

Student Centered Learning In Surah Thaha 17-18 And It's Implication In Islamic Boarding School Education

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Abstract

The Qur'an as a guide for humans has provided a complete guide to life, one of which is a guide in education. Of the many verses of the Qur'an that discuss education, the author is interested in studying the learning methods of active learners in the perspective of the Qur'an Surah Thaha verses 17-18, with a focus on the problem of the concept of student-centered learning in the content of Surah Thaha verse 17. -18, and its implications in pesantren education. This research is library research, to build a concept or theory that becomes the basis of study in research. The data used in this study is qualitative in the form of concepts, theories, and formulations that are relevant to the research made. The data analysis used is content analysis and descriptive analysis. Content analysis was used to analyze the messages contained in the Al Quran Surah Thaha verses 17-18 related to learning, while descriptive analysis was used to collect and write down data related to student-centered learning in the perspective of Al Quran Surah Thaha verses 17-18 and implications for education in boarding school. The results of the research on the content of the letter thaha verse 17 in the learning process educators must invite students to think critically in solving a problem to gain knowledge, while the content of the letter thaha verse 18 shows that as educators must be able to appreciate the findings of students in gaining knowledge, but students should not bring themselves to be arrogant. And the implications of Islamic boarding school education are reflected in the teaching methods of Islamic boarding schools that require students or students to develop their potential.

Keywords

student-centered learning;
al-qur'an; education;
islamic boarding school



I. Introduction

Learning is an effort to direct students into the learning process so that they can obtain learning objectives following what is expected.¹ That way educators are required to choose a learning model that can stimulate the enthusiasm of students to be actively involved in the learning process, but the reality of the learning process in schools currently still uses a lot of traditional approaches or can be said to be teacher-centered learning, in which this approach results in students lacking actively involved in learning activities.

If in the world of education, traditional learning (teacher-centered) like this is still being used without any improvement, it can be said that learning that does not empower students is willing and able to enrich their learning (learning to do) by increasing

¹ Muqorramah. *Pendekatan Student Centered Learning Design Pembelajaran Aqidah Akhlak Untuk Madrasah Ibtidaiyah*, Jurnal Tarbiyah, vol, 05 No 02, 2016. Hlm 24.

interaction with their environment. So they will not be able to build understanding and knowledge of the world around them (learning to know) furthermore they also do not have the opportunity to build their knowledge and confidence (learning to be), as well as the ability to interact with various individuals or diverse groups (learning to live). together) in society.

By applying to learn, it is student-centered and hopes that students will have intellectual intelligence and be able to compete in their fields. This can be obtained when educational institutions explore and explore the values taught by the Qur'an in building quality human resources for the people by actualizing the Quranic values in the Islamic education system. Al-Qur'an As a guide for the people all the time, which is essentially a miniature of the incomparable vastness of Allah's knowledge.² It is proven in real, that the first verse revealed by Allah SWT. To the Prophet Muhammad SAW in the Cave of Hira, namely the letter al-Alaq verses 1-5 is a call for learning. In this verse, it is Allah's commandment that all Muslims learn to read, study, research, and analyze all of Allah's creation, and study the sources of knowledge based on Allah's will. Therefore, the source of Islamic education knowledge is the Qur'an, because it is the Qur'an that presents all the basic ideas of science.³

Likewise with the learning process that respects the uniqueness of each individual from each child, both in interests, talents, opinions as well as the ways and learning styles of each child and is learning that places students at the center of the learning process or can be said to be student-centered learning. . This is what attracts researchers to examine the learning methods of active students in the perspective of Al-Qur'an Surah Thaha verses 17-18, with a focus on the concept of student-centered learning in the content of Surah Thaha verses 17-18, and its implications in Islamic boarding school education.

II. Review of Literature

2.1 The Concept of Student-Centered Learning in Education

There are many definitions of Student-Centered Learning (SCL), including Student-centered learning describing ways of thinking about learning and teaching that emphasize student responsibility for such activities as planning learning, interacting with teachers and other students, researching, and assessing learning.⁴ According to Rodolfo P. Ang from Loyola Manila University, SCL is a learning model that facilitates students to actively participate in the learning process.⁵ SCL emphasizes students as learners and what students do to succeed in learning compared to what teachers do.⁶ SCL is one of the learning approaches that are now very popular among educational practitioners in the world. SCL is believed to be very effective in improving the learning process to achieve optimal student learning outcomes. This is by the philosophy of learning, that learning is an activity to acquire new knowledge where the more knowledge students gain, the greater the chance for them to continue to improve the quality of their attitudes and behavior. This view is in line with the learning approach developed by the flow of cognitive psychology which

² Said Agil Husin Al Munawwar, *Aktualisasi Nilai- Nilai Qurani dalam sistem Pendidikan Islam*, (Jakarta: Ciputat Press, 2003), Hlm 5.

