

LEARNING *AL-TIBYÂN FI ULÛM AL-QURÂN* USING A STUDENT-CENTERED LEARNING APPROACH AT THE AL-BIDAYAH ISLAMIC BOARDING SCHOOL

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ABSTRACT

This study aims to provide an overview of learning *Al-Tibyân fi Ulûm Al-Qurân* with a student-centered learning approach at the Al-Bidayah Islamic Boarding School, Jember. The method used in this research is descriptive qualitative method. The data collection technique of this research used observation, interview, and documentation techniques. The data analysis used in this study is an interactive model data analysis for Miles, Huberman and Saldana namely data collection, data condensation, data presentation and drawing conclusions. In the *Al-Tibyân fi Ulûm Al-Qurân* learning activities at Al-Bidayah Jember Islamic Boarding School using a student-centered learning approach and collaborating between the discussion method and the lecture method. This student-centered learning approach has succeeded in creating independence in learning and enthusiasm for learning so as to create students who are independent in reading books.

Research Paper

Pesantren Reviews

Keywords: *Al-Tibyân fi Ulûm Al-Qurân*, Learning, Student-centered Learning Approach.

INTRODUCTION

Quality learning is highly dependent on student motivation and teacher creativity (Muhammad et al., 2022). Learning that has high motivation supported by teachers who are able to facilitate this motivation will lead to the success of achieving learning targets (Abdullah, 2020; Adhi et al., 2022; Alam, 2019). Learning targets can be measured through changes in attitudes and students' abilities through the learning process. Good learning design, supported by adequate facilities, coupled with teacher creativity will make it easier for students to achieve learning targets (Park et al., 2021). Not only that, in learning there must be self-awareness about anything that can make learning activities more interesting, fast and precise in studying these disciplines (Aliman & Astina, 2019). There are many factors that affect the learning process such as learning interest, learning motivation, the atmosphere in the learning process, the

ability to capture lessons, and also media or technology that can make the learning process more enjoyable.

Learning is a process carried out by teachers in guiding, assisting and directing students to have teaching experiences. In other words, learning is a way to prepare learning experiences for students (Uno, 2008, p. 82). Meanwhile, according to Tresna Sastrawijaya, learning is an attempt to obtain certain behaviors. In learning there is a deliberateness that is his trademark. Learning occurs when a deliberate effort is made to change the original state into the expected state (Sastrawijaya, 1991, p. 14). Hujair has another view regarding the definition of learning which is a process that is intertwined in which communication occurs between students, educators and learning materials (Sanaky, 2013, p. 3).

Learning activities are activities carried out by two parties, namely teachers and students. This activity must be meaningful and fun so that the learning process can

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achieve its goals (Alashry et al., 2019). Learning activities, in their implementation, recognize many terms to describe the way of teaching that will be carried out by the teacher. There are many kinds of approaches, strategies, methods or learning models that aim to improve the quality of learning for the better (Ariyani & Kristin, 2021). Meanwhile, what the researcher will discuss here is the approach. The approach is an effort made by the teacher starting with lesson planning, implementing the learning process, and ending with an assessment of learning outcomes, which in practice reflects the maximum activeness on the part of the teacher in teaching, and the maximum activeness of students in learning. Approaches include learning strategies, methods and techniques (Hakim, 2012, p. 43).

Judging from the approach, there are two types of learning approaches, namely: 1. Student-centered learning approach (student-centered learning), 2. Teacher centered learning approach (Teacher centered learning) (Artistiana, 2013, p. 38). The Teacher Centered Learning (TCL) approach can use several methods, namely lectures, reading, audio-visuals and so on. This method will not be optimal for giving understanding to students. Because with this method students only listen and see, so their level of understanding in learning is only 10% -30%. With the Teacher Centered Learning approach, students only get information from educators so students can only understand what is explained by educators. Teacher Centered Learning can also have an impact on the development of the IQ of students, the IQ of students is not honed so that the development of IQ of students will be passive. In the Teacher Centered Learning approach, students are only accustomed to receiving information, so it will be difficult for them to try to find information so that knowledge about the material being taught does not develop (Fitriyah, 2020, pp. 31-32).

