmental and national love, a problem rooted in limited facilities and support schemes for its implementation. This is further exacerbated by the fact that many schools still use a rote-based learning model, while this contrast sharply with the reflective and humanistic spirit of the deep learning curriculum and love-based curriculum which demands active, independent, and reflective learning activities.³⁴

Third, the mismatch between policy and practice. The deep learning paradigm

³⁰ Ahmad Syaripudin, Sukiman, dan Raudhatul Hasna, “Kurikulum 2013 dan Kurikulum Cinta Kemenag: Strategi Integratif dalam Pendidikan Karakter dan Spiritual,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (2025): 290, <https://doi.org/10.23969/jp.v10i02.24768>.

³¹ Chika Rahayu et al., “Sosialisasi Pendekatan Pembelajaran Mendalam / Deep Learning di Era Digital bagi Guru di Indonesia,” *CONSEN* 5, no. 1 (2025): 64, <https://doi.org/10.57152/consen.v5i1.2042>.

³² Yoyon Mahardika dan Christian Arief Jaya, “Persepsi Guru Terhadap Implementasi Deep Learning sebagai Pembelajaran Berbasis Pemahaman Konseptual di Sekolah Dasar,” *Edukasiana: Jurnal Inovasi Pendidikan* 4, no. 3 (2025): 1125, <https://doi.org/10.56916/ejip.v4i3.1748>.

³³ Sadrah Mesak Manik, Mara Untung Ritonga, dan Wisman Hadi, “Integrating Deep Learning Into School Curriculum : Challenges , Strategies , and Future Directions,” *JOUPI: Jurnal Pendidikan Indonesia* 3, no. 1 (2025): 36.

³⁴ Hasanah et al., “Implementation of Deep Learning Approach in Indonesian Education,” 40.

demands alignment between goals, strategies, and assessment. However, in practice in Indonesia shows that there are still many policy misconceptions and fragmented implementation. Many educators think that deep learning is a new, stand-alone curriculum, when the fact, it's an approach within an existing curriculum.³⁵ On the other hand, policy implementation at the madrasas level remains limited to the selection of the texts and themes, without any profound structural changes. This reflect that the policy isn't fully aligned with actual practices and school culture. Yet, the succes of education reform depends on such alignment.³⁶

Fourth, a weak school culture and resistance to change. The learning culture in many schools and Islamic schools is still influenced by a focus on exam result, content mastery, and traditional teacher also student behavior. When new approaches that demand authentic assignment, collaboration, and reflection emerge, implicit resistance emerges. This is because educator and the old system feel more comfortable using lectures and exams alone. Literature study on deep learning indicate that one of the main obstacle is pedagogical mis-alignment between traditional teaching methods and deep learning's analytical approach which is at 32%.³⁷ In KBC itself, disciplining values of love such as empathy, social responsibility, and self-reflection requires a change in the attitudes of educators and students; which, as we know, can't happen in just overnight.

Fifth, assessment and evaluation methods have not yet fully supported implementation. These two approaches require different assessment instruments, not just quick tests and summative exams, but also project-based assignment, collaboration, portfolios, and reflection. However, in practice, the national assessment system and schools still rely so heavily on exams, both for administrative convenience and to maintain old tradition. Many learning evaluations are still measured quantitatively and through memorization, making it difficult to truly measure in-depth understanding and effective character.³⁸

The literature shows that without assessment reform, deep learning approaches will be difficult to implement.³⁹ A similar situation is also experienced by love-based

³⁵ Rahayu et al., "Sosialisasi Pendekatan Pembelajaran Mendalam / Deep Learning di Era Digital bagi Guru di Indonesia," 65.

³⁶ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 62.

³⁷ Manik, Ritonga, dan Hadi, "Integrating Deep Learning Into School Curriculum : Challenges , Strategies , and Future Directions," 36.

³⁸ Laili, "Implementasi Kurikulum Cinta dalam Pembelajaran Bahasa Arab di Madrasah," 330.

