

**THE DEEPER LEARNING AND ITS IMPLICATION IN ISLAMIC  
RELIGION LEARNING**

**(A Study on “*Deeper Learning: 7 Powerful Strategies for In-Depth and Longer  
Lasting Learning*” by Eric Jensen and LeAnn Nickelsen)**



**THESIS**

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State Islamic University of Sunan Kalijaga Yogyakarta  
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The Bachelor Degree in Islamic Education**

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Assalamu'alaikum wr. wb.

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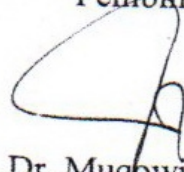
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Dengan ini kami mengharap agar skripsi Saudara tersebut di atas dapat segera dimunaqasyahkan. Atas perhatiannya kami ucapkan terima kasih.

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## MOTTO

وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَ أَنْ سَعْيُهُ سَوْفَ يُرَى (٤٠)

*And that man shall have only what he strives for (39) and that his endeavour will be*

*seen (40*

*(AL Qur'an verse An-Najm chapter 39<sup>th</sup> through 40<sup>th</sup>)<sup>1</sup>*



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<sup>1</sup> Indonesian Ministry of Religion, *AL Qur'an dan Terjemahnya*, (Bandung: Syaamil Cipta Media, 2005), page. 527.

**DEDICATION**

*This research is fully dedicated to my lovely Alma Mater*

*The Department of Islamic Religion learning*

*Islamic State University of*

*Sunan Kalijaga*



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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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All praise be to Allah due to His infinite loves and blessings, so that the researcher can complete the writing of this research. All salutation might be always with our prophet Muhammad SAW, our leader and our commander who renders a service in bringing the light of Islam.

In the writing of this research entitled “The Deeper Learning and Its Implication in Islamic religion learning, a Study on Deeper Learning: Seven Powerful Strategies for in-Depth and Longer Lasting Learning by Eric Jensen and LeAnn Nickelsen”, the researcher with all humility acknowledged with gratitude to:

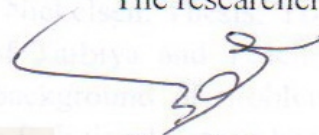
1. The Dean of Tarbiya and Teaching Faculty State Islamic University of Sunan Kalijaga.
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Yogyakarta, January 12<sup>th</sup>, 2017  
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## ABSTRACT

**Fahmi Basa**, *The Deeper Learning and Its Implication in Islamic Religion Learning, a Study on Deeper Learning: Seven Powerful Strategies for In-Depth and Longer-Lasting Learning* by Eric Jensen and LeAnn Nickelsen. Thesis. Yogyakarta: Department of Islamic Religion learning, Faculty of Tarbiya and Teaching, State Islamic University of Sunan Kalijaga, 2016. The background of problem of this research is that to know how is the concept of Islamic Religion learning based on the Deeper Learning strategy, for what have been known that Islamic religion learning needs a very work of development that brings it toward betterment.

This research is obviously a library research, and uses the psychological and pedagogical approach, and for the needed data, they are gained from all documents, books, journals, thesis, and articles in correlation with the theme of the research. And for presenting the analysis, it uses the deductive mode that tries to elaborate and recall the facts related to the theory used to analysis the research.

The finding of this research shows that (1) the Deeper Learning is the appropriate learning strategy for this 21<sup>st</sup> century for its impacts that help students overcoming knowledge and skills required to obtain a better life. (2) Applying the Deeper Learning in the learning of Islamic religion can affect students' will to learn Islam and to choose it as the foundational system for their lives. It is due to some reason such the domains used in the learning process that fully help the students getting the mean of Islam and the mean of becoming a Muslim.

**Key word:** Learning, Deeper Learning, Islamic religion learning.

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## CHAPTER I

### INTRODUCTION

#### A. Background of Problem

Learning has been known as an organized-purposeful process that provides students with sort of knowledge and skills they need for having a better life. Since so, learning must cope with the rapid changing of the living and that by keeping it in touch with the real life. Some research have been developed in order to find the appropriate learning for all students. The Deeper Learning, a finding of some education researches, is a process through which students become capable of taking what was learned in one situation and applying it to a new situation or so called as a process to transform knowledge and skills such as critical thinking, effective communication, and problem solving for students' real lives.<sup>2</sup> It recommends teaching strategies having long been considered as a good practice and requires a shift in the way we think about classroom learning and the competencies needed by the teachers to facilitate quality learning.<sup>3</sup>

Some of education experts appointed the Deeper Learning as the answer of the long debate and discussion on what is the best learning concept for 21<sup>st</sup> century.<sup>4</sup> They believe that the students need more than just receiving the

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<sup>2</sup> James A Bellanca, *Advancing a New Agenda*, (USA: Solution Tree Press, 2015), page. 1.

<sup>3</sup> Saga Briggs, *Deeper Learning: What Is It and Why Is It so Effective?* , article in <http://www.opencolleges.edu.au/informed/features/deep-learning/> , accessed on Wednesday, November 16<sup>th</sup> at 10.55 AM.

<sup>4</sup> Monica R Martinez, Dennis R McGrath and Elizabeth Foster, *How Deeper Learning Can Create a New Vision for Teaching*, (Arlington: NCTAF. 2016), page. 4. [www.nctaf.org](http://www.nctaf.org), accessed on Wednesday, November 16<sup>th</sup> at 11.15 AM.

information from their teachers, they deserve to obtain quality learning helping them mastering the core academic content and all skills within it. And such this learning can only obtained through the Deeper Learning.<sup>5</sup>

The idea of Deeper Learning has been spread widely by a great deal of educators. And one of them was Eric Jensen, an expert in a brain-based learning. Jensen has wasted most of his times formulating methods and strategies for having an appropriate Deeper Learning. Thus, Jensen chose the brain principal as the foundation for his work as his stand that learning is the best work of human brain.<sup>6</sup> Next, Jensen preferred to collaborate with biologist rather than psychologist to cope with the complexity of the brain work as well as its structure.<sup>7</sup> This was a very felicitous decision he had ever made, as it helped him resulting the very learning he expected. Soon after, Jensen cofounded a trainer of him, LeAnn Nickelsen and determined the powerful strategies for a deeper and longer-lasting learning.

Jensen's conception of Deeper Learning is so exhaustive that covers all possible aspects for the good of learning. Jensen subdivided his conception into three major subdivisions; the pre-learning, the learning, and the after learning. So as a teacher aiming to provide quality learning for his students can use it as his

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<sup>5</sup> *Ibid.*, page. 5.