The student-centered learning approach is an active learning approach in which the teacher acts as a facilitator, motivator, and concept controller. In this approach, students are positioned as the main center of attention. A learner-centered learning approach is highly recommended to

be implemented at both the primary, secondary and tertiary education levels. This approach involves the active role of students in understanding material and can be stored firmly in the brain, because they experience it through practice and are required to be able to teach something to others (Wiyani, 2013, p. 40).

From the explanation above, as we know that the student-centered approach is a student-centered learning approach, which is in the learning process students are more active in learning, where the teacher acts as a facilitator, motivator, and concept controller (Fitriawati & Lestari, 2018). In this approach, students are positioned as the main center of attention. The majority of Islamic boarding schools in Indonesia mostly use the teacher centered learning approach in learning to read the yellow book (Hadi, 2015). Thus learning is dominant to the teacher and there are very few opportunities for students or students to be active in the learning process (Alam, 2019). Learning activities lack variation of a teacher in using methods, models, and learning approaches which causes learning to be less effective, monotonous and students easily get bored receiving the material. So that the students only wait for an explanation from the ustadz without any independence from the students to look for things they want to know. Especially this is experienced by the new students whose learning process is hampered because there is no self-sufficiency embedded in them to read the yellow book.

The student-centered learning approach is certain to foster the independence of students, because these students are required to be active in a learning process (Raut & Gupta, 2019). This is evident in the study of the yellow book which uses a student-centered learning approach which results in the independence of the Al-Bidayah Islamic Boarding School students in interpreting *lafadz*, understanding, and determining the position of *Nahwu* word contained in the book. This is what distinguishes the Jember Al-Bidayah Islamic Boarding School from the others, where this Islamic Boarding School frees its students to think critically so that they can foster independence in reading the book. But behind the production of many students

who are independent in the learning process, there are students who are not independent. Even though in their approach they both use a student-centered learning approach.

Then one problem was found, namely regarding independence in reading the yellow book at Al-Bidayah Islamic Boarding School Jember, almost the majority of students had very good independence in reading the yellow book, but there were still students who were less independent in reading the yellow book, especially among novice students. Meanwhile, the approach used for all students, whether beginners or not, is the student-centered learning approach. The majority of Islamic boarding schools in Indonesia use the teacher centered learning approach, but the results of this approach have not been able to fully make the students independent in reading the yellow book. While the Al-Bidayah Islamic boarding school is part of the Islamic boarding school that uses a student-centered learning approach. This is done to instill the independence of the students in reading the yellow book. Behind this, learning the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Islamic boarding school includes students who have reached the high school level as well as college students. Therefore, indirectly the student-centered learning approach is applied at different levels.

This is what intrigued researchers to conduct research on the student-centered learning approach in learning the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Islamic Boarding School and raised the title "Al-Tibyân fi Ulûm Al-Qurân Learning with a Student-centered Approach Learning at Jember Al-Bidayah Islamic Boarding School in 2022/2023" for his research.

Various studies on student-centered learning have actually been carried out. Several of these studies have been conducted in Indonesia. However, student-centered learning research in Indonesia seems to be carried out more often in formal institutions. In line with this information, research that examines the student-centered learning approach within the scope of Islamic boarding schools has never been carried out. This kind of research needs to be done because it can

provide information about the learning outcomes of Islamic boarding schools that apply the student-centered learning approach. In addition, the findings obtained can be the basis for development research conducted in Islamic boarding schools. The results can also be used on the basis of pesantren teachers and formal institution teachers in choosing a learning approach, namely the student-centered learning approach. Therefore, the purpose of this study is to find out 1) the learning plan of *Al-Tibyân fi Ulûm Al-Qurân* with a student-centered learning approach at Al-Bidayah Islamic Boarding School Jember 2) the implementation of learning *Al-Tibyân fi Ulûm Al-Qurân* with a student approach centered learning at Al-Bidayah Islamic Boarding School Jember 3) evaluation of learning *Al-Tibyân fi Ulûm Al-Qurân* with a student-centered learning approach at Al-Bidayah Islamic Boarding School Jember.