³ Beni Ahmad Saebani, *Ilmu pendidikan Islam*. (Bandung: CV Pustaka Setia, 2009), Hlm 64-65.

⁴ Cord . *What is Contextual Learning*. (Texas , WWI Publishing Texas: Waco. 2001), hal 79.

⁵ Redolfo, P. Ang, *Elements of Student Centred Learning* (Loyola Schools Loyola Antenoe de Manila Uniersity, Office of Research and Publication, 2001), hal 20.

⁶ Harsono, *Kearifan dalam transformasi pembelajaran: dari teacher-centered ke student-centered learning*, Makalah Seminar Implementasi nilai kearifan dalam proses pembelajaran berorientasi student-centered learning UGM. 2004.

believes that students who have a lot of information and knowledge can explore new learning resources, either alone or together with their peer group. That way, they can get a lot of new knowledge and continue to add new conclusions.

In the SCL model of learning, the teacher is not the center of teaching. The teacher gives a higher and equal position to students in the class. Then, does this SCL model no longer consider the authority of the teacher in the classroom and only let students learn on their own? Of course not. In a class that applies SCL, the teacher becomes a "guide on the side", which means the teacher becomes a guide or mentor on a side or edge, as a substitute for his role as "sage on the stage", namely as a judge/teacher on a ladder. Teachers help students to find their understanding instead of giving lectures/lectures alone and controlling all learning activities.⁷

2.2 The Concept of Learners as Learning Centers

"Students" in Law no. 20 of 2003 concerning the National Education System (Sisdiknas), students are defined as every human being who tries to develop their potential through the learning process in the educational path, both formal education and non-formal education, at the level of education as an immature person and has several basic potentials, which still needs to be developed. The potential in question generally consists of three categories, namely cognitive, affective and psychomotor. The importance of education is also reflected at MPR No. II/MPR/1993 which states that the national education aims to improve the quality of Indonesia people that is religious people, and pious to God Almighty, noble character, has high personality, discipline, work hard, responsible, independent, smart, healthy, physically and mentally healthy. (Sugiharto in Saleh et al, 2020)

The definition of students above is essentially every student who tries to develop potential in the formal and non-formal education pathways according to level and the like. There are many terms related to this "student" according to the context, for example, the term student, student, or popular student for those who study in lower secondary schools. Santri is a term for students on the pesantren education path as students who study in universities, whatever they are called, some things are essential about the nature of students.⁸

Students are born with curiosity and godly nature. Curiosity and imagination are the basic capital to be sensitive, critical, independent, and creative. While the sense of divine nature is an embryo or forerunner to fear of God. The learning process needs to consider curiosity, imagination, and godly nature so that each session of learning activities becomes a vehicle to empower the three types of potential.⁹ Empowerment as an application of government programs requires full enthusiasm from the community itself so that they will make every effort to improve the quality of their human resources in a total and continuous manner. Many efforts have indeed been carried out by the government, one of which is by providing assistance which is directly channeled to remote villages to support village development and the development of local potentials that are undoubtedly empowered. (Mawardi et al, 2019)

This is because the human brain consists of about 72-78% water, 10% -12% protein, and 8-10% fat, which weighs about 2% of body weight, 20% of the calories we need. As a

⁷ Slavin, Robert E, *Educational Psychology: Theory and Practice*. 8th Edition. (Boston: Pearson Education, Inc. 2006), hal 107.

⁸ Sudarwan Danim, *Perkembangan Peserta Didik* (Bandung: Alfabeta, 2010), Hlm 2.