<sup>6</sup> Eric Jensen, *Teaching with the Brain in Mind* second edition (USA: ASCD, 2005)., page.12.

<sup>7</sup> *Ibid.*, page. 2.

main learning preference.<sup>8</sup> As a learning method, Jensen believed that his finding is applicable for all lessons. This made possible since he asserted the cruciality of some components having been devalued before. In his conception, Jensen put his attention to the key role of the clarity and the relationship between the lessons and the targets within them and students' emotion as well. He believes that if a learning meets all things above, it will ease the students to engage in its process.<sup>9</sup> However, it still need a strong analysis to assure that this finding does so. And for that purpose, the writer decides to deeply explore the conception of the Deeper Learning cycle by Eric Jensen and LeAnn Nickelsen and how it implicates some particular-different learning courses.

The Islamic Religion learning is one of learning courses that is taught in all level of education all over Indonesia. This term refers to a course that is full of values and also the knowledge<sup>10</sup> so that it has been regarded as one of the main learning courses the students have to master as it gives a complete direction for all students to gain a better life and living. This is strengthened by the main purpose of Indonesian education that is to raise students' faith toward God and

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<sup>8</sup> Eric Jensen and LeAnn Nickelsen, *Deeper Learning 7 Powerful Strategies for In-Depth and Longer Lasting Learning*, translator: Benyamin Molan, (Jakarta: Indeks, 2011), page. 11-12.

<sup>9</sup> Eric Jensen, *Brain-Based Learning*, translator: Benyamin Molan, (Jakarta: Indeks, 2011), page. 110.

<sup>10</sup> Hujair AH Sanaky, *Pembaruan Pendidikan Islam Paradigma, Tipologi, dan Pemetaan Menuju Masyarakat Madani Indonesia*, (Yogyakarta: Kaukaba Dipantara, 2015), page.97.



their religious faith as well their potentials to become a responsible-democratic citizen.<sup>11</sup>

This shows that Islamic Religion has a very role at raising the students. But unfortunately, nowadays, some students are considering Islamic religion learning as a somewhat slight course, even it is not too crucial for their lives. However, pointing the students as the only explanation of that misleading assumption is preposterous. It might be caused by many factors, including the learning provided by the teacher.

To teach Islam means to construct it values together. The teachers should not see their students as an empty vessel so they can fully fill it without considering students' true necessities.<sup>12</sup> And before the teachers taught their students, they should have realized students' needs and hopes by the time they enter the class, or that is to say that the more the teachers know their students, the more the students will engage in their learning.<sup>13</sup> Not few teachings of Islamic religion had used a strategy that cannot engage the students maximally. The strategy that dominates in almost all teaching of Islamic religion was Lecturing and memorizing. This does not seem to be mistaken at all as, but assuming those strategy as the only way to teach Islam is ludicrous.

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<sup>11</sup> Nur Aini Farida, Konsep Pendidikan Karakter Menurut Thomas Lickona dalam Buku *Educating for Character: How Our Schools Can Teach Respect and Responsibility* dan Relevansinya dengan Pendidikan Agama Islam, Skripsi, State Islamic University of Sunan Kalijaga, Yogyakarta, page. 1.

<sup>12</sup> Eric Jensen, *Guiding Principles for Brain-Based Education Building Common Ground between Neuroscientist and Educators*, Article in <http://www.brainbasedlearning.net/guiding-principles-for-brain-based-education/>, accessed on Wednesday, November, 16<sup>th</sup> at 13.15 PM

<sup>13</sup> Eric Jensen and LeAnn Nickelsen...page. 33-34.

The Deeper Learning concept advocated by Eric Jensen underlines the use of multi-level analysis or called as an interdisciplinary learning that purposes to help students solving their problems by combining some disciplines.<sup>14</sup> Such relationship that is being asserted by some Islamic education experts who advocates a creative work purposed to form quality Islamic education as well as quality learning for Islam. In the course of Islamic education, Islam becomes the source of a dynamic work of developing human within all their potentials as it gives the exhaustive guidance to institute the very person equipped by all important skills.<sup>15</sup> Still, the question of what sort of skills the students are demanded needs its exhaustive answer. And The Deeper Learning advocates some specific skills they are: critical thinking, collaboration and effective communication.

As explained above, it is known that to have a quality learning for Islamic religion means to flourish its objectives by adding the particular skills necessary for 21<sup>st</sup> century and the Deeper Learning might be the very help to Islamic religion learning when it demands a great learning conception that can bring back the key role of Islam for the students.

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<sup>14</sup> Susan M. Drake, *Creating Standard-Based Integrated Curriculum: The Common Core State Standards Edition, Third Edition*, Translator: Benyamin Molan, (Jakarta: Indeks, 2012), page. 24.

<sup>15</sup> Farid Hasyim, *Kurikulum Pendidikan Agama Islam; Filosofi Pengembangan Kurikulum Transformatif antara KTSP dan Kurikulum 2013*, (Malang: Madani, 2015), page. 69-70.

## **B. Formulation of Problem**

1. What is the concept of Deeper Learning Cycle (DELIC) by Eric Jensen and LeAnn Nickelsen?
2. What is the implication of Deeper Learning Cycle (DELIC) in Islamic religion learning?

## **C. Research Objectives and Contribution**

1. Research objectives
  - a. To obtain the genuine conception of the Deeper Learning by Eric Jensen and LeAnn Nickelsen and how it affects the learning
  - b. To derive the new of Islamic religion learning in all its aspects
2. Research contribution
  - a. Theoretical contribution
    - 1) Theoretically, this research aims to give the new perspective of Islamic education that could flourish it toward betterment
  - b. Practical Contribution
    - 1) For teachers, this research can provide them a guideline for creating a better learning, specifically for Islamic religion learning
    - 2) For students, this research can give them a meaningful learning that help them fulfilling their needs and hopes

## **D. Literature Review**

The literature review is purposed to elaborate the findings of previous researches that are relevant with the problem reviewed in this research. Besides

that, this review is also purposed to confirm that this research is authentic without any acts of imitating. After searching some researches, the author only found two relevant researches, they are:

Thesis, entitled *Pengaruh Model Pembelajaran DELC (Deeper Learning Cycle) Menggunakan PROBLEM BASED LEARNING untuk Meningkatkan Kemampuan Berfikir Tingkat Tinggi (HIGHER ORDER THINKING SKILL) dalam Pembelajaran Fisika SMA*, by Nurul hidayat. This thesis discusses about how to help students performing a higher thinking skill to learn their lessons. Hidayat tries to combine two different methods; they are DELC (Deeper Learning Cycle) and PBL (*PROBLEM BASED LEARNING*). This research tries to explain how the Deeper Learning, combined by Problem-Based Learning experience the students a higher-level of thinking skill in physics learning. However, Hidayat does not explain the specific steps of Deeper Learning. Hidayat has only stated the big picture of Deeper Learning and combined it with Problem Based Learning (PBL) approach to help the students performing their higher level of thinking skill in solving some physical problems.