METHOD

The approach used in this research is a qualitative approach. Bodgan and Taylor define this methodology as a procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Fitriawati & Lestari, 2018). The type used in this research is descriptive qualitative. The point is that the data collected is data in the form of words, pictures and not numbers (Fitriawati & Lestari, 2018). This study intends to describe the learning of *Al-Tibyân fi Ulûm Al-Qurân* with a student-centered learning approach at Al-Bidayah Islamic Boarding School Jember. Determining research subjects using a purposive technique, namely the technique of taking informants with certain considerations (Wiyana, 2013). The informants of this study included kiai or caretakers of Al-Bidayah Islamic Boarding School Jember, educational administrators of Al-Bidayah Jember Islamic Boarding School, learning coordinator of *Al-Tibyân fi Ulûm Al-Qurân*, Santri of Al-Bidayah Islamic Boarding School Jember.

Data research techniques in this study through observation, interviews, documentation. The data analysis in this study uses an interactive model from Miles, Huberman and Saldana namely data

collection, data condensation, data presentation, drawing conclusions. The validity of the data in this study used source triangulation and technique triangulation. The use of this qualitative method is intended to describe the learning of *Al-Tibyân fi Ulûm Al-Qurân* with a student-centered learning approach at Al-Bidayah Islamic Boarding School Jember.

RESULT AND DISCUSSION

Result

1. Learning planning for *Al-Tibyân fi Ulûm Al-Qurân* at Al-Bidayah Islamic Boarding School Jember

Learning the book *Al-Tibyân fi Ulûm Al-Qurân* begins with a learning planning process that has been systematically arranged and prepared by caregivers as well as educators who collaborate with administrators in the education sector to design learning planning tools to achieve agreed goals. The components that become learning planning tools include the allocation of learning time in the form of scheduling, the list of students who are required to take part in learning, as well as the evaluation model used. First, the allocation of study time for the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Islamic Boarding School is formed through a process of instruction and coordination between caregivers and administrators in the education sector, namely the allocation of 2 meetings in one week, to be precise on Mondays and Saturdays at dawn. Second, regarding the list of students who are required to take part in *Al-Tibyân fi Ulûm Al-Qurân* learning, they are student students and high school takhossus students. The third is the determination of the subject matter in this study which emphasizes the aspects of memorization, understanding, and *tathbiq* (practice) as well as the formation of discussion groups.

In the first learning planning stage, namely time allocation. Here the researcher conducted an interview with one of Faris' education administrators regarding the allocation of activity time:

"In the process of allocating time, it was the result of the Kyai's recommendation and adjusted it to his spare time. Specifically, learning the book Al-Tibyân fi Ulûm Al-Qurân is carried out twice a week, namely on Mondays

and also Saturday mornings and all of this is carried out with the kyai."

To achieve the goals that have been determined, there are actions that are the first step in the planning process in accordance with what has been conveyed by Dr. KH. Abdul Haris, M. Ag:

"A rational program requires action to support a program that can be implemented optimally. For example the fulfillment of media facilities, the use of methods and also clear and complete learning resources.

The next stage in the planning process is the data collection of the students who took part in the study. In this process the administrators in the education sector collect data on student students and also takhossus students to be recapitulated in the form of attendance. This is in line with what has been conveyed by faris administrators in the field of education:

"Basically, almost all programs compiled by the management will not be separated from the coordination and instructions from the caregivers. Therefore, all students who take part in the activity are recorded so that there are absences. Then attendance is handed over to the party in charge of controlling and supervising the students who are required to take part in learning the book Al-Tibyân fi Ulûm Al-Qurân."

At this stage the researcher also observed the data collection process for students who took part in the learning carried out by administrators in the education sector. In this process, the management also involves other parties to control and supervise students who are required to participate in learning the book *Al-Tibyân fi Ulûm Al-Qurân*. In line with what was conveyed by Dr. KH. Abdul Haris, M. Ag:

"So you see, this learning is a program intended for students to increase their analytical power, so that all students are required to take part in these activities which will be recorded by education administrators."

As one of the important components in learning, it is necessary to collect data on students as a form of well-organized and structured learning. This data collection process was also explained by one of the students, Ghozi:

"Before learning begins, each student room is visited by the management of the education

sector to carry out the data collection process for student students."

The last stage in planning the study of the book *Al-Tibyân fi Ulûm Al-Qurân* is determining the material, emphasizing the process of memorizing, understanding and *tathbiq* (practice) and forming groups as the learning method used in this lesson. At this stage it was planned by Ustadz Haris as strengthening the ability to strengthen students in the 3 previous aspects. This is in line with what was explained by Dr. KH. Abdul Haris, M. Ag:

"So like this, in the learning planning program the book *Al-Tibyân fi Ulûm Al-Qurân* functions to control aspects of memorization, understanding and *tathbiq* by students of rules and material. This is why it is necessary to plan an evaluation model that can support the mastery of memorization, understanding and *tathbiq*."