⁹ Martinis Yamin dan Bansu I. Ansari, *Taktik Mengembangkan Kemampuan Individual Siswa* (Jakarta: Gaung Press, 2008), Hlm 16-17.

thinking center, the brain consists of two hemispheres, namely the right hemisphere which is random or irregular, intuitive, regulates feelings and emotions, and is more concerned with pattern recognition, music, art, color sensitivity, creativity, and visualization. While the left hemisphere is rational, analytical, sequential, linear, and scientific, such as reading, language, arithmetic.¹⁰

In line with this, students have differences from one another. Learners differ in their interests, abilities, pleasures, experiences, and ways of learning. Certain students learn more easily by listening and reading, other students find it easier to see (visually) or by kinesthetic (movement). Therefore, learning activities, class organization, learning materials, study time, learning tools, and assessment methods need to vary according to the characteristics of students. The learning process needs to place students as learning subjects, meaning that the learning process pays attention to talents, interests, abilities and learning strategies, learning motivation, and social background of students and encourages students to develop their potential optimally.¹¹

2.3 The Concept of Islamic Boarding School

Boarding schools are traditional Islamic educational institutions whose activities are studying, understanding, deepening, living, and practicing Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. The traditional understanding here shows that this institution has been established for hundreds of years. Historical records show that the first Islamic boarding school was founded by Sheikh Maulana Malik Ibrahim in 1399 AD to spread Islam in Java. Judging from the age of the boarding school, it can be said that the boarding school has become the culture of the Indonesian nation in the world of education because it has participated in the intellectual life of the nation.¹²

Pesantren has certain elements that make it different from other education systems. These elements include Kiai, santri, mosques, Pondok (dormitory) for the recitation of the yellow book and traditions. The tradition of reading the yellow book with the sorogan system is what characterizes the pesantren. If the tradition is lost, the pesantren has lost its spirit, like Javanese people who cannot speak Javanese.¹³

One of the most important elements in a pesantren is the Kiai. Kiai has a very high degree of independence. All aspects, including management in the pesantren, are determined by the Kiai, even the smallest aspects of the pesantren, such as the bathroom, are also determined by the Kiai. The term kiai refers to someone older because of the depth of his religious knowledge and the weight of his worship to Allah SWT. It is this kind of thing that causes the kiai's position to always be a subject in the struggles of society at large. The Kiai is always involved in various problems faced by society, ranging from religious, political, economic, social, cultural, educational issues, and even health issues.¹⁴

¹⁰Ismiatun Munawaroh dan Haryanto, *Neuroscience Dalam Pembelajaran*, vol 1 (tt: tt, 2005), Hlm 118.

¹¹ Sudarwan Danim, *Perkembangan Peserta Didik* (Bandung: Alfabeta, 2010), Hlm 14.

¹² NurEfendi, *Manajemen Perubahan di Pondok Pesantren Konstruksi Teoritik dan Praktik Pengelolaan Perubahan sebagai iUpaya Pewarisan Tradisi dan Menatap Tantangan Masa Depan*, (Yogyakarta: Sukses Offset, 2014), Hlm 1.

¹³ Ibid., Hlm 2.

¹⁴ Ibid., Hlm 3-4.

III. Research Methods

This research is library research, namely research that is assessed the concepts and theories used based on the available literature, especially from articles published in various scientific journals. This literature review serves to build concepts or theories that form the basis of studies in research.¹⁵ The data used in this study is qualitative in the form of concepts, theories, and formulations that are relevant to the research made (according to the method used). There are two sources of data, namely primary data, namely from the Qur'an and its translation, the interpretation of al-Misbah by M. Quraish Shihab, Tafsir al-Maraghi by Mustafa Al-Maraghi, the interpretation of Ibn Kathir translator Abdul Goffar, Translation of Ta'lim Al-Muta'allim Translated by Ma'ruf Asrori. Change Management in Islamic Boarding School by Nur Efendi. And secondary data includes books on Tafsir Al Quran, understanding of student-centered according to experts, educational psychology books, journals, articles, internet, and sources that support this discussion.

After the data obtained from the two sources were collected and selected, then they were analyzed using methods content analysis and descriptive analysis. Content analysis is analyzing the messages contained in the Qur'an Surah Thaha verses 17-18 related to learning. Descriptive analysis was used to collect and write down data related to student-centered learning in the perspective of Al Quran Surah Thaha verses 17-18 and its implications for education in Islamic boarding schools.

IV. Results and Discussion

4.1 Results

a. Ulama's Opinion About the Content of Surah Thaha verses 17-18

In verse 17 (وَمَا تَلْكَ بِيَمِينِكَ يَمْوَسَىٰ) M. Quraish Shihab says that in this verse it begins with a question that arouses curiosity with the aim that the interlocutor pays attention to what will be described.¹⁶ This is evidenced by Moses' answer in such detail, with a question that perhaps everyone can easily answer that what is in his right hand is a staff. However, Moses, who was struck by the question, felt that there must be something behind the outwardly easy question.¹⁷

A lot of asking about a problem that is still unclear is not to bother and accepting something true according to the heart is not a form of taqlid. The Prophet said which mean:

“Knowledge is like a storehouse and the key is questions. So ask, may Allah have mercy on you.”