Thesis, entitled *Strategi Guru dalam Mewujudkan Pembelajaran PAI yang Bermakna (Meaningful Learning) di SMK N 1 Saptosari Gunungkidul*, by Yuli Setia Budi. In his thesis, Budi tries to explain how the meaningful learning is, and how it applied especially in Islamic education learning in SMK N 1 Saptosari. Further, Budi explains that in order to have a meaningful learning, the teachers in SMK N 1 Saptosari use the variant of strategies such as simplifying



concepts, Contextual Teaching and Learning (CTL), Role Playing, Jigsaw, Quantum Teaching. Besides those strategies above, Budi also underlines the important of media, teacher personality as well some supporting programs such as *keputrian*, congregante prayer, regular alms etc. however it looks similar with the writer's work, it differs in the way the learning is organized. The writer's research tries to elaborate step by step of a meaningful learning that based on Deeper Learning Cycle, but Budi only states all variants of strategies used by the teachers in SMK Saptosari without stating each specifically.

Noticing all researches above, it is perceived that this research differs from all previous researches above and it tries to accomplish them by providing a specific steps of a deeper learning of Islamic Religion and that is by giving a clear learning cycle clarifying what to be done for performing the in-depth Islamic Religion learning.

## **E. Theoretical Framework**

### **1. The Deeper Learning**

#### **a. The definition of Deeper Learning**

The deeper learning is the new pedagogy model that primarily assessed teacher's pedagogical capacity; his repertoire of teaching strategies and his ability to form a partnership with the students in the process of learning.<sup>16</sup> According to the Hewlett Foundation, the Deeper

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<sup>16</sup> Michael Fullan and Maria Langworthy, *A Rich Seam How New Pedagogies Find Deep Learning*, (United Kingdom; Pearson, 2014), page: 3.

Learning is liken as an umbrella for the knowledge and skills that students must possess to succeed in 21<sup>st</sup> century jobs and citizen and those are critical thinking, collaboration and effective communication. Further, it explains that the Deeper Learning encourages the students to develop their own vision about what it means to connect and flourish in their constantly emerging world.<sup>17</sup>

The framework of Deeper Learning includes six competencies that are essential to prepare students achieving their lives at a high level, those competencies are;

1) Master core academic content

The students develop and draw from a baseline understanding of knowledge in an academic discipline and then they are able to transfer knowledge to other situations.<sup>18</sup>

2) Think critically and solve complex problems

The students apply tools and expertise gleaned from core subjects to formulate and solve problems. The tools including data analysis and statistical reasoning as well as creativity help the students to formulate problems and to generate hypotheses.<sup>19</sup>

3) Work collaboratively

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<sup>17</sup> Tom Vander Ark and Carri Schneider, *Deeper Learning for Every Student Every Day*, (California; Getting Smart, 2013), page: 10.

<sup>18</sup> *Ibid.*, page. 14.

<sup>19</sup> *Ibid.*, page. 15.

The students can cooperate with their peers to identify and create solutions in order to complete tasks and to solve problems successfully. They work as part of group to identify group goals.<sup>20</sup>

#### 4) Communicate effectively

The students clearly organize their data, findings, and thoughts. They, in turn, clearly communicate them to their peers in both written and oral presentations.<sup>21</sup>

#### 5) Learn how to learn

The students can direct their own learning by setting a goal for each learning task and monitoring their progress towards it. And that, they routinely reflect on their learning experiences.<sup>22</sup>

#### 6) Develop academic mindset

The learners develop positive attitudes and beliefs about themselves as learners that increase their academic perseverance and prompt them to engage in productive academic behaviors.<sup>23</sup>

## 2. Islamic religion learning

Islamic religion learning is one of learning materials that students are bound to master it in all levels, as the fact that it is the practice of three foundational terms in Islamic education, namely;

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<sup>20</sup> *Ibid.*, page. 15.

<sup>21</sup> *Ibid.*, page. 16.

<sup>22</sup> *Ibid.*, page. 16.

<sup>23</sup> *Ibid.*, page. 17.

- a. *Tarbiyah* means the process of self-graduated transformation in all levels<sup>24</sup>
- b. *Ta'lim* refers to the process of overcoming disciplines systematically that aims to form quality life<sup>25</sup>
- c. *Ta'dib* refers to the process of forming a very human by moral and intellectual cultivating<sup>26</sup>

All these terms emphasize on forming a very human who is civilized in his life and aware of his responsibility to God and also fulfills the righteous for the good of humanity.<sup>27</sup> In accordance with all above, Islamic religion learning can be best defined as a systematic-planned effort to cultivate the teachings of Islam in life<sup>28</sup> or that is to say that it is an effort upon which human constructs his way of life that underlies his character and behavior.<sup>29</sup> This shows that Islamic religion

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<sup>24</sup> Heri Gunawan, *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh*, (Bandung: Remaja Rosdakarya, 2014), page. 2-4.

<sup>25</sup> Muhaimin, Suti'ah dan Nur Ali, *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: Remaja Rosdakarya, 2004), page. 37.

<sup>26</sup> Muhammad Naquib Al-Attas, *The Concept of Education in Islam a Framework for an Islamic Philosophy of Education*, Translator: Haidar Bagir, (Bandung: Mizan, 1992), page. 35-36.

<sup>27</sup> Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*, Translator: Hamid Fahmy, M.Arifin Ismail, and Iskandar Amel, (Bandung: Mizan, 2003), page. 174.

<sup>28</sup> A. Rifqi Amin, *Pengembangan Pendidikan Agama Islam reinterpretasi berbasis interdisipliner*, (Yogyakarta; LKis Pelangi Aksara, 2015), page.4.