The third stage of the process in planning this lesson, as observed by researchers, it shows that the process of determining material is specifically handled by Ustadz Haris as the caregiver and tutor for the study of the book *Al-Tibyân fi Ulûm Al-Qurân*.

Based on the data above, it can be concluded that the aspects that are components of the learning plan for the book *Al-Tibyân fi Ulûm Al-Qurân* include the allocation of learning time which is carried out twice a week, to be precise on Tuesday and Saturday morning (*ba'da Subuh*), data collection of students in the form of attendance taking part in the learning activities of the book *Al-Tibyân fi Ulûm Al-Qurân*, determining the material starting from the discussion of sentences to muhimmat which is summarized in the Al-Bidayah method module and the sciences of the Qur'an in the book of *Al-Tibyân fi Ulûm Al-Qurân*.

2. Implementation of learning *Al-Tibyân fi Ulûm Al-Qurân* at Al-Bidayah Islamic Boarding School Jember

Implementation of learning is one of the core programs in a learning system and also determines the extent to which a learning goal can be achieved in this context, namely learning the book *Al-Tibyân fi Ulûm Al-Qurân*. The purpose of procuring this program is to find out where the students' achievements have reached, both in terms of *Mufradat* (Arabic vocabulary), *Qawaidh* (Arabic grammatical rules), and *Tathbiq*

(application). So that the learning objectives of the book *Al-Tibyân fi Ulûm Al-Qurân* have three aspects namely *Al-Hifzû* (memorization), *Al-Fahmu* (understanding), and *Al-Tathbiq* (application). This is in line with what Dr. KH. Abdul Haris M.Ag.:

"So like this, the purpose of procuring this program is none other than to find out where the acquisition of the students has reached, both in terms of *Mufradat* (Arabic vocabulary), *Qawaidh* (Arabic grammatical rules), and *Tathbiq* (application). So that this learning has three objectives namely *Al-Hifzû*, *Al-Fahmu*, *Al-Tathbiq*. In addition, this program also trains students to be independent in reading books. Because, in the process of learning the students are required to analyze themselves without the help of others. So, the students are prohibited from asking about the material to be discussed, both in terms of *Nahtwu*, *sharf*, *murad* and so on."

The process of implementing the study of the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Tegal Besar Jember Islamic boarding school always begins with *tawassul* addressed to the Apostle, author of the book and others. Then it was followed by a discussion session between groups that had been formed by administrators in the education sector. In this process, the entire group held discussions regarding the material being studied using books and dictionaries as supporting media. This is to finalize students' understanding of the material that has been given and also as preparation for the evaluation stage later. As stated by Dr. KH. Abdul Haris:

"So it's like this, every day students go through the process of deepening *qawaid* and *Mufradat*. To increase the mastery of analytical power and the application of theories to Arabic texts. This activity begins with reading the *tawassul* to the messenger and the author of the book and reading *al-Fatihah*. Followed by group discussions to analyze the text in the book *Al-Tibyân fi Ulûm Al-Qurân*."

In addition, the researcher also conducted interviews with Faris as the education administrator. His opinion regarding the implementation:

"Each lesson includes opening steps by reading *tawassul* and *fatihah* to the Prophet Muhammad and the author of the book, then entering the next step of the core activity, namely discussions

between students through the groups that have been formed by us."

As the results of the interview above, the implementation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* is allocated two meetings in one week, Monday and Saturday morning (*ba'da Subuh*) to be precise with a period of approximately 60 minutes. The implementation of learning will also include the stages of activities carried out at each meeting, such as pre-learning activities, opening activities, core activities and closing activities. On Mondays which are devoted to adding material for the initial stage or pre-learning activities, students are required to study independently in the evening, then when learning starts from the opening activity, Ustadz Haris and his students read tawassul and al-Fatihah to Rosulullah SAW and the scholars especially the author of the book. This is in line with Ustadz Haris' explanation:

"Before learning takes place, students are required to study independently and may not ask other people. Then, the next day, the lesson begins with reading the tawassul and fatihah addressed to the apostles, friends, scholars and authors of the book as a form of our respect for the former scholars. As well as being a culture that is inherent among Islamic boarding schools, especially the Nahdliyyin community, who always make tawassul to continue the science chain which is proof of the authenticity of a science."