³⁹ Quinn et al., *Dive into Deep Learning: Tools fot Engagement*, 192.

curriculum in madrasas, where, despite being rolled out for a while, they still faces similar challenges. Affective and spiritual values are difficult to measure using standard school rubrics, without clear guidance and moderation from educators. Furthermore, changing mindset is the challenges that faced by educators and madrasas in systematically incorporating the values of love are challenges that must be overcome. This is to ensure that the values of compassion don't just remain slogans, but become a living value system within the school environment.

Alternative Solutions

Implementing deep learning and love-based curriculum requires a comprehensive and sustainable strategy. The challenges outlined above demonstrate that educational reform cannot be achieved through curriculum changes alone, but rather through a sustained and systemic paradigm shift. To address these obstacles, several strategies have been proposed.

First, strengthening the competencies and paradigms of educators must become a priority. The key to the successful implementation of these two approaches lies in a change in the educators' paradigm. Educators should not only be mere transmitters of knowledge, but must become facilitators who guide learners to think deeply and learn with empathy. This is necessary so that the internalization of the value of love can permeate the personality of educators, rather than remaining just a moral slogan. Fullan emphasizes must be able to become learning designers, that is, designers of learning experiences capable of fostering meaning and collaboration.⁴⁰

Educators training programs should be directed toward enhancing pedagogical capacity based on reflection and empathy. Rogers proposed the concept of the person-centered teacher, which means an educator as authentic, empathetic individual who respects the freedom of learners.⁴¹ This approach is also reflected in Rahayu's findings, which demonstrate how crucial continuous socialization of the deep learning concept is so that educators can understand that this approach is not merely a new curriculum, but the new way of thinking in teaching.⁴²

Second, the curriculum in Indonesia needs to be designed flexibly and contextually, so that the principles of deep learning and love can be realized in practical activities.

⁴⁰ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 147.

⁴¹ Rogers dan Freiberg, *Freedom to Learn*, 29.

⁴² Rahayu et al., "Sosialisasi Pendekatan Pembelajaran Mendalam / Deep Learning di Era Digital bagi Guru di Indonesia."

Quinn suggests a project-based learning model that combines social experiences and moral reflection as an effective strategy to foster deep understanding.⁴³ This model has been adopted in the Pancasila Student Profile Strengthening Project (P5). Nevertheless, its implementation still requires the strengthening of humanistic values within it. Regular monitoring and evaluation are also crucial, especially with regard to learning practices and the application of love-based values.⁴⁴ In addition, institutions also need to develop policies that promote the integration of a love-based curriculum across all subjects and school activities, rather than merely as an add-on.

Maslow reminded that education is only meaningful when it is able to meet the psychological needs of learners, including a sense of security, being valued and being loved.⁴⁵ In practice at madrasas, the emphasis on integrating the value of love for God, fellow human beings, and the environment through learning that is relevant and relatable to daily life is important, not just a normative discourse.⁴⁶ Therefore, every curriculum and lesson plan should contain tangible affective dimensions, such as empathy, appreciation, and togetherness.⁴⁷

Third, reforming the assessment system. One of the most crucial aspects of implementing these two approaches is overhauling the educational evaluation system. Currently, the national assessment system is still oriented towards exam result and numerical achievements. Meanwhile, deep learning demands assessment that comprehensively reflect thinking process, collaboration, and empathy. This includes strengthening authentic assessment such as: project-based, portfolios, and student reflections, as well as the integration of character and affective values in learning indicators.⁴⁸

Quinn recommends implementing collaborative assessment, namely assessment based on reflection and feedback between students to foster self-awareness and

⁴³ Quinn et al., *Dive into Deep Learning: Tools for Engagement*, 58–60.

⁴⁴ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 110.

⁴⁵ Maslow, *Motivation and Personality: Unlocking Your Inner Drive and Understanding Human Behavior*, 43.

⁴⁶ Khairani et al., “Kurikulum Cinta Sebagai Strategi Moderasi Beragama dalam Dunia Pendidikan: Tinjauan Literatur,” 81.