<sup>29</sup> Hujair AH Sanaky, *Pembaruan Pendidikan Islam Paradigma, Tipologi, dan Pemetaan Menuju Masyarakat Madani Indonesia*, (Yogyakarta: Kaukaba Dipantara, 2015), page. 122.



learning is a kind of scientific effort that is possible to be developed in all its aspects.<sup>30</sup>

### 3. The development of Islamic religion learning

The center for curriculum of Indonesian National Department of Education has showed that Islamic religion learning aims to raise and to increase students' religious believes through knowing, assimilating, experiencing, and applying the values of Islam so that they can be Muslims flourishing their faith and piety to Allah SWT and that also have noble characters in their entire lives.<sup>31</sup>

Due to its aim, Islamic Religion learning necessitate a deep and lasting-longer learning. Such learning providing a positive learning environment that liberates the students from tough learning burdens and provides them the safety upon which the students can engage within the learning.<sup>32</sup> Creating the learning above can be best started by relating the new information with relevant concepts existing in students' cognitive structure.<sup>33</sup> This is made possible, as such a deep and lasting-longer learning is not only presenting and memorizing the learning

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<sup>30</sup> A. Rifqi Amin...page.5.

<sup>31</sup> Ahmad Munjin Nasih & Lilik Nur Kholidah, *Metode dan Teknik Pembelajaran Pendidikan Islam*, (Bandung: PT Rineka Aditama, 2009), page. 7.

<sup>32</sup> Resmiwal and Reski Amelia, *Format Pengembangan Strategi Paikem dalam Pembelajaran Pendidikan Agama Islam*, (Yogyakarta: Graha Ilmu 2013), page. 53.

<sup>33</sup> Ratna Wilis Dahar, *Teori-Teori Belajar dan Pembelajaran*, (Jakarta: Erlangga, 2011), page. 95.

materials, but also relating them in such way that provide a holistic understanding so that the students are able to master the core contents.<sup>34</sup>

To have such learning, the teacher can contrive his unit by some steps as below:

a. Activation and Apperception

The teacher aiming to provide the best learning for his students must activate their existing knowledge by presenting an interesting information that stimulates them to recall their existing knowledge and that the more the teacher activate and apperceive his students, the more they will engage in his unit. Presenting the information must be well planned, that is started with whatever known by the students, and right after, the teacher can start motivating them to explore the lesson.<sup>35</sup>

b. Exploration

Exploration is a process by which the teacher introduces the new information and relates it to students' prior knowledge, so that the students can easily draw the concept of the lesson and even know its goals. Some phase are needed to gain a better exploration, those are:

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<sup>34</sup> Rusman, *Model-Model Pembelajaran Mengembangkan Profesionalisme Guru*, (Jakarta: Raja Grafindo Persada, 2010), page. 142-153.

<sup>35</sup> E Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013*, (Bandung: Remaja Rosdakarya, 2013), page. 96.

- 1) Stating the core contents and goals that the students are demanded to master
- 2) Keeping them in touch with things in question from students prior knowledge
- 3) Choosing the best learning strategy and method to increase the possibilities for the students to overcome the new information and its competencies.<sup>36</sup>

c. Learning Consolidation

This phase helps the teacher to engage the students in forming the competencies and characters by making a strong relationship between the learning and their real lives. This can be best applied by some steps, namely:

- 1) Engaging the student by an appropriate strategy and that the student can elaborate and understand the contents
- 2) Facilitating the students to actively learn and solve a common-actual problem.
- 3) Asserting the relationship between the learning and students' real lives, especially in their lives as a part of society.<sup>37</sup>

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<sup>36</sup> *Ibid.*, page. 99.

<sup>37</sup> *Ibid.*, page. 102.

d. Formative assessment

The assessment is needed to help teacher obtaining the data of how effective his learning was, so that he can either develop his next learning, if he found it did not reach the targets, or develop students' learning as it provided him the information of student strengths in the learning.<sup>38</sup>

Besides all steps above, a deep and lasting-longer learning of Islamic religion always puts the students as the center of learning or that is to say that it is a kind of the student-centered learning. This indicates that the teachers are supposed to be a facilitator rather than just a knowledge transferor, as the facilitator acts such the way someone rise a flower that means he must provide the best vessel, soil, water and fertilizer in order to raise the flower maximally. As the facilitator do his responsibility, that is drawn, so the teacher is demanded to do. They must look at his students' within each one uniqueness and facilitate them turning into a better them.<sup>39</sup>

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<sup>38</sup> *Ibid.*, page. 102-103.

<sup>39</sup> *Ibid.*, page. 104.



## F. Research Method

### 1. Type of Research

This research is fully a library research that collects all its data from various literatures correlating with the topic.<sup>40</sup> These literatures are not only limited on books, but also magazines, journals, newspapers and some articles or notes in question.

### 2. Research approach

This research uses psychological and pedagogical approach. The theories of psychology is used for analyzing all Eric Jensen's thought about the Deeper Learning Cycle (DELIC) theory and its implication in Islamic Religion learning.<sup>41</sup> And as the education correlates with students' flourishing, it has to thrive and lead their potentials towards perfection. Coping with it, psychology can act to clarify students' repertoire as both the subject and the object of education.<sup>42</sup> And after that, the author uses the pedagogical approach to analyze how the Deeper Learning Cycle (DELIC) affects the learning of Islamic religion in order to form a meaningful learning for all students.<sup>43</sup>

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<sup>40</sup> Dudung Abdurrahman, *Pengantar Metode Penelitian* (Yogyakarta: Karunia Kalam Semesta, 2003), page. 7-8.

<sup>41</sup> Musfiqon, *Metodologi Penelitian Pendidikan*, (Jakarta: PT Prestasi Pustakarya, 2012), page. 26.

<sup>42</sup> Abuddin Nata, *Ilmu Pendidikan Islam Multidisipliner: Normatif Perenialis, Sejarah, Filsafat, Psikologi, Sosial, Manajemen, Teknologi, Informatika, Kebudayaan, Politik, Hukum*, (Jakarta: PT. Grafindo Persada, 2010), page. 166.

<sup>43</sup> Tadjab, dkk, *Dasar-dasar Kependidikan Islam: Suatu Pengantar Ilmu Pendidikan Islam*, (Surabaya; Karya Aditama, 1996), page. 145.