Next is the core activity which contains deepening and mastery of the material. In this process the use of methods and media plays an important role in supporting the implementation of a study of the book *Al-Tibyân fi Ulûm Al-Qurân*. The method used is the group discussion method and the lecture method. After the discussion method was carried out, the students were called randomly through a lottery, then the students came forward to read the bare text of the discussion results and study results independently at night which was displayed through a projector and corrected by Ustadz Haris. If in the reading and understanding there is something wrong then Ustad Haris will explain it. While the media used, in the form of books, dictionaries, laptops, projectors etc.

The final stage or closing activity in the implementation of learning is filled with prayer. Prayer is a form of gratitude for Allah grace and the hope of benefiting from knowledge. Things

that become the core of the implementation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* include mastery of the material, learning approaches, learning methods, and learning media.

a. Material mastery

At the stage of material mastery there are several aspects that must be considered, namely memorization, understanding and *tathbiq* (practice). This is in line with what was explained by Dr. KH. Abdul Haris, M. Ag:

"So like this, the thing that becomes essential in a lesson is mastery of the material. In this context, understanding related to Nahwu and sharf rules becomes important as a means of reinforcement when students want to analyze an Arabic text, most of which do not have vowels."

Researchers carried out observations at the same time several times as well as participated in the learning activities of the book *Al-Tibyân fi Ulûm Al-Qurân*. The learning process begins at 04.30 WIB starting with the reading of the tawassul led by Ustadz Haris. Then he gave directions to the students to conduct small group discussion sessions led by senior students to deepen material related to the grammatical Arabic in its implementation of the book *Al-Tibyân fi Ulûm Al-Qurân*. This is in line with what was explained by Dr. KH. Abdul Haris, M. Ag.:

"So like this, the implementation process starts with reading the tawassul, then it is continued with a discussion session according to the groups that have been divided for 30 minutes. In the discussion session, senior and junior students gave each other input on maqra' which would be discussed, both in terms of I'rab, murad and so on. So, the students in the discussion session will exchange ideas because the students are required to analyze it first at night and are prohibited from asking for help or asking other people. So that in the discussion, the students already have their own thoughts about the text in the book."

Apart from that, Ustadz Haris also ordered the students to show themselves forward based on a random choice of lottery results (through a bottle containing the names of the students) to present the learning material. When there is something new or additional material that is not in the learning resources, he will explain and explain in detail the new material. Besides conducting interviews and observation

techniques in research, a study of learning resources in the form of modules and the book *Al-Tibyân fi Ulûm Al-Qurân* was also carried out by researchers which contained material on grammatical Arabic and explanations of the Qur'an and other sciences. knowledge which is a branch in Ulumul Qur'an.

As the results of the interviews, observations and documentation it can be concluded that the mastery of the material by the students is the level of memorization, understanding and *tathbiq* of the students regarding the grammatical Arabic and its implementation of an Arabic text. The material that must be mastered starts from discussing sentences and kalam to muhimmat in the module in the form of the al-Bidayah method book.

b. Learning Approaches

Approach is an inter-effort in study activity, or interaction, relationship in a certain atmosphere, with individuals or groups through the effective use of certain methods. Learning approach as a process of presenting learning content to students to achieve certain competencies with a method or several selected methods. In the process of learning the book *Al-Tibyân fi Ulûm Al-Qurân*, Ustadz Haris uses a learning approach, namely the student-centered learning approach. This is in line with the explanation of Dr. KH. Abdul Haris, M. Ag:

"So you see, the learning approach used in this learning is the student-centered learning approach. Because, as has been explained that this learning focuses on three aspects namely memorization, understanding and tathbiq. In this case the students are required to be more active and teach it to others. So, before the learning takes place, the students are required to analyze independently in the evening which will be continued in the discussion session during the learning process."

In this study using a student-centered learning approach. Where, the students will study the material to be discussed the next day independently and are prohibited from asking other people. That's where the students will think critically about the material to be discussed, both in terms of *l'rab*, murad and so on. Then, the next day he would exchange what he had obtained in the discussion session.