People who are rewarded in matters of knowledge are of three kinds: those who convey, those who listen, and those who take knowledge (seek knowledge)." He also said, which means:

“Ask if you do not know, verily the cure for blindness (in matters of knowledge) is to ask.”

In this hadith, the Messenger of Allah ordered to ask questions, but on the other hand, he forbade people to ask and berate him, as in his saying, "Don't play against each

¹⁵ Wiratna Sujarwani, *Metodologi Penelitian lengkap, Praktis, dan mudah dipahami*. (Yogyakarta: PT Pustaka Baru, 2014), Hlm 57.

¹⁶ M. Quraish Syihab, *Tafsir Al-Misbah Pesan, Kesan dan keserasian Al-Quran Volume 7* (Ciputat: Lentera Hati, 2009), Hlm 562.

¹⁷ Ibid., Hlm 573.

other, ask a lot of questions and waste wealth.”¹⁸ Muhammad bin Yahya when faced with a question that difficult and have not found an answer then he said: "What you ask I still have not found the answer and I will look for it because above the knowledgeable people there are still more pious."¹⁹

‘Abdurrahman bin Ishaq added an interpretation in verse 17 that some commentators argue, Allah SWT said this to Moses only as a greeting to him, there are also other opinions, that Allah said this to Moses as a decision. With understanding, what is in your right hand, namely your stick that you know, then you will know what We will do with him now.²⁰

By this Allah intended to strengthen Moses' heart and his knowledge throughout. and increased, until when Allah changed his staff into a great serpent Moses was not afraid and experienced no doubt. Likewise, when Allah brought forth from the hand of Moses a dazzling light, then Moses knew that it was due to the power of Allah.²¹

‘Abdurrahman bin Ishaq also added an interpretation that, Allah SWT said that to Moses only as a greeting to him there are also other opinions, that Allah said this to Moses as a decision, with the understanding, what is in Moses' right hand is a stick.²²

In this verse 17, Muhammad Nawawi also adds an interpretation that Allah asked Moses about the stick in his hand, even though Allah knows best about it to explain to Moses that He will give the wood that is not too important various privileges and great benefits, which are not never crossed his mind, besides in this way Allah intended to remind Moses of the perfection of His power and majesty.²³ The wisdom of this question is as a warning and tauqif that one day the staff of the prophet Moses turned into a snake it was a great miracle.²⁴

Therefore, students in obtaining knowledge must be aimed at achieving happiness in the world and the hereafter, besides that the word of Allah not only encourages humans to develop science, but also provides the basis for the field and scope of science, how to find and develop the purpose of its use, and the nature of science itself.²⁵

From this explanation, it can be understood that in the learning process educators must invite students to think critically in solving a problem to gain knowledge, even though the educator knows the answer to the question, but to train students to think critically by providing a problem to be solved. by students according to their abilities. This must also be accompanied by the intention of students to learn. The Messenger of Allah said, which means " *Seeking knowledge is fardhu 'ain (individual obligation) for every Muslim and Muslimat.* ".²⁶

¹⁸ Imam Al Mawardi. *Jalan meraih kebahagiaan dunia dan akhirat*. Terj. Ahmad Farid Nazori. (Jakarta: Sahara, 2009), Hlm 79.

¹⁹ Syaekh Al-Zarnuji, *Taklim al muta'allim*. Ter. Ma'ruf Asrori, *Etika Belajar Bagi Penuntut Ilmu*. (Surabaya: Al Miftah, 2012), Hlm 81.

²⁰ Abdullah bin Muhammad bin ‘Abdurrahman bin Ishaq Alu Syaikh, *Lubabut Tafsir Min Ibni Katsir*. Ter. Abdul Ghofar dan Abu Ihsan dkk, *Tafsir Ibnu Katsir jilid 6* (tt: Pustaka Imam Asy-Syafi'i, 2008), Hlm 10.

²¹ Syekh Muhammad Nawawi Al-Jawi. *Tafsir Munir*, Terj. Bahrun Abu Bakar, *Terjemah Tafsir Munir*, (Bandung: Sinar Baru, 2016) Jilid 4. Hlm 89.