### 3. Data's sources

This research needs some information discussing about the Deeper Learning concept and it can be derived from many sources such as books, magazines, journals and articles. In this research, the author will use two resources, they are:

#### a. Primary source

It is the source which directly gives all needed information about the topic<sup>44</sup> and the author uses the book by Eric Jensen & LeAnn Nickelsen discussing about the concept of Deeper Learning and it is:

Jensen, Eric. & LeAnn Nickelsen, *Deeper Learning 7 Powerful Strategies for In-Depth and Longer-Lasting Learning*,  
Translator: Benyamin Molan, Jakarta: PT Indeks, 2011.

#### b. Secondary source

It is the source that gives additional information to enrich the analysis of the main topic. This source will help the author to explain the concept of Deeper Learning because it gives perspectives from other educational theories. Since Jensen has used the principles of neuroscience in formulating his conception of the Deeper Learning, it seems necessary to analyze his preceding works that discussed about

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<sup>44</sup> Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2010), page. 22.

the brain and learning so as the research can deeply understand the idea of Eric Jensen in his work that is The Deeper Learning Cycle.

The first book used in accomplishing the primary book is “*Teaching with the Brain in Mind*, USA: ASCD, 1998” this book deeply describes the brain when it gains new information and how it create its neural circuitries that help the students overcoming their lessons.

The second book is “*Enriching the Brain How to Maximize Every Learner’s Potential*, San Francisco: Jossey-Bass, 2006.” This book is used to gain the information about how to gather students’ potentials and in turn it shows how to do with them so as the students can develop themselves through an in-depth learning.

And the last additional resource is” *Brain-Based Learning*, translator: Benyamin Molan, Jakarta: Indeks, 2011.” This book presents the learning concept that fits students’ brain and their level of understanding. It describes all learning parts such as curriculum and classroom display that enrich brains capacity and in turn, they ease the brain to learn the information.

#### 4. Method of data analysis

After collecting all data from relevant sources, the author analyzes them by using descriptive-analysis method that gives the general description of the topic and after that the author uses the deductive pattern

to make a conclusion, and it starts from the general statement to the specific one.<sup>45</sup> And in this research is started from the big picture of Deeper Learning, that is presenting all its steps and right after that, the author analyzes it and giving the more specific examples.

### **G. Organization of Research.**

In order to present the research properly, the author divides it into four chapters and each chapter has its own part and topic. The first chapter consists of general idea, in this chapter, the author tries to present the background of problem, the formulations of problem, the objectives and contributions of research, the literature reviews, the theoretical framework, the method of research, and the organization of research at the end. The author aimed within this chapter to provide a brief information about the content of the research.

The second chapter consists of the biography of Eric Jensen and LeAnn Nickelsen including their academic background and works so that the reader can determine the field having been discussed by either Eric Jensen or LeAnn Nickelsen, next, this chapter also discuss about Jensen's thought on learning. And this chapter is ended by the synopsis of *Deeper LEARNING 7 Powerful Strategies for In-Depth and Longer Lasting Learning* book, that is the primary resource of this research so it can provide a general picture of the next chapter.

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<sup>45</sup> Sutrisno Hadi, *Metodologi research*,(Yogyakarta: Yasbit, Fakultas Psikologi Universitas Gajahmada, 2007), page. 37.



The third chapter consists of the core content of the research that is the explanation about the Deeper Learning concept in Deeper Learning Cycle (DELIC) theory by Eric Jensen and LeAnn Nickelsen and its implication in Islamic religion learning. In this chapter the author presents the cycle of Deeper Learning by Eric Jensen and LeAnn Nickelsen and gives more specific information and examples that clarify each cycle. And this chapter is ended by analyzing the implication of the Deeper Learning Cycle in Islamic Religion learning.

The fourth chapter is the last chapter and gives the conclusion of the whole research. This chapter also includes the closing statement and the author wish so that this research can be developed toward betterment. Besides that, this chapter also provides all references necessary in completing the research.

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## CHAPTER IV

### CLOSING

#### A. Conclusion

In accordance with the research on the Deeper Learning and its Implication in Islamic religion learning, it can be concluded that Deeper Learning by Eric Jensen is a process by which the student can gain new knowledge and skills by exercising various lessons and multi-level analysis. To help the teacher creating the Deeper Learning, Jensen exerts the necessity of brain-based principles upon which he formulated seven powerful strategies to provide the in-depth and meaningful learning. This makes senses as the brain is a place for learning, and the learning is its best work. Therefore, knowing how it works becomes the groundwork of a qualified learning.

To help the teachers applying such learning, Jensen cofounded with LeAnn Nickelsen has formulated a learning cycle that is called by the Deeper Learning Cycle. This cycle is divided into three big parts. *First* is the pre-learning steps that include the planning of standards and curriculum, pre-assessment step, and creating a positive learning environment. *Second* is the processing steps that include priming and activating the prior knowledge, acquiring the new information, and processing the Deeper Learning. *Third* is the after learning step that includes the evaluation process.

All those steps above are purposed to help students to experience a meaningful learning so as they can construct their own way of life upon which they choose the best behavior and character. Besides that, the steps also aimed instituting the students to become self-regulated learners who are able to plan their own learning so that they can assimilate and internalize all their knowledge they have perceived and to flourish their potential specifically in three potentials they are; cognitive potential, intrapersonal potential, and interpersonal potential. Those are such skills needed by people as to have a better lives at present and future.

As one of pedagogical approach, The Deeper Learning must be liable to be applied in all major of disciplines including Islamic Religion learning. And after analyzing and synthesizing it is known that the Deeper Learning affects the Islamic Religion learning in such ways. *First*, it affects the curriculum of Islamic Religion learning and that by creating a better plan to possess the curriculum for all students without exception. It also asserts the correlation between the items in curriculum such as the learning materials and standards and organizes them in such way that eases the students to find the scheme of learning so that they can create some little steps to master all their lessons and their standards. *Second* that the Deeper Learning professes creating a positive learning culture and environment, and that by creating a safe school for students in which the students can explore the realm of knowledge without any anxious feeling annoying them. It also asserts the integrity of teacher that shows what it

means to be the teacher. *Third* the Deeper Learning affects the process of Islamic Religion learning in four domains or steps, namely; the domain of awareness that prepares student brain to gain the width and the depth information, the domain of analysis to synthesis that adjusts students' prior knowledge to the new topic they learn, the domain of appliance that habituates them to utilize their knowledge to solve a common problem, and the last is the domain of assimilation that helps the students to internalize all their knowledge so that it eliminates all negative behaviors and habits.

