Investigating the Deep Learning Approach and Lampung Cultural Values (*Piil Pesenggiri*): A Theoretical and Cultural Analysis

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ABSTRACT

This conceptual paper investigates how the deep learning approach articulated in the New Pedagogies for Deep Learning (NPDL) framework can be theoretically and culturally aligned with Indonesian national graduate profiles, recent Indonesian government formulations of Pembelajaran Mendalam (PM), and the Lampung cultural philosophy of *Piil Pesenggiri* in the context of English language teaching (ELT). Drawing on document analysis of NPDL texts, Indonesian curriculum and policy documents, the Academic Paper on Deep Learning, scholarly discussions of graduate profiles, and regional literature on *Piil Pesenggiri*, the study develops a tri-level comparison between global, national, and local frameworks. The analysis shows that NPDL's six global competencies-character, citizenship, collaboration, communication, creativity, and critical thinking-broadly converge with Kemendikdasmen's holistic, competency-based vision of graduates and with national deep learning discourse, which combines knowledge, skills, character, and citizenship in integrated graduate profiles. At the local level, core elements of *Piil Pesenggiri* such as *juluk adok*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* provide cultural resources that can support the social, ethical, and collaborative dimensions of deep learning, while also generating tensions around honour, face, hierarchy, and group harmony. The paper argues that, when these convergences and tensions are explicitly recognised, ELT classrooms in Lampung can be designed as spaces for deep learning projects that develop the 6Cs through locally meaningful themes, tasks, and interaction norms. The study concludes by outlining principles for culturally responsive, deep learning-oriented ELT and by suggesting directions for future empirical research on the localisation of global pedagogies and national deep learning reforms in Indonesian schools.

I. Introduction

A. Background

Over roughly the last two decades, international debates on educational reform have shifted from an emphasis on transmitting disciplinary content toward developing so-called twenty-first-century competencies. Frameworks such as Trilling and Fadel's [1] 21st century skills model, the OECD's "Future of Education and Skills 2030" [2], and UNESCO's agenda on global citizenship and education for sustainable development [3] share the view that schooling must move beyond

memorisation and routine procedures. Learners are expected to deal with complex problems, work collaboratively, think critically and creatively, and act as ethical, responsible citizens in an interconnected world. Recent theoretical reviews reaffirm this shift, emphasising that deep learning and 21st-century competencies are increasingly seen as crucial for responding to globalisation and rapid technological change [4].

Within this broader shift, deep learning has emerged as a label for pedagogies that foster sustained engagement, conceptual understanding, transfer of knowledge, and authentic problem solving rather than surface recall. Fullan and Langworthy [5] frame deep learning as part of a "new pedagogy" in which students become active designers of their learning, supported by digital tools and rich, real-world tasks. Fullan, Quinn, and McEachen [6] further develop this into the New Pedagogies for Deep Learning (NPDL) framework, operationalised through six global competencies, character, citizenship, collaboration, communication, creativity, and critical thinking (the "6Cs"). These are intended not as isolated skills but as an integrated learner profile combining cognitive, social, emotional, and ethical dimensions. Comparative reviews of twenty-first-century skills frameworks [7] suggest that NPDL aligns broadly with other international models while offering relatively concrete pedagogical principles and rubrics, a view echoed in recent Indonesian syntheses of deep learning and global competencies [4].

Indonesia has actively engaged with these global currents. Curriculum 2013 [8] introduced a stronger commitment to competency-based education by structuring outcomes around attitudes, skills, and knowledge. Later initiatives, including the articulation of graduate and learner profiles, describe an ideal Indonesian learner who is faithful, morally upright, independent, collaborative, critical, and globally aware while rooted in Pancasila and national culture. These developments draw on legislation such as Law of the Republic of Indonesia Number 20 of 2003, which mandates that education should develop learners who are faithful, knowledgeable, creative, independent, and responsible citizens. Character education is thus framed as integral to educational goals rather than an optional add-on. More recently, the Academic Paper on Deep Learning (Naskah Akademik Pembelajaran Mendalam) issued by the Ministry of Primary and Secondary Education [9] explicitly positions "Pembelajaran Mendalam" as a national approach to fostering higher-order thinking, contextual learning, and holistic learner profiles, thereby localising global deep learning discourses in the Indonesian policy landscape.

Within this policy space, English language teaching (ELT) is strategically positioned. English is widely viewed as a gateway to global knowledge, higher education, and economic mobility, yet there is concern that uncritical ELT can marginalise local languages and knowledges or reinforce "native-speaker" ideologies. Indonesian ELT scholarship has therefore promoted communicative, student-centred, and higher-order thinking pedagogies that remain responsive to learners' sociocultural backgrounds and identities [10], [11]. Deep learning principles, authentic tasks, collaboration, and critical reflection, seem compatible with these aspirations, but the cultural and ideological implications of importing a framework such as NPDL into Indonesian classrooms require careful examination.