²² Abdullah bin Muhammad bin ‘Abdurrahman bin Ishaq Alu Syaikh, *Lubabut Tafsir Min Ibni Katsir*. Ter. Abdul Ghofar dan Abu Ihsan dkk, *Tafsir Ibnu Katsir jilid 6* (tt: Pustaka Imam Asy-Syafi'i, 2008), Hlm 10.

²³ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi juz XVI*. Ter. Bahrun Abubakar (Semarang: CV. Toha Putra, 1993), Hlm 182.

²⁴ Imam Muhyi Sunan Abi Muhammad Husain Bin Mas'ud Al-Baghowi, *Tafsir Al-Baghowi Jilid 15*, (tt: Darr Thoyyibah, 114 H).

²⁵ Listiawati, *Tafsir Ayat-ayat Pendidikan* (Depok: Kencana, 2017), Hlm 165.

²⁶ Syaekh Al-Zarnuji, *Taklim Al-Muta'allim*. Ter. Ma'ruf Asrori, *Etika Belajar Bagi Penuntut Ilmu*. (Surabaya: Al Miftah, 2012), Hlm 12.

n gaining knowledge, in addition to having an intention in learning, students are required to be active in the learning process. Meanwhile, phrase *يُمُوسَى* there are two words “يا” which is the letter Nida '(calling word) and “مُوسَى” is the name' Ajam berwaz am not Arab), because it includes the names of more than 3 letters and does not follow wazan fail and not isim isim maf'ul.²⁷ In the science nahwu sentence, *يُمُوسَى* is included Munada 'mufrod ma'rifat who arbitrate mabni Rofa' without "Al" and "Tanwin".²⁸ Quraish Shihab in his Tafsir Al-Misbah said that the sentence *يُمُوسَى* there is a meaning, that is a sign of attention and affection of God to Moses.²⁹ From these words, it gives a signal that education should be based on love for students so that the knowledge that will be conveyed can be conveyed easily.

Sayyidina Ali always places love above all else because love is the key to success in educating children. He devoted his love to his children by holding and stroking their heads, amid his busy broadcasting Islam, he always took the time to hold his two sons, Hasan and Husain. Likewise with the Prophet who expressed affection for his children by kissing them. This is following the hadith narrated by Anas bin Malik Ra. He said, "The Messenger of Allah once brought his son named Ibrahim, then he kissed and kissed him." (Narrated by Bukhari).³⁰

In the verse (*قَالَ هِيَ عَصَايَ*) there is a lafadz (*عَصَايَ*) which means stick, in the book of Ruhul Ma'ani by Sayyid Mahmud Al-Alusi states that the stick held by Prophet Musa was an inheritance from Prophet Shu'aib which was obtained from Prophet Adam from heaven. Wahab argues that the stick of Prophet Musa came from a thorny plant which is about 10 dzero' long from the establishment of Prophet Moses. Some say that the length of the staff of the prophet Moses was 12 dzero', or it could be said to be 5.4 meters.³¹

In the verse (*قَالَ هِيَ عَصَايَ*) actually by answering “This is my stick”, the answer is perfect. But Moses kept on mentioning the various benefits because he wanted to talk to his Lord. So, the answer is used as a way to achieve that goal. So, Moses explained two benefits in detail and one benefit in general.³² This shows that fitrah is the basis of Moses' answer. According to Maraghi, fitrah is a condition in which Allah created humans who expose themselves to the truth (hanif) and are ready to use their minds. Nature within the meaning of Hanif is in line with the gesture of the Quran:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ

Meaning: *Then face it straight to religion (God) (still above) the nature of God who has created man according to that nature. There is no change like Allah (that is) the straight religion but most people do not know. (QS. Ar-Rum, 30: 30)*

²⁷ Taufiqul Hakim, *Amsilati Program Pemula Membaca Kitab Kuning Jilid 03* (Jepara/; Al-Falah Offset, 2003), Hlm 23.

²⁸ Taufiqul Hakim, *Amsilati Program Pemula Membaca Kitab Kuning Jilid 02* (Jepara/; Al-Falah Offset, 2003), Hlm 04.

²⁹ M Quraishy Syihab, *Tafsir Al-Misbah Pesan, Kesan dan keserasian Al-Quran Volume 7* (Ciputat: Lentera Hati, 2009), Hlm 574.

³⁰ Yusuf A. Rahman, *Didiklah Anakmu Seperti Sayyidina Ali Bin Abi Thalib*, (Jogjakarta: Diva Press, 2014), Hlm 14.