And *fourth*, that the Deeper Learning gives the evaluation strategies they are: portfolio, rubric, self-reflecting, feedback, and quiz and answer etc. all these strategies are purposed to gain information needed for reflection of the learning process and to know whether or not it is effective. The evaluation process that built upon the Deeper Learning is applied in three main ways, namely; the teacher evaluates his learning and students, the student evaluates himself and his peers, and the teacher evaluates all daily projects. This kind of evaluation will give the powerful impact that can provide quality successive learning.

## **B. Suggestions**

After having researched in the Deeper Learning and its implication in Islamic Religion learning, the researcher suggest to all related sides, those are;

1. For educational realm

The researcher expects that all people correlated with education could provide quality education specifically a meaningful learning process for all students and especially in the learning of Islamic religion by maximizing all new findings of educational researches and always stand their ground to develop the quality of Islamic Religion learning.

2. For teachers

The researcher expects to all teachers especially to all Islamic religion teachers to stop pointing students' capacity as the explanation of education failures and to start constructing such education or learning process that relevant with their need and their condition.

3. For students

The researcher hopes that this research can help the students to find back the meaning of Islam through Islamic religion learning, and they can plan by their own the steps to become a self-regulated learners who always learn and apply all courses of Islamic religion they have learned.

### **C. Closing statement**

All praise be to Allah for His mercies so that this research entitled "*the Deeper Learning and Its Implication in Islamic religion Learning, a study on Deeper Learning: Seven Powerful strategies for in-Depth and Longer-Lasting Learning by Eric Jensen*" can be completed maximally.



There does not be one that perfect but Allah, thus the researcher believes that this research has its deficiencies and incompleteness. These all is caused by the limited ability of the researcher to provide such a perfect research. The researcher expects the critics and suggestions from all that can thrive this research toward betterment.

As the closing statement, the researcher hopes that all which stated and written within this research might be useful for all, and especially this research can help developing the realm of Islamic Education that brings it into perfection.



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**ENCLOSURES**



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BUKTI ACARA SEMINAR PROPOSAL

Pada Hari : Senin  
Tanggal : 28 Maret 2016  
Waktu : 14.00 - Selesai

**BUKTI SEMINAR PROPOSAL**

Nama Mahasiswa : Fahmi Basa  
Nomor Induk : 11410147  
Jurusan : PENDIDIKAN AGAMA ISLAM  
Semester : X  
Tahun Akademik : 2015/2016  
Judul Skripsi : THE CONCEPT OF ISLAMIC-INTERDISCIPLINARY LEARNING IN DEEPER LEARNING CYCLE THEORY AND ITS IMPLICATION IN ISLAMIC EDUCATION ( A Research on "Deeper Learning 7 Powerful Strategies for In-Depth and Longer-Lasting Learning" Book by Eric Jensen and Leann Nickelsen )

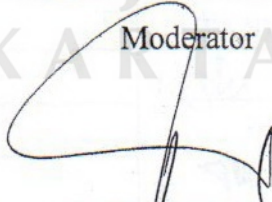
Telah mengikuti seminar riset tanggal : 28 Maret 2016

Selanjutnya, kepada Mahasiswa tersebut supaya berkonsultasi kepada pembimbing berdasarkan hasil-hasil seminar untuk penyempurnaan proposal lebih lanjut.

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

Yogyakarta, 28 Maret 2016

Moderator



Dr. Muqowim, M.Ag  
NIP. 19730310 199803 1 002





**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA**  
**FAKULTAS ILMU TARBIIYAH DAN KEGURUAN**

Alamat : Jl. Marsda Adisucipto, Telp. (0274) 513056, Fax (0274) 519734  
 Email : ftk@uin-suka.ac.id, Yogyakarta 55261

**BERITA ACARA SEMINAR PROPOSAL**

Pada Hari : Senin  
 Tanggal : 28 Maret 2016  
 Waktu : 14.00 – Selesai  
 Tempat : Ruang Munaqosyah Lantai IV

| NO. | PELAKSANA                       | TANDA TANGAN |
|-----|---------------------------------|--------------|
| 1.  | Pembimbing<br>Dr. Muqowim, M.Ag |              |

Mahasiswa Pembuat Proposal Skripsi

Nama Mahasiswa : Fahmi Basa  
 Nomor Induk : 11410147  
 Jurusan : PENDIDIKAN AGAMA ISLAM  
 Semester : X  
 Tahun Akademik : 2015/2016

Tanda Tangan

Judul Skripsi : **THE CONCEPT OF ISLAMIC-INTERDISCIPLINARY LEARNING IN DEEPER LEARNING CYCLE THEORY AND ITS IMPLICATION IN ISLAMIC EDUCATION ( A Research on “Deeper Learning 7 Powerful Strategies for In-Depth and Longer-Lasting Learning” Book by Eric Jensen and Leann Nickelsen )**

Pembahas

| NO. | NIM                                    | NAMA              | TANDA TANGAN |
|-----|--|-------------------|--------------|
| 1.  | <sup>11410153</sup><br>Ahmad Wicaksono | Ahmad Wicaksono   | 1.           |
| 2.  | 14420088                               | Jayanah Aibiyah   | 2.           |
| 3.  | 13410021                               | Septia Darmayanti | 3.           |
| 4.  | 14410095                               | Ibna Safira .k.   | 4.           |
| 5.  | 13410185                               | Nova Aulia Azizah | 5.           |
| 6.  | 14410098                               | Tutut Yuda L      | 6.           |
| 7.  | 13410192                               | Dewi Furusin M.   | 7.           |

Yogyakarta, 28 Maret 2016

Moderator

Dr. Muqowim, M.Ag  
 NIP. 19730310 199803 1 002





Universitas Islam Negeri Sunan Kalijaga

FM-UINSK-BM-05-01/R0

## PENGAJUAN PENYUSUNAN SKRIPSI / TUGAS AKHIR

Hal : Pengajuan Penyusunan Skripsi/Tugas Akhir

Lamp. : -

Kepada Yth:

Penasihat Akademik

Fakultas Ilmu Tarbiyah dan Keguruan

Universitas Islam Negeri Sunan Kalijaga

Di Yogyakarta

*Assalamu 'alaikum Wr. Wb.*

Dengan hormat, saya yang bertanda tangan di bawah ini:

Nama : Fahmi Basa

NIM : 11410147

Jurusan/Program Studi : Pendidikan Agama Islam

Fakultas : Ilmu Tarbiyah dan Keguruan

Mengajukan tema skripsi/tugas akhir sebagai berikut:

- Fahmi Basa*  
*18/11/14*
1. The concept of interdisciplinary approaches in the development of Islamic education learning.
  2. The Concept of Living Values Education Trough *Area Pertumbuhan* program.
  3. The Concept of Islamic education in the story of Luqman al-Hakim.