Educational philosophy and policy in Indonesia repeatedly stress that curriculum and pedagogy must be grounded in national and local cultures. In a culturally diverse country, "local culture" refers to multiple regional philosophies and value systems rather than a single essence. In Lampung, one of the most prominent is *Piil Pesenggiri*, often described as the moral and ethical code that shapes behaviour, identity, and social relations among Lampung people. *Piil Pesenggiri* is typically elaborated through concepts such as *juluk adok* (honour and good name), *nemui nyimah* (hospitality and generosity), *nengah nyappur* (active social participation and openness), and *sakai sambayan* (mutual assistance and solidarity). Recent studies conceptualise these pillars as framing both personal and social dimensions and identify core values of *Piil Pesenggiri* as morality, religiosity, solidarity, and distil the core values of Piil Pesenggiri as morality, religiosity, solidarity, and tolerance [12], [13], [14]. Other work underscores *Piil Pesenggiri* as a key cultural identity marker that must be maintained amidst demographic change and cultural contact in Lampung [15]. Local studies and policy documents thus highlight *Piil Pesenggiri* as both a marker of Lampung identity and a

foundation for character education, implying that it should inform educational practices in the region [13], [16], [17].

The co-presence of global deep learning discourses, national graduate profiles and character education, and local philosophies such as *Piil Pesenggiri* creates a complex landscape for teachers and curriculum developers. English classrooms in Lampung sit at the intersection of these forces: they are simultaneously sites for developing global communicative competence, national graduate attributes, and local cultural identities. How the NPDL approach can be meaningfully aligned with both national profiles and Lampung's cultural values within ELT remains an open question.

B. Purpose and Research Question

In response, this study undertakes a literature-based theoretical and cultural analysis with a single overarching aim: to explore how the deep learning approach articulated in the NPDL framework can be aligned with Indonesian national graduate profiles and the Lampung cultural philosophy of *Piil Pesenggiri* in the context of English language teaching. The study reviews and synthesises literature on NPDL and the 6Cs, Indonesian policy documents and scholarship on graduate profiles, recent national formulations of Deep learning [9], and regional studies on *Piil Pesenggiri* [14]. It examines points of convergence and divergence between the learner images and competencies presented in NPDL and national policy, and the dispositions embedded in *Piil Pesenggiri*, treating deep learning not merely as a cluster of techniques but as an approach carrying assumptions about knowledge, relationships, and identity that must be negotiated within local cultures. Guided by this purpose, the study addresses the following research question: How can the deep learning approach articulated in the New Pedagogies for Deep Learning (NPDL) framework be theoretically and culturally aligned with Indonesian national graduate profiles and the Lampung cultural values of *Piil Pesenggiri* in the context of English language teaching?

C. Significance of the Study

Theoretically, the study contributes to debates on localising global educational frameworks by providing a conceptually grounded mapping of how NPDL relates to Indonesian graduate profiles and to a specific regional philosophy. While scholars have analysed the diffusion of twenty-first-century skills and competency-based education across systems [4], [7], [18], fewer have examined these frameworks through the lens of sub-national cultural values. Focusing on Lampung underscores the need to treat "context" as layered and internally diverse rather than as a homogeneous national culture.

The study is novel in three ways. It centres explicitly on deep learning and NPDL, which remain under-theorised in relation to Indonesian local philosophies despite the emergence of national formulations of deep learning [9]; it juxtaposes global (NPDL), national (graduate profiles and character education), and local (*Piil Pesenggiri*) frameworks within a single analytical frame; and it situates this triangulation in ELT, a field in which issues of globalisation, identity, and cultural power are particularly visible.

Practically, the analysis aims to provide principled guidance for teachers, school leaders, and teacher educators seeking to design culturally responsive, deep learning-oriented ELT. By clarifying how the 6Cs can be interpreted through graduate profiles and *Piil Pesenggiri* [14], [15], it encourages a reflective process in which deep learning is negotiated and adapted rather than transplanted wholesale. The hope is to support ELT practices that enable learners in Lampung, and potentially in other regions, to engage deeply with English while maintaining cultural rootedness and ethical responsibility.

II. Theoretical background

A. Deep Learning and New Pedagogies for Deep Learning

Deep learning in education predates its use in artificial intelligence. Marton and Säljö [19] distinguished deep approaches to learning, centred on meaning-making and critical engagement, from surface approaches focused on memorisation. Biggs and Tang [20] and Entwistle [21] similarly

emphasised connecting new information to prior knowledge, grasping underlying principles, and transferring understanding to new contexts. Hattie and Donoghue [22] proposed a progression from surface to deep to transfer learning, arguing that teaching should deliberately support movement along this continuum. Recent reviews in the Indonesian context reiterate these distinctions and highlight deep learning as "true learning" that produces enduring, transferrable knowledge and higher-order competencies [4].