³¹ Sayyid Mahmud Al-Alusi, (tt), *Ruhul Ma'ani Fii Tafsir Al-Quran 'Adhim Wa Sab'ul Matsani*, (Libanon: Bairut) Juz 16. Hlm174 (pdf).

³² Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Lubabut Tafsir Min Ibni Katsir*. Ter. Abdul Ghofar dan Abu Ihsan dkk, *Tafsir Ibnu Katsir jilid 6* (tt: Pustaka Imam Asy-Syafi'i, 2008), Hlm 10.

Fitrah in the sense of creation is not only associated with the meaning of physical creation but also in a spiritual sense, namely reason, qolb, and lust, or good basic human qualities. Harun Nasution mentions reason in (Arabic), which is to restrain, which is to hold back his anger, and thus as a human being should be able to take action that contains wisdom in overcoming the problems he faces. In line with that reason in the Qur'an is defined by wisdom (wisdom), intelligence (intelligent), and understanding (understanding). Thus in the Qur'an reason is placed not only in the realm of ratio but also in taste, even further than that if the reason is interpreted with wisdom or wisdom.³³

In the verse (قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا) is the answer from Moses: "This is my staff, I lean on it," ie leaning on it when walking. (وَأَهْتَشُّ بِهَا عَلَى غَنَمِي) "And I hit (leaves) with it for my goats," that is, I shake the tree so that the leaves fall to graze my goats.

Abdurrahman bin al-Qasim said from Imam Malik: "وَأَهْتَشُّ is, someone who puts a curved stick on a tree branch, then moves it so that the leaves and fruit fall without breaking the branch." Likewise, Maimun bin Mahran said. His Word (وَلِي فِيهَا مَآرِبٌ أُخْرَى) "And for me there is another need for it." Namely, various interests benefit and need other than that.³⁴

Musa's answer was so detailed, even though Allah knows best because the question that Allah asked outwardly was something that did not need to be asked. Doesn't everyone know that what he's holding is a stick? Prophet Musa, who was struck with this question, felt that there must be something behind the outwardly easy question. Thus, Moses answered in detail. Some scholars argue that the pleasures and delicacies that he achieves through dialogue with Allah SWT. Make it linger also the pleasure that he feels.

This is different from the point of view of Quraish Shihab in his book Tafsir Al-Misbah, that this question from Allah to Moses is a reminder for humans not to sink into the spiritual realm by forgetting their footing on earth. This means that when a person experiences a spiritual pleasure, he forgets himself so that he does not remember his world and forgets the essence of his identity which consists of physical and spiritual. Because the perfect human created by Allah unites himself with the spiritual and physical, material and immaterial elements in certain levels so that humans do not become like angels and at the same time do not become animals.³⁵

It does not require the possibility that this expression shows that as educators must be able to appreciate the findings of students in gaining knowledge, but it is not appropriate to bring students to be arrogant, but an educator must understand that the findings or answers of students are limited, sometimes wrong and one day it will be a wrong understanding different from the Al-Quran which is absolute and must be true throughout the ages.³⁶

Abu Hanifah said: "I get knowledge because I praise Allah and thank Him. Whenever I understand knowledge and wisdom than I always say "Alhamdulillah" so my knowledge grows." Thus, students should always be grateful to Allah with verbal expressions, hearts, actions of limbs, and donate their wealth and hold the view that understanding, knowledge, and help all come from Allah. he must also ask Him. Verily, Allah always guides those who ask Him for guidance. The Messenger of Allah said which means,

³³Ali Hamzah, *Pendidikan Agama Islam Untuk Perguruan Tinggi*, (Bandung: Alfabeta, 2014), Hlm 10-12.

³⁴Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Lubabul Tafsir Min Ibni Katsir*. Ter. Abdul Ghofar dan Abu Ihsan dkk, *Tafsir Ibnu Katsir jilid 6* (tt: Pustaka Imam Asy-Syafi'i, 2008), Hlm 10.

³⁵M Quraisy Syihab, *Tafsir Al-Misbah Pesan, Kesan dan keserasian Al-Quran Volume 7* (Ciputat: Lentera Hati, 2009), Hlm 573-574.

³⁶ Listiawati, *Tafsir Ayat-ayat Pendidikan* (Depok: Kencana, 2017), Hlm 165.

“Whoever knows himself, he will know his Lord”

If he recognizes his weakness then he will know the power of Allah. Do not always rely on yourself and reason alone, but surrender to Allah and ask Him for the way of truth. whoever surrenders to Allah then he will suffice and give him instructions to the straight path. 37 Thus a student should try to understand himself, in exploring the potential, as well as the shortcomings that exist in him.