Besar harapan saya pengajuan tema di atas dapat disetujui. Atas perhatiannya, saya ucapkan terimakasih.

*Wassalamu 'alaikum Wr. Wb.*

Yogyakarta, 11 November 2014

Penasihat Akademik

  
Dr. Mahmud Arif, M.Ag.

NIP. 19720419 199703 1 003

Pemohon

  
Fahmi Basa

NIM. 11410147





KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
YOGYAKARTA

Jln. Laksda Adisucipto, Telp. 513056, Yogyakarta; E-mail : Tarbiyah@uin-suka.ac.id

Nomor : UIN.2/KJ.PAI/PP.00.9/ 81 /2016  
Lampiran : 1 (Satu) jilid proposal  
Perihal : **Penunjukan Pembimbing Skripsi**

Yogyakarta, 22 Maret 2016

Kepada Yth. :

**Bapak Dr. Muqowim, M.Ag**

Dosen Jurusan PAI Fakultas Ilmu Tarbiyah dan Keguruan  
UIN Sunan Kalijaga  
Yogyakarta

*Assalamu'alaikum Wr. Wb.*

Berdasarkan hasil rapat pimpinan Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta pada tanggal 22 Maret 2016 perihal pengajuan Proposal Skripsi Mahasiswa Program Sarjana (S-1) Tahun Akademik 2014/2015 setelah proposal tersebut dapat disetujui Fakultas, maka Bapak/Ibu telah ditetapkan sebagai pembimbing Skripsi Saudara:

Nama : Fahmi Basa  
NIM : 11410147  
Jurusan : PAI  
Judul : **THE CONCEPT OF ISLAMIC-INTERDISCIPLINARY LEARNING IN DEEPER LEARNING CYCLE THEORY AND ITS IMPLICATION IN ISLAMIC EDUCATION ( A Research on "Deeper Learning 7 Powerful Strategies for In-Depth and Longer-Lasting Learning" Book by Eric Jensen and Leann Nickelsen )**

Demikian agar menjadi maklum dan dapat dilaksanakan sebaik-baiknya.

*Wassalamu'alaikum Wr.Wb.*

an. Dekan  
Ketua Jurusan PAI

Dr. H. Suwadi, M.Ag., M.Pd.  
NIP. 19701015 199603 1 001

Tembusan dikirim kepada yth :  
1. Arsip ybs.





Nomor: UIN.02/R.K.m/PP.00.9/2059/2011

**KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI  
SUNAN KALIJAGA**

# Sertifikat

diberikan kepada:

Nama : Fahmi Basa  
NIM : 11410147  
Fakultas/Prodi : Tarbiyah dan Keguruan/ PAI  
Sebagai : Peserta

atas keberhasilannya menyelesaikan semua tugas workshop

## **SOSIALISASI PEMBELAJARAN DI PERGURUAN TINGGI**

Bagi Mahasiswa Baru UIN Sunan Kalijaga Tahun Akademik 2011/2012  
Tanggal 06 s.d. 08 September 2011 (20 jam pelajaran)

Yogyakarta, 09 September 2011  
Rektor



Pembantu Rektor Bidang Kemahasiswaan

H. Akhmad Rifa'i, M.Phil.  
NIP. 19600905 198603 1006



# SERTIFIKAT



No. 118.PAN-OPAK.UNIV.YK.AA.09.2011

diberikan kepada :

**FAHMI BASA**

atas partisipasinya sebagai :

## PESERTA

Dalam Orientasi Pengenalan Akademik & Kemahasiswaan (OPAK) 2011 yang diselenggarakan oleh Panitia Orientasi Pengenalan Akademik & Kemahasiswaan (OPAK) 2011 dengan tema : *Menumbuhkan Peran mahasiswa; Upaya Mewujudkan Bhineka Tunggal Ika* pada 14-16 September 2011 di Kampus UIN Sunan Kalijaga Yogyakarta


mengetahui,

Pembantu Rektor III  
UIN Sunan Kalijaga Yogyakarta

  
Dr. H. Ahmad Rifa'ie, M.Pd  
NIP. 19600905 198603 1 006

Dewan Eksekutif Mahasiswa (DEMA)  
UIN Sunan Kalijaga Yogyakarta




  
Abdul Kholid  
Presiden

Yogyakarta, 16 September 2011

Panitia OPAK 2011

UIN Sunan Kalijaga Yogyakarta

  
M. Fauzi  
ketua

  
Ach. Sulaiman  
sekretaris





**UIN**

# SERTIFIKAT

Menerangkan Bahwa:

*Fahmi Basa*

Telah Mengikuti:

## SERTIFIKASI AL-QUR'AN

Program DPP Bidang PKTQ

Fakultas Tarbiyah dan Keguruan

UIN Sunan Kalijaga Yogyakarta

Hari Minggu, Tanggal 9 Desember 2012

bertempat di Gedung Fakultas Tarbiyah dan Keguruan

UIN Sunan Kalijaga Yogyakarta

LULUS DENGAN NILAI:

*A/B*

Yogyakarta, 9 Desember 2012

a.n. Dekan

Pembantu Dekan III

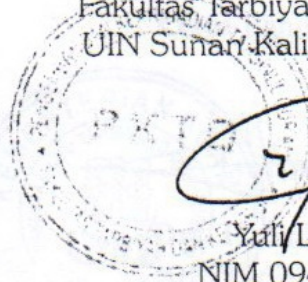
Fakultas Tarbiyah dan Keguruan  
UIN Sunan Kalijaga Yogyakarta

Ketua

Panitia DPP Bidang PKTQ  
Fakultas Tarbiyah dan Keguruan  
UIN Sunan Kalijaga Yogyakarta



Sabudin, M.Si  
199403 1 003



Yuli Lestari  
NIM 0948 0014





KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS TARBIYAH DAN KEGURUAN

Alamat : Jl. Marsda Adisucipto, Telp. (0274). 513056 Yogyakarta 55281

# SERTIFIKAT

Nomor : UIN.02/DT /PP.00.9/2825/2014

Diberikan kepada:

**Nama** : FAHMI BASA  
**NIM** : 11410147  
**Jurusan/Program Studi** : Pendidikan Agama Islam  
**Nama DPL** : Munawwar Khalil, M.Ag.

yang telah melaksanakan kegiatan Praktik Pengalaman Lapangan I (PPL I) pada tanggal 15 Februari s.d. 25 Mei 2014 dengan nilai:

**95,5 (A)**

Sertifikat ini diberikan sebagai bukti lulus PPL I sekaligus sebagai syarat untuk mengikuti PPL-KKN Integratif.