NPDL builds on this tradition as a global whole-school framework. Deep learning is defined as learning that leads students to "create and use new knowledge in the world" and to enhance their capacity to lead their own learning, relate to others, and contribute to the common good [5], [6], [23]. These outcomes are crystallised in the 6Cs: character (resilience, empathy, integrity), citizenship (local and global engagement and social responsibility), collaboration (productive joint work and conflict resolution) [24], communication (multimodal expression and interpretation), creativity (generation of novel and useful ideas and products), and critical thinking (analysis and evaluation of information and systems). In line with this, Indonesian discussions of deep learning describe deep learning as fostering mindful, meaningful, and joyful learning that integrates higher-order thinking with ethical and socio-emotional development [4], [9].

NPDL also reconfigures roles of teachers, learners, content, and assessment. Teachers are seen as learning designers and partners; learners as active agents who co-construct goals and produce work of value beyond school; content as a vehicle for engaging with real-world issues; and assessment as continuous and formative, aligned with the 6Cs through rubrics, portfolios, and performance tasks. Philosophically, this aligns with Dewey's view of education as growth through experience, Freire's dialogical pedagogy, and Biesta's [25] insistence that education involves qualification, socialisation, and subjectification. The Indonesian Academic Paper on Deep Learning similarly emphasises deep learning as a holistic approach involving "olah pikir, olah hati, olah rasa, dan olah raga" in order to create conscious, meaningful, and joyful learning experiences [9].

B. Kemendikdasmen's Graduate Profiles

Curriculum 2013 and associated standards operationalise the aims of Law of the Republic of Indonesia Number 20 of 2003 through competency-based graduate profiles (Standar Kompetensi Lulusan) that encompass attitudes, knowledge, and skills. Policy texts describe an ideal graduate who is religiously faithful, morally upright, cognitively competent, communicative, socially and civically responsible, rooted in national culture, prepared for work and lifelong learning, and physically and aesthetically developed.

These profiles reflect a holistic conception of education, combining qualification (knowledge and skills), socialisation into national values and citizenship, and subjectification in the form of independent, morally responsible persons. From a capabilities perspective [26], [27], they articulate the kinds of beings and doings education should enable, including participation in democratic life, ethical conduct, and meaningful contribution to society. The Academic Paper on Deep Learning further elaborates these graduate aspirations into eight profile dimensions, faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication, as integrated competencies to be developed through deep learning experiences [9]. For the present study, these formulations constitute an "Indonesian deep learning" vision that can be conceptually bridged to NPDL's 6Cs.

C. Lampung Cultural Values: Piil Pesenggiri

Indonesia's cultural plurality includes regional philosophies that shape everyday life. In Lampung, *Piil Pesenggiri* functions as a moral-ethical code regulating social behaviour and honour. It is typically elaborated through *juluk adok* (honour and good name), *nemui nyimah* (hospitality and generosity), *nengah nyappur* (active participation and openness), and *sakai sambayan* (mutual assistance and solidarity). Qualitative studies of Lampung culture identify these four pillars as structuring both personal and social dimensions of identity and distil the core values of *Piil Pesenggiri* as morality, religiosity, solidarity, and tolerance [14].

These values influence identities and behaviours. *Juluk adok* encourages maintaining family honour and avoiding shame, motivating responsibility and achievement but potentially heightening sensitivity to public failure. *Nemui nyimah* and *nengah nyappur* foster inclusion and social participation; *sakai sambayan* underpins cooperative work and shared responsibility. Collectively, they construct an ideal Lampung person who is honourable, hospitable, socially engaged, and communally responsible. At the same time, contemporary anthropological work emphasises *Piil Pesenggiri* as a crucial cultural identity that must be actively maintained in a heterogeneous, transmigration-shaped province, lest its values erode under modern pressures [15].

Read through communitarian and recognition theories [28], [29], *Piil Pesenggiri* underscores the importance of being respected within a community. Educationally, Lampung learners bring expectations about honour, respect, hospitality, and mutual support into the classroom. Group work, participation, and teacher–student relations are thus also sites where *Piil Pesenggiri* is enacted and negotiated, with implications for how deep learning practices are interpreted.

D. Deep Learning in English Language Teaching

ELT has long incorporated approaches aligned with deep learning. Communicative language teaching prioritises meaningful communication and interaction [30], [31], while task-based language teaching involves real-world tasks requiring negotiation of meaning, collaboration, and problem solving [32], [33]. Deep learning in ELT can be conceived as designing experiences where learners engage with rich content, collaborate on inquiries or problem solving, create products for real audiences, and reflect on language and content.

Such tasks-projects on local and global issues, problem-based scenarios, debates, multimodal storytelling-activate the 6Cs in concrete ways. They also align with Freire's view of language learning as reading and transforming the world, and with Nussbaum's notion of narrative imagination. When integrated with global citizenship aims, deep learning ELT can support critical engagement with global issues and representations. At the same time, using locally grounded themes such as Lampung history, environment, arts, and *Piil Pesenggiri* allows learners to interrogate and affirm their own culture through English, supporting investment and more critical forms of global citizenship [11], [34].