A student should try to understand the lesson from the teacher by analyzing, thinking about, and repeating it often because if students ignore and do not try to understand a lesson, it will become a habit, and will not be able to understand a few easy sentences.

Besides being serious, it should be accompanied by praying to Allah and humbling yourself to Him. Verily, Allah will grant those who pray to Him and will not reject those who hope in Him. Shaykh Imam Hammad bin Ibrahim bin Isma'il Ash Shaffari in his poetry composed by Imam Khalil bin Ahmad As-Sajarzi:

ذَاكِرِ النَّاسَ بِالْعُلُومِ لِتَحْيَى ﴿٦٠﴾ لَا تَكُنْ مِنْ أَوْلَى النَّهْيِ بِبَعِيدٍ

“ Discuss knowledge with others so that knowledge stays alive, and don't stay away from people. intelligent people.”³⁷

Know that students will not be able to gain knowledge and utilize their knowledge except by respecting knowledge and experts in science and respecting and glorifying their teachers. expressed: "People who want to achieve something will not succeed except by appreciating and people will not fall into failure except by abandoning respect (respect) and glorifying it ³⁸ And so whoever offends his teacher he will not get the blessing of knowledge and will not use his knowledge except only a little, a verse says:

إِنَّ الْمُعَلِّمَ وَالطَّبِيبَ كِلَاهُمَا ﴿٦١﴾ لَا يَنْصَحَانِ إِذَا هُمَا لَمْ يُكْرَمَا
وَإِقْنَعَ بِجَهْلِكَ إِنْ جَفَوْتَ مُعَلِّمًا ﴿٦٢﴾ فَاصْبِرْ لِدَاءِيكِ إِنْ جَفَوْتَ طَبِيبَهَا

Indeed, teachers and doctors will not use their advice if they are not respected. Be patient with your illness when you oppose the doctor And be patient with your stupidity when you oppose the teacher.³⁹

It is a must for a student to be serious, continuous, and not tired in learning. it has been hinted at in the word of Allah:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Meaning: And those who are earnestly fighting in our path, we will surely show them our way. (1S. Al Ankabut: 69)

And it is revealed: "Whoever is serious about looking for something will surely find it. Someone will get something he is looking for according to the efforts he does. In

³⁷Syekh Al-Zarnuji, *Ta'liimul Muta'allim*. Ter. Ma'ruf Asrori, *Etika Belajar Bagi Penuntut Ilmu* (Surabaya: Al-Miftah, 2012), Hlm 79.

³⁸Ibid., Hlm 39.

³⁹ Ibid.,Hlm 49.

seeking knowledge, it takes the sincerity of three parties, namely students, educators, and fathers. if still alive.⁴⁰

b. Islamic Boarding School Education

There is a peculiarity that pesantren has, namely the mention of students with the word "santri", according to Abdullah Aly "santri" comes from the Sanskrit language, namely literacy. And in Javanese, the word "santri" is called "cantrik", which means someone who always follows and is devoted to his teacher or kyai to be able to learn a skill. This means that students are students who live in the pesantren where the kyai lives, to deepen Islamic knowledge and of course not being separated from the cultural activities of the students, namely obedience, sincerity, tawadhu', zuhud and wara' as well as learning independence, mutual love, respect, respect and so on.⁴¹

Characteristics of pesantren education lie in its teaching methods, there are several teaching methods in pesantren education, namely, first Bandongan method or called weton, namely Kyai reads and explains, recitation participants listen and give meaning and advantages of this system, students are not limited to the number, age, and ability. Regular recitations with certain books that have been determined by the teacher or kyai often use this method.

Second, the Sorogan method, which means handing out books from students individually or in groups by coming to the kyai or ustadz with certain books. In this system, students are active in reading individually, giving meaning and explaining what has been read, while the ustadz or kyai listens by giving warnings that are guiding by reminding and occasionally providing additional information.

Third, the Mudzakah Method (Discussion) is a discussion forum as a means of training from the application of the rules in the book that have been understood and associated with daily problems, both worship and non-worship issues (mu'amalah). In this method, students make groups consisting of moderators, discussants, writers, and teachers or homeroom teachers. Through this process, students are required to be active and critical so that this learning pattern can foster an active atmosphere that hones a pluralistic mindset so that students can convey their understanding which is of course following the corridors of the books that have been studied, while in this method the teacher's role is as a facilitator.