Yogyakarta, 24 Juni 2014

a.n Dekan

Ketua Panitia PPL I



**Dr. H. Suisyanto, M.Ag.**

NIR: 19621025 199603 1 001





KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS TARBIYAH DAN KEGURUAN

Alamat : Jl. Marsda Adisucipto, Telp. (0274). 513056 Yogyakarta 55281

# SERTIFIKAT

Nomor : UIN.02/DT/PP.00.9/4445/2014

Diberikan kepada

Nama : FAHMI BASA  
NIM : 11410147  
Jurusan/Progam Studi : Pendidikan Agama Islam

yang telah melaksanakan kegiatan PPL-KKN Integratif tanggal 23 Juni sampai dengan 13 September 2014 di SMK N 3 Wonosari Gunungkidul dengan Dosen Pembimbing Lapangan (DPL) Drs. H. Mangun Budiyanto, M.S.I. dan dinyatakan lulus dengan nilai 97,58 (A).

Yogyakarta, 29 September 2014

a.n Dekan  
Ketua Panitia PPL-KKN Integratif



Drs. H. Suisyanto, M.Ag.  
NIP. 19621025 199603 1 001





# شهادة

## اختبار كفاءة اللغة العربية

الرقم: UIN.02 / L4 / PM.03.2 / a4.41.566 / 2015

تشهد ادارة مركز التنمية اللغوية بأن

الاسم : Fahmi Basa

تاريخ الميلاد : ٢٤ مارس ١٩٩١

قد شارك في اختبار كفاءة اللغة العربية في ١٣ مايو ٢٠١٥، وحصل على  
درجة :

|    |                                      |
|----|--------------------------------------|
| ٦٢ | فهم المسموع                          |
| ٦٨ | التركيب النحوية و التعبيرات الكتابية |
| ٥٣ | فهم المقروء                          |
| ٦١ | مجموع الدرجات                        |

هذه الشهادة صالحة لمدة سنتين من تاريخ الإصدار

جوكجاكرتا، ١٣ مايو ٢٠١٥

المدير



Dr. Sembodo Ardi Widodo, S.Ag., M.Āg.

رقم التوظيف : ١٩٦٨.٩١٥١٩٩٨.٣١٠٠٥







## TEST OF ENGLISH COMPETENCE CERTIFICATE

No: UIN.02/L4/PM.03.2/b4.41.594/2015

Herewith the undersigned certifies that:

Name : **Fahmi Basa**  
Date of Birth : **March 24, 1991**  
Sex : **Male**

took TOEC (Test of English Competence) held on **May 15, 2015** by Center for Language Development of State Islamic University Sunan Kalijaga Yogyakarta and got the following result:

| CONVERTED SCORE                |            |
|--------------------------------|------------|
| Listening Comprehension        | 46         |
| Structure & Written Expression | 55         |
| Reading Comprehension          | 51         |
| <b>Total Score</b>             | <b>507</b> |

*Validity: 2 years since the certificate's issued*



Yogyakarta, May 15, 2015  
Director,

Dr. Sembodo Ardi Widodo, S.Ag., M.Ag.  
NIP. 19680915 199803 1 005







## UJIAN SERTIFIKASI TEKNOLOGI INFORMASI DAN KOMUNIKASI

diberikan kepada

Nama : Fahmi Basa  
NIM : 11410147  
Fakultas : Ilmu Tarbiyah Dan Keguruan  
Jurusan/Prodi : Pendidikan Agama Islam  
Dengan Nilai :

| No.                | Materi                | Nilai     |       |
|--------------------|-----------------------|-----------|-------|
|                    |                       | Angka     | Huruf |
| 1.                 | Microsoft Word        | 70        | C     |
| 2.                 | Microsoft Excel       | 45        | D     |
| 3.                 | Microsoft Power Point | 100       | A     |
| 4.                 | Internet              | 100       | A     |
| 5.                 | Total Nilai           | 78.75     | B     |
| Predikat Kelulusan |                       | Memuaskan |       |

Sandar Nilai:

| Nilai    |       | Predikat         |
|----------|-------|------------------|
| Angka    | Huruf |                  |
| 86 - 100 | A     | Sangat Memuaskan |
| 71 - 85  | B     | Memuaskan        |
| 56 - 70  | C     | Cukup            |
| 41 - 55  | D     | Kurang           |
| 0 - 40   | E     | Sangat Kurang    |

Yogyakarta, 24 Oktober 2016

Kepala PTIPD

Yogyakarta, 24 Oktober 2016  
Kepala PTIPD  
Sugeng Wati, S.T., M.Kom.  
NIP.19820511 200604 2 002





## CURRICULUM VITAE

### Biography

Name : Fahmi Basa  
Place/ Date of Birth : Ngawi, March 24<sup>th</sup>, 1991  
Address : RT.05/RW.01, Cepoko I, Ngrambe, Ngawi, East Java  
Address in Yogyakarta : Jl. Laksda Adisucipto 112, Depok, Sleman  
Yogyakarta  
Sex : Male  
Father : M. Sholichin, S.Pd  
Mother : Tutik Munawaroh  
Occupation : Government Officer (Father)  
Contact Person : 085725394146/08977477333  
E-mail : [Fahmibasa24@gmail.com](mailto:Fahmibasa24@gmail.com)

### Education Background

- SDN Cepoko I (2002)
- MTs Darul Hikmah Ngompak (2005)
- Darussalam Gontor (2009)
- State Islamic University of Sunan Kalijaga (2017)

### Work Experience

- Teacher in Darussalam Gontor 9 (2010)
- Teacher in Fastcho Course (2015-now)

### Organizational Experience

- Chief of Research Department of IMM Tarbiya (2015)
- Chief of Successary Department of IMM Sleman (2016)