E. Previous Theoretical and Cultural Analyses in Indonesian Education

Indonesian scholarship includes a small but important body of work that conceptually examines imported pedagogies in relation to national curriculum and culture. Prastyo [35] provides a key example, arguing that cooperative learning supports Curriculum 2013 because its principles of positive interdependence, individual accountability, and promotive interaction match curriculum demands and resonate with cultural values such as gotong royong and musyawarah-mufakat. He also notes potential tensions around group harmony, teacher preparedness, and exam pressures, and calls for empirical research.

More broadly, authors such as Tilaar [36] and Zubaedi [37] stress that educational reforms must be understood in light of Indonesian cultural identity and local wisdom, warning against uncritical borrowing of Western models. The emergence of national formulations of deep learning [9] and recent theoretical reviews of deep learning in Indonesian contexts [4] further underscore the timeliness of examining how global deep learning frameworks interact with local philosophies. The present study extends this line of conceptual work by shifting the focus to NPDL's deep learning, introducing an explicit global–national–local analytical triad (NPDL, graduate profiles, *Piil Pesenggiri*), and situating the discussion within ELT.

III.   Method

The study adopts a literature-based, conceptual design. It works primarily with texts—framework documents, policies, and scholarship, to clarify constructs and develop an integrative account of how NPDL, Indonesian graduate profiles, and *Piil Pesenggiri* might be aligned in ELT.

The design is interpretivist and critical–constructive rather than positivist, treating key concepts as normatively laden and historically situated rather than neutral descriptors.

A. Data Sources

Four main bodies of material are used. First, NPDL and deep learning literature provides definitions of deep learning, descriptions of the 6Cs, and accounts of changing teacher, learner, and assessment roles [5], [6], [23]. Second, Indonesian policy documents and analyses of Curriculum 2013 and graduate standards supply formulations of graduate profiles and statements on culture, character, and citizenship. Third, anthropological, sociological, and educational writings on Lampung culture and *Piil Pesenggiri* define its core elements and their significance for identity and social life. Fourth, ELT and Indonesian pedagogical literature, including work on CLT, TBLT, learner identity, and Prastyo's [35] conceptual analysis of cooperative learning, offer insights into deep learning-like practices and existing models for theoretical–cultural analysis.

B. Data Analysis

Data analysis follows an iterative document analysis and comparative framework, drawing on qualitative content analysis, constant comparison, and conceptual synthesis. In a first phase, each corpus was closely read and coded for key constructs relating to learners, competencies, values, images of the ideal person, and pedagogical principles. In a second phase, constructs were systematically compared across NPDL, graduate profiles, and *Piil Pesenggiri*, using matrices to identify convergences and tensions, for example, between NPDL citizenship and national civic aims, or between character and *juluk adok*. This comparative process refined categories and revealed points where frameworks reinforced or potentially conflicted with each other.

In a third phase, the comparative insights were interpreted through an ELT lens, asking how deep learning tasks might be designed to align with NPDL and graduate profiles while resonating with *Piil Pesenggiri*, and where cultural tensions might emerge around participation, critique, and risk-taking. Concepts of recontextualisation [38] and critical realism [39] informed this step, emphasising how discourses are reshaped into pedagogic practices under structural and cultural constraints. Throughout, the analysis remained reflexive about the limitations of document-based work and the possibility of alternative readings. The outcome is a set of theoretically grounded propositions about how NPDL, Indonesian graduate profiles, and *Piil Pesenggiri* can be brought into dialogue to inform culturally responsive deep learning in ELT.

IV. **Results and Discussion**

This section presents the conceptual "results" of the analysis by bringing the three key frameworks, NPDL's deep learning, Kemendikdasmen's graduate profiles (including their more recent elaboration in the Academic Paper on Deep Learning), and the Lampung philosophy of *Piil Pesenggiri*, into systematic dialogue, and then discussing their implications for English language teaching in the Lampung context. Because the study is literature-based, the "results" take the form of mappings, alignments, and theorised tensions rather than empirical findings (Bowen, 2009; Jaakkola, 2020).

A. *Convergences Between NPDL and Kemendikdasmen's Graduate Profiles*

The first set of results concerns the relationship between NPDL's 6Cs and Kemendikdasmen's graduate profiles. The comparative analysis suggests a broad, structural convergence in how both frameworks imagine the ideal learner [6], [8], [9]. Character in NPDL overlaps closely with policy emphases on moral and personal character, honesty, discipline, responsibility, and integrity, as well as with the mandate that learners should be "beriman dan bertakwa" and "berakhlak mulia" [40]. Both discourses foreground ethical dispositions as integral, not peripheral, to educational success, echoing Biesta's [25] argument that education must be concerned with subjectification and not merely with measurable qualifications. The Academic Paper on Deep Learning further codifies this

by placing "olah hati" (moral–spiritual formation) alongside cognitive and socio-emotional development within deep learning [9].