Fourth, the Lalaran or rote method, especially in memorizing Alfiyah ibn malik's verses which is a medium for students to learn to understand and understand Arabic by following contemporary songs, then the teacher relates the contents of Alfiyah to problems in everyday life.

Fifth, the Muhawarah or Muhadatsah method, this method requires students to use English and Arabic in daily conversation according to the theme being studied. This method is a series with muhawarah, namely the practice of khutbah (lectures) using Arabic and English.⁴²

⁴⁰ Syekh Al-Zarnuji, *Ta'liimul Muta'allim. Ter. Ma'ruf Asrori, Etika Belajar Bagi Penuntut Ilmu* (Surabaya: Al-Miftah, 2012), Hlm 55.

⁴¹ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren* (Yogyakarta: Pustaka Pelajar, 2011), hlm 167.

⁴² Gatot Krisdiyanto, Muflikha, Elly Elvina Sahara, dan Choirul Mahfud, *Sistem Pendidikan Pesantren dan Tantangan Modernitas*, Jurnal Tarbawi: Jurnal Ilmu Pendidikan, Vol.15, No. 01, Juli 2019, pp. 11-21.

4.2 Discussion

Al-Quran is the foundation of Islamic education, especially in pesantren education, which has provided comprehensive guidance on various sciences, one of which is active learning centered on students, this is stated in the content of Surah Thaha verses 17-18, namely from the interactive dialogue. Allah SWT with Prophet Moses.

Active learning in the content of verse 17 وَمَا تَلَّكَ بِئِمِينِكَ يَمُوسَى the first is the essence of learning. It is important to know that educators are not wrong in interpreting it so that in conveying a material it is not only transferring but providing understanding to students. As stated by Abdul Kadir in UNESCO's learning principles, namely learning to know, learning to know, learning to do, learning to be able to do something, learning to be, learning to become what is expected or aspired to, and learning to live together, namely learning. to live together to be able to develop the values of life and be able to anticipate future changes in society, which are of high quality and competitive to answer the challenges of the times.

Student-centered learning is the result of the transition of power in the learning process, from educators as experts to the strengths of students as learners.⁴³ and According to Mukarromah, educators in student centered learning play more of a role as facilitators, namely encouraging the development of students and not the only source of learning.⁴⁴ This is already relevant to learning methods in Islamic boarding schools such as the method mudzakah or discussion. Students are required to be active and critical so that learning can foster an active atmosphere that hones a pluralistic mindset so that students can convey their understanding which is of course following the corridors of the books that have been studied, while in this method the teacher's role is as a facilitator.

Furthermore, the concept of active learning in the context of verse 17 is in the form of questions that can arouse curiosity with the aim that the talking partner pays attention to what will be described. Prophet Musa by accepting the question felt that there was something behind the outwardly easy question. Thus it can bring up the critical nature of students in learning. This is not much different from the standard of learning that is presented must be interesting, interactive, inspiring, fun, and can motivate students, of course, so that they can actively participate following the talents and interests, and abilities of the students as stated in Article 19 paragraph 1 PP. . No. 19 of 2005.

The last concept was given by the letter Thaha verse 17 regarding active student-centered learning is in the form of love education regardless of social, economic, and religious status. M. Quraish Shihab in interpreting the sentence in the letter Taha verse 17, namely with a sign of Allah's attention and love for Moses. This is in line with the concept of learning that has been applied in Islamic boarding schools by instilling love, caring, mutual help, mutual respect, and so on regardless of anything.

V. Conclusion

Active learning centered on students is contained in the content of Surah Thaha verses 17-18, namely from Allah SWT's interactive dialogue with Moses on Thursina hill, at that time Allah asked the prophet Musa AS about what was in the hands of the prophet Musa, which was then answered by Prophet Musa AS in detail. The dialogue contains a more specific educational element regarding the learning process of active students in the

⁴³ Zulvia Trinova, *Pembelajaran berbasis student centered learning pada materi PAI*, jilid 1 (tt:tt, 2013), Hlm 327.

⁴⁴ Muqorromah, *Pendekatan Student Centered Learning Design Pembelajaran Aqidah Akhlak Untuk Madrasah Ibtidaiyah*, Hlm 30.

development of their intelligence, which in the context of Student-Centered Learning the teacher conveys a material not only to transfer but to provide understanding to students. SCL learning is in line with the concept of learning that has been applied in Islamic boarding schools by instilling love, caring, mutual help, mutual respect, and so on regardless of anything.

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