⁴⁷ A Mustika Abidin, “Konsep Pendidikan Humanistik dan Relevansinya dengan Pendidikan Islam,” *Didaktika: Jurnal Kependidikan* 15, no. 2 (2021): 112.

⁴⁸ Eman M Elbashbishy, “Deep Learning in Education,” *SEG: Sustainability Education Globe* 1, no. 2 (2024): 19, <https://doi.org/10.21608/seg.2024.269380.1000>.

responsibility.⁴⁹ In KBC, affective assessment can be conducted through behavioral rubrics and self-reflection. Love-based evaluation should be implemented as a means of developing spiritual and moral character. Therefore, school and madrasas can utilize empathy portfolios (empathy journal) or social projects as authentic forms of love assessment.⁵⁰

Fourth, the development of a humanistic-based school culture. Policies and training will not have an effective impact if they're not accompanied by changes in school culture. A humanistic school culture places interpersonal relationship at the core of learning. Education based on compassion creates a learning climate that fosters respect, not fear.⁵¹ This principle can be realized by strengthening the practice of learning communities in school, which is a community that encourages reflection, collaboration, and mutual care.⁵²

Fifth, there is a need for policy synergy and systemic support. Fullan emphasizes that educational reform requires alignment of purpose, pedagogy, and policy, which means the alignment of the moral purpose of education, teaching strategies, and policy support.⁵³ The government needs to ensure that all system elements, from the national curriculum, teacher training, to assessment, are able to work in one direction towards a more humane and human-centered education.⁵⁴

With these strategy, there is great hope that the implementation of the deep learning approach and love-based curriculum will not only be ideal, but also realistically achievable in Indonesia's holistic education system. Thus, the success of implementing deep learning and love-based curriculum in Indonesia is not merely about changing the curriculum, but about building an educational ecosystem with heart, where educators teach with passion, students learn with meaningful engagement, and schools serve as spaces filled with love and humanistic reflection.

⁴⁹ Quinn et al., *Dive into Deep Learning: Tools for Engagement*, 189–92.

⁵⁰ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 55.

⁵¹ Shengxue Zhao dan Manman Li, "Reflection on Loving Pedagogy and Students' Engagement in EFL / ESL Classrooms," *Frontiers in Psychology* 12, no. September (2021): 11, <https://doi.org/10.3389/fpsyg.2021.757697>.

⁵² Keisha L Green et al., "Pedagogies of Care, Dignity, Love, and Respect: An Epistle to Our Future," *Equity & Excellence in Education* 54, no. 3 (2022): 215, <https://doi.org/10.1080/10665684.2021.2023277>.

⁵³ Fullan, Quinn, dan McEachen, *Deep Learning: Engage the World Change the World*, 62.

⁵⁴ Rahmawati et al., "Pembelajaran Mendalam: Transformasi Pembelajaran Menuju Pendidikan Bermutu," 2.

CONCLUSION

Implementation of deep learning and love-based curriculum (KBC) approach in Indonesia represent a strategic and progressive effort to provide education that emphasizes not only cognitive aspects, but also fosters affective and humanistic values. This approach enables students to develop deep, reflective, and contextual understanding, while fostering empathy and a love for knowledge and others. However, its implementation still faces various challenges, particularly in terms of educator preparedness, limited infrastructure, and a learning culture that still tends towards an instructional approach. Therefore, it requires strengthening educator capacity, developing a flexible and contextual curriculum, reforming authentic assessments, and establishing a humanistic culture grounded in love. With this synergy, the integration between deep learning and love-based curriculum has the potential to create a national education that is more meaningful, has character, is compassionate, and is fully human

This study is limited by its reliance on literature-based analysis without emirical data, which restricts the generability of it's findings to real classroom contexts. Future research should include empirical or mixed-method investigations involving teachers and students to validate theoretical assumptions, evaluate the implementation and outcomes to deep learning and love-based curriculum, also develop instruments to measure affective and spiritual learning. Comparative studies across regions and education levels are also recommended to understand contextual challenges and strengthen practical applications.

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