Citizenship likewise aligns with Indonesian formulations of civic competence: commitment to Pancasila, respect for diversity, democratic participation, and social responsibility. Where NPDL stresses global citizenship and engagement with global issues [5], [41], Indonesian policy emphasises national identity and constitutional values [8]. Taken together, they point to a dual orientation, rootedness in national identity and openness to the wider world, that resonates with Nussbaum's [26] notion of educating for both rootedness and cosmopolitan responsibility. Fauziati [4] adds that Indonesian discourse on deep learning increasingly positions deep learning as a way to reconcile global competency demands with local and national values.

Collaboration and communication map neatly onto graduate-profile dimensions related to social skills, teamwork, and communicative competence. Curriculum 2013's emphasis on scientific discussion, group work, and presentation tasks already implies a move beyond individual, silent learning toward interactive forms [8]. The Academic Paper on Deep Learning operationalises these tendencies in terms of collaborative and communicative competencies that must be visible in learning processes and products [9]. NPDL gives these tendencies a more explicit global framework, with collaboration described as a competence in its own right rather than merely a method [6], [23]. This recalls earlier work on cooperative learning and Curriculum 2013, where Prastyo [35] argues that structured collaboration can realise curricular goals in ways consistent with Indonesian cultural values.

Creativity and critical thinking resonate with policy aspirations for learners who are "cakap, kreatif, and mandiri" and capable of problem solving in complex social and economic conditions (Peraturan Perundang-undangan, 2003). While Indonesian documents may not always use the explicit label "critical thinking," they stress analytical skills, scientific reasoning, and responsiveness to change, which conceptually overlap with NPDL's critical thinking [6], [22]. The Academic Paper on Deep Learning explicitly identifies higher-order thinking, problem solving, and creativity as core outcomes of deep learning [9], a stance reinforced by recent theoretical work that frames deep learning as "true learning" that produces enduring, transferrable understanding [4].

Taken together, these correspondences indicate that NPDL's learner profile does not introduce an alien or incompatible vision; rather, it re-articulates many aspirations already present in Indonesian graduate profiles and in national formulations of deep learning in a more operationalised, competency-focused form [7], [9]. The conceptual "distance" between the two is therefore relatively small, making theoretical alignment plausible. At the same time, NPDL's more explicit global framing and its emphasis on learner agency and knowledge creation could subtly reframe existing priorities if adopted uncritically, for instance, by privileging certain kinds of "global" engagement or "innovation" associated with dominant Western models of success [18].

B. Piil Pesenggiri as a Cultural Resource for Deep Learning

The second set of results concerns the relationship between *Piil Pesenggiri* and the qualities promoted by NPDL and the graduate profiles. Here, the analysis indicates that *Piil Pesenggiri* offers rich cultural resources that can support several key dimensions of deep learning, while also imposing constraints that must be acknowledged [14], [15].

Sakai sambayan (mutual assistance) aligns strongly with collaboration as envisaged in NPDL and in group-oriented elements of Indonesian curriculum. The expectation that community members help one another, share burdens, and work together in both everyday and crisis situations provides a powerful cultural rationale for collaborative learning. Group work, peer support, and joint problem solving in ELT can thus be framed not as imported techniques, but as contemporary expressions of a long-standing local ethic of cooperation [35], [42].

Nemui nyimah (hospitality and generosity) connects with both communication and citizenship. Being open and welcoming to guests implies a readiness to listen, to make others comfortable, and to engage respectfully across difference. In the classroom, this can underpin norms of attentive listening, supportive peer feedback, and openness to diverse perspectives, a fertile basis for dialogic,

discussion-based deep learning activities consistent with Freire's emphasis on dialogue and Kramsch's [34] view of language classrooms as sites of intercultural encounter. Amaliah et al. [14] show that hospitality and tolerance, as components of *Piil Pesenggiri*, are central to how Lampung communities understand good relations with others, including outsiders.

Nengah nyappur (active social participation and openness) resonates with NPDL's emphasis on learners as engaged citizens and knowledge creators [6]. Instead of remaining passive or withdrawn, individuals are expected to be present and active in social life. When harnessed pedagogically, this expectation can support participation in projects, presentations, and community-oriented tasks in ELT, making deep learning's call for active engagement feel culturally familiar rather than threatening. This is consonant with Lamb and Budiyanto's [11] findings that Indonesian learners' investment in English increases when they see classroom practices as meaningful for their social roles.

Juluk adok (honour and good name) relates more ambivalently to deep learning. On one hand, the desire to protect and enhance one's honour can motivate learners to work hard, prepare thoroughly, and take responsibility for their contributions, qualities that clearly support deep learning. On the other hand, a heightened concern with avoiding shame may discourage risk-taking, public experimentation, and open self-disclosure, which are also important for deep learning, especially in language classrooms where trial and error is central [43], [44]. Learners may prefer low-risk participation, echoing broader Asian patterns of face-saving behaviour in language learning contexts. Fernanda and Samsuri [15] highlight how the imperative to maintain *Piil Pesenggiri* as a core identity marker in a heterogeneous province can heighten sensitivity to public evaluation and perceived threats to honour.

In sum, *Piil Pesenggiri* can be read not merely as local "content" to be taught, but as a cultural framework that predisposes learners towards many of the social and ethical dimensions of deep learning, character, collaboration, and citizenship, while simultaneously posing challenges around risk, critique, and public performance. This aligns with Tilaar's [36] argument that local cultural values are both enabling and constraining factors in educational reform and confirms the need to treat *Piil Pesenggiri* as a dynamic, negotiated resource rather than a static slogan [14], [15].

C. Tensions and Negotiations in the Tri-Level Alignment

The third cluster of results focuses on tensions that emerge when NPDL, graduate profiles (including national formulations of deep learning), and *Piil Pesenggiri* are considered together, especially in relation to ELT. These tensions do not amount to outright incompatibility; rather, they highlight areas where careful negotiation is required if deep learning is to be localised meaningfully [18], [37].

1. **Risk-taking and honour.**

   Deep learning, particularly in ELT, often entails risk-taking in speaking, experimenting with new language forms, expressing personal opinions, and engaging in critical dialogue [30], [32]. For learners shaped by *juluk adok*, public mistakes or being corrected in front of peers may be experienced not as harmless learning opportunities but as potential threats to personal and family honour [14], [15]. This may manifest as reluctance to volunteer, avoidance of challenging tasks, or preference for written rather than oral performance. If teachers interpret such behaviours simply as lack of motivation or ability, they may misjudge learners and inadvertently reinforce feelings of vulnerability [11], [43], [44].

2. **Critique, hierarchy, and harmony.**

   NPDL encourages critical thinking and questioning of assumptions, often through dialogic classroom practices and inquiry tasks [5]. However, in settings where deference to elders and teachers is strongly valued, and where harmony within the group is prioritised, overt critique-especially of authority figures or peers-may be considered inappropriate [12]. In such contexts, deep learning's critical dimension risks being muted or displaced into safer topics. Teachers may themselves feel uncomfortable facilitating open debate or critical

reading of texts that intersect with sensitive social or religious issues, a tension also noted in critical ELT discussions [34].

3. **Individual agency and collective identity.**

NPDL's discourse of learners as "self-directed," "agents of their own learning," and "knowledge creators" foregrounds individual agency [6]. Indonesian graduate profiles and *Piil Pesenggiri*, while not denying agency, place stronger emphasis on relational identity: being a good person in and for the community [9], [36], [40]. This difference may surface in ELT when tasks emphasise individual competition, personal voice, or unique self-expression in ways that seem at odds with modesty norms or collective expectations. The challenge is to design deep learning tasks that recognise both individual subjectivity and communal obligations, in line with Biesta's [25] call to balance subjectification with socialisation.

These tensions suggest that the alignment between NPDL, graduate profiles, and *Piil Pesenggiri* cannot be assumed; it must be worked out through pedagogical choices, curriculum design, and classroom interaction. They also underline the importance of teacher mediation: it is teachers who interpret frameworks, frame tasks, and set interactional norms in ways that either exacerbate or ease these tensions [10], [38].

D. Implications for English Language Teaching in the Lampung Context

From these convergences and tensions, several pedagogical implications for ELT in Lampung can be drawn. They do not constitute a prescriptive model, but rather a set of principles and possibilities for culturally responsive deep learning design that resonate with existing work on identity, translanguaging, and multimodality in Indonesian and EFL contexts [11], [34], [45].

First, collaboration in ELT can be explicitly anchored in *sakai sambayan* and, more broadly, in Indonesian values of gotong royong. Teachers can frame group work, pair tasks, and project teams as contemporary ways of practising mutual assistance and shared responsibility, rather than as externally imposed methods. This framing can be reinforced by assessment practices that recognise collective achievement alongside individual accountability, echoing both cooperative learning principles [35], [42] and local communal ethics articulated in *Piil Pesenggiri* [14].

Second, content for deep learning tasks can be drawn directly from *Piil Pesenggiri* and local realities. Projects might focus on how Lampung communities enact hospitality, respond to conflict, collaborate in environmental or social initiatives, or negotiate honour in everyday interactions. Learners could conduct interviews, collect stories, or analyse local practices, and then present their findings in English. Such tasks engage the 6Cs while positioning local culture as a legitimate and valuable object of inquiry, countering the tendency for ELT content to be dominated by Anglophone contexts [15], [31], [34].

Third, classroom interaction norms can be adjusted to balance honour and risk. Teachers can create "safe failure" spaces by normalising errors as part of learning, using small-group rehearsals before whole-class performance, and offering options for written or multimodal contributions where appropriate. This aligns with research showing that multimodal and translanguaging practices can reduce anxiety and increase enjoyment in EFL classrooms [45]. Feedback can be phrased in ways that preserve face, for instance, by emphasising collective learning ("many of us struggle with this structure") rather than spotlighting individual shortcomings.

Fourth, the critical dimension of deep learning can be introduced through carefully chosen topics and scaffolding. Rather than starting with highly sensitive issues, teachers might begin with critical examination of texts or media about everyday topics, gradually building learners' confidence in expressing opinions and disagreeing respectfully. Over time, critical discussions can extend to aspects of local and global life, including how Lampung culture is represented in media or tourism, or how English is associated with power and prestige [34], [43], [44]. In this way, critical thinking becomes an extension of *nengah nyappur*, participating actively and thoughtfully in social life, rather than a foreign imposition.

Fifth, teacher education in the region would benefit from explicitly addressing the tri-level framework. Pre- and in-service programmes can invite teachers to analyse NPDL, national formulations of deep learning, and graduate profiles in relation to *Piil Pesenggiri*, reflect on their own beliefs about authority and risk in ELT, and collaboratively design deep learning tasks that are both ambitious and culturally sensitive [9], [10]. This could help prevent a superficial adoption of deep learning language without substantive pedagogical change and echoes calls in the literature for more contextually grounded professional development in ELT [11].

E. Synthesis

Overall, the results indicate that meaningful alignment between NPDL, Kemendikdasmen's graduate profiles (including their deep learning reformulations), and *Piil Pesenggiri* is both possible and potentially productive for ELT in Lampung. NPDL and national profiles share a holistic, competency-based vision of education that can be grounded in Lampung's communally oriented values [4], [6], [8], [9]. *Piil Pesenggiri*, in turn, offers cultural resources that can deepen and enrich the social, ethical, and civic dimensions of deep learning, even as it introduces constraints around honour, hierarchy, and harmony that cannot be ignored [14], [15], [36].

The key to leveraging these alignments while addressing tensions lies not in choosing one framework over another, but in cultivating a reflective, design-oriented stance among educators. When teachers understand deep learning, graduate profiles, and local cultural philosophies as interacting discourses rather than fixed prescriptions, they are better positioned to craft ELT practices that support learners in becoming critical, collaborative, and culturally grounded users of English, an aim that sits squarely at the intersection of deep learning, national educational aspirations, and culturally responsive pedagogy [11], [25], [34].

V. Conclusion

A. Summary of Main Arguments

This study began with a single overarching question: how the deep learning approach articulated in the New Pedagogies for Deep Learning (NPDL) framework can be theoretically and culturally aligned with Indonesian national graduate profiles and the Lampung philosophy of *Piil Pesenggiri* in the context of English language teaching. On the basis of a literature-based, comparative analysis, the expectations formulated in the Introduction can, to a considerable extent, be met.

First, the analysis confirms that NPDL, Kemendikdasmen's graduate profiles, and the more recent national formulations of deep learning share a common orientation toward holistic, competency-based education. NPDL's six global competencies-character, citizenship, collaboration, communication, creativity, and critical thinking-aim to encompass cognitive, social, emotional, and ethical dimensions of learning. Indonesian graduate profiles and the Academic Paper on Deep Learning similarly envisage learners who are knowledgeable and skilled, but also morally grounded, socially responsible, communicative, creative, and civically engaged. Although these frameworks emerge from different policy trajectories and use different terminologies, they converge on a broader conception of the educated person that moves beyond narrow academic achievement toward integrated capabilities and character.

Second, the study shows that *Piil Pesenggiri*, as a foundational cultural philosophy in Lampung, provides substantial cultural resources for deep learning while simultaneously generating tensions that must be negotiated. Values such as *juluk adok* (honour and good name), *nemui nyimah* (hospitality and generosity), *nengah nyappur* (social participation and openness), and *sakai sambayan* (mutual assistance and solidarity) resonate strongly with emphases on character, collaboration, and citizenship in both NPDL and national graduate profiles. At the same time, the strong concern for honour, face, and social harmony can sit uneasily with pedagogical practices that foreground overt critique, public risk-taking, and highly individualised performance. *Piil Pesenggiri* thus acts both as a reservoir of compatible values and as a structuring horizon that shapes how deep learning practices are interpreted and enacted in Lampung classrooms.

Third, viewed through the lens of English language teaching, the findings indicate that deep learning can, in principle, be aligned with Lampung cultural values, national graduate profiles, and national deep learning discourses in ways that are pedagogically meaningful. English classrooms can be designed as spaces for deep learning projects, collaborative inquiries, problem-based tasks, multimodal and translanguaging activities, centred on locally meaningful themes, including *Piil Pesenggiri* and contemporary issues in Lampung communities. In such designs, the 6Cs can be developed in ways that directly support national graduate aspirations while affirming learners' cultural identities and lived experiences. However, this alignment cannot be achieved through simple adoption of NPDL language or generic deep learning rhetoric; it demands deliberate adaptation, with teachers carefully attending to issues of face, hierarchy, participation, and harmony in task design, interaction patterns, and assessment practices.

In this sense, the study realises the aim stated in the Introduction: it offers a theoretically grounded mapping that connects global deep learning discourses, national graduate profiles and deep learning, and local cultural values, and shows how this mapping can inform ELT in the Lampung context.

B. Theoretical and Practical Implications

Theoretically, the results reinforce the argument that localisation of global pedagogies is not a straightforward matter of fitting an external model into an existing curriculum. By juxtaposing NPDL's 6Cs with Indonesian graduate profiles, national deep learning formulations, and *Piil Pesenggiri*, the study demonstrates that alignment is a negotiated process involving multiple, sometimes competing, visions of the good learner and good citizen. It also illustrates that "context" must be understood as multi-layered: global frameworks, national policy discourses, and sub-national cultural formations all shape educational meanings and possibilities. The proposed tri-level lens, linking global competencies, national graduate profiles and deep learning, and local cultural philosophies, offers a transferable analytical tool for examining how other global frameworks are received, reinterpreted, and recontextualised in culturally diverse settings.

Practically, the analysis suggests several principles for designing culturally responsive, deep learning-oriented ELT in Lampung and, by extension, other Indonesian contexts that wish to honour local cultures while engaging with global and national pedagogical reforms. NPDL's 6Cs can serve as a design lens for ELT tasks, but they should be interpreted through national and local values rather than treated as decontextualised skills. Collaboration, for example, can be framed explicitly in terms of *sakai sambayan* and gotong royong, turning group work into an enactment of mutual assistance instead of a merely technical arrangement [17]. Citizenship-oriented tasks can be anchored in real issues facing local communities, linking English use to learners' roles as members of Lampung society, Indonesian citizens, and emerging global participants.

Content selection is also crucial. Deep learning tasks can be organised around narratives, dilemmas, and projects related to *Piil Pesenggiri*, such as how honour and hospitality are negotiated in contemporary Lampung, how communities respond collaboratively to environmental or social challenges, or how Lampung culture is represented in media and tourism [46]. Narrative inquiry can also draw on local legends (e.g., the Sumur Putri story) as a culturally grounded lens for exploring Piil Pesenggiri values [47]. In this way, learners use English to think and speak about their own realities, rather than only rehearsing distant communicative scenarios set in Anglophone contexts. For teacher education, the findings underline the need to help teachers engage critically with both deep learning concepts (global and national) and their own cultural–institutional contexts, so that pedagogical decisions become intentional and context-sensitive rather than driven by imported models, policy slogans, or unexamined routines.

C. Limitations

The study's conceptual design and data sources impose clear limits on its claims. The analysis relies entirely on documents and existing literature; it does not include classroom observations, interviews, or other empirical data that would reveal how teachers and students in Lampung actually

understand and enact deep learning, graduate profiles, deep learning, and *Piil Pesenggiri*. Consequently, the alignments and tensions identified remain at the level of theoretical possibility: they indicate what is plausible given the texts, not what is necessarily realised in practice.

The focus on Lampung and *Piil Pesenggiri* further narrows the cultural scope. Indonesia's cultural diversity means that other regions may display different constellations of values and different relationships to deep learning and graduate profiles. Even within Lampung, intra-cultural variation linked to urban–rural location, socio-economic position, and degrees of adherence to traditional norms is likely, but not examined here. In addition, all three frameworks, NPDL and international deep learning discourse, national graduate profiles and deep learning, and *Piil Pesenggiri*, are interpreted selectively. Policy texts and cultural philosophies are dynamic, contested, and subject to change; any synthesis inevitably emphasises some aspects while downplaying others.

D. Prospects for Further Development

Despite these limitations, the results open promising avenues for further empirical and conceptual development. Building on the mappings presented here, future research can investigate how teachers and learners in Lampung actually perceive and negotiate deep learning, deep learning, and *Piil Pesenggiri* in ELT, and how classroom practices either realise or resist the kinds of alignment proposed. Qualitative studies drawing on interviews, focus groups, and classroom observations could document how issues of honour, face, participation, and critique are experienced and managed in everyday teaching and learning.

Design-based or action research could translate the conceptual principles into concrete ELT units, co-designed with teachers, that explicitly connect the 6Cs with *Piil Pesenggiri* and national graduate aspirations. Such projects would allow the feasibility, challenges, and impact of culturally grounded deep learning tasks on engagement, language development, and identity to be studied in situated contexts. Comparative work across different Indonesian local cultures, such as Javanese, Minangkabau, Bugis, or Balinese philosophical systems, could, in turn, refine and extend the tri-level framework, contributing to a more comprehensive theory of how global and national pedagogical frameworks are localised in a culturally plural nation.

From an application perspective, the study's findings can inform the development of curriculum guidelines, teaching materials, and teacher education programmes that consciously integrate deep learning with local cultural values. In Lampung, this might include sample unit plans that exemplify how ELT projects can develop the 6Cs through themes linked to *Piil Pesenggiri*, or professional learning modules that invite teachers to critically interpret NPDL, deep learning, and local philosophies in relation to their own classrooms. More broadly, such efforts could help ensure that the movement toward deep learning in Indonesia does not simply reproduce global trends, but evolves into a distinctly Indonesian, and regionally inflected, practice that prepares learners to participate critically, confidently, and ethically in both local and global communities.

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