The purpose of using the student-centered learning approach is to apply the qawaid that has been studied and to find out the application level of the students. This is in accordance with what

was explained by Dr. KH. Abdul Haris, M.Ag. As nanny and ustadz:

"So like this, the purpose of using the student-centered learning approach is to find out where the qawaid students have reached and what level of application it has reached. This aims to pay more attention to the students, especially the students who have entered college, because their time allotment is not much. Therefore, here it facilitates supervision that is handled directly by me."

The same thing was also stated by Faris as an education administrator:

"For that purpose, it trains the application and qawaid of the students, with the system the students have to think independently. Because, at night qawaid lessons have been held here, and for its application it is carried out in the morning, namely in the study of the book Al-Tibyân fi Ulûm Al-Qurân."

The advantages of the student-centered learning approach are that learning outcomes are not much different between students, giving students freedom to improvise, students are required to be more independent and more active in understanding learning material. So, students do not have a sense of dependence on the teacher. This is in accordance with what was explained by Dr. KH. Abdul Haris, M. Ag.:

"The advantage of this approach is that the results of learning between students are not much different. So, students who are active have higher learning outcomes, and students who are not active have learning outcomes not much different from active students. And also the students are required to be more independent and more active in mastering the material. As well as in this approach gives freedom to students to improvise. So the students will be able to think independently and critically, because they are given the freedom to do that."

While the drawbacks of this approach are that it requires a lot of time, and is not suitable for students who are not used to being active and independent, and is not suitable for students who have less ability and comprehension. This is in accordance with what was explained by Dr. KH. Abdul Haris, M. Ag:

"So you see, the drawback of this approach is that it takes a lot of time. Because in creating independent learning in students it takes a lot of time. However, this depends on the participants. If the students are active and have very high

enthusiasm, then learning independence is very easy to get in a short time. However, if the students are not active in the sense that they are not used to being active and independent, then it will take a long time. Behind this, the comprehension power and abilities of students are different. So that leads to different results."

Researchers observed regarding the application of the student-centered learning approach carried out by Ustadz Haris in learning *Al-Tibyân fi Ulûm Al-Qurân*. In its application, students are required to be more active in learning and mastering the material to be discussed. Meanwhile, Ustadz Haris will only act as a facilitator. Ustadz Haris only corrected it, both in terms of *l'rab*, *murad* and so on. So, at night the santri will study the material that will be discussed independently and are prohibited from asking other people about the slightest thing about this material. Then, the following day the results of independent study at night will be discussed, at that time the students will exchange opinions which will be guided by the senior students. This is also explained by Abidin as the coordinator of learning the book *Al-Tibyân fi Ulûm Al-Qurân*:

"This learning process begins with the students analyzing the material to be discussed themselves, and they are not allowed to ask the slightest question about the material. And then the results of the study were discussed the next day. So, in this discussion session the students were ready for the material to be discussed, and had many variations of l'rab, myrtle and so on. Because in one group it consists of different people and will give rise to different thoughts. The group will be led by senior santri."

Researchers also observed related students who study at night. There are students who study independently and there are also those who do not study. These students who do not study are students who are not used to being active and independent, so they feel lazy to study. This is in accordance with what was explained by Ghazi as a student:

"In the evening, you are required to study independently regarding the material to be discussed. However, not all students do this. This is because the students are not used to being active in learning, and their abilities are still lacking. So that the students do not study at night."

This can be seen in the following figure:



Figure 1 There are students who study and do not study

c. Learning methods

The learning method is a collection of ways that are applied by the teacher to actualize the lesson plans that have been previously designed to achieve learning objectives. In the process of learning the book *Al-Tibyân fi Ulûm Al-Qurân*, Ustadz Haris uses two learning methods, namely the discussion method and the lecture method. This is in line with the explanation of Dr. KH. Abdul Haris, M. Ag:

"Regarding the learning method used in this study is the discussion method which is collaborated with the lecture method. During the process of analyzing the book, all students discussed learning material with each other. Then, we explain through the lecture method to clarify the results of the discussion or when there is new material that is not yet known by the students."

Researchers also observed the application of the two learning methods carried out by Ustadz Haris in learning the book *Al-Tibyân fi Ulûm Al-Qurân*. In the process of implementing the two methods are used systematically starting from the discussion method used when the students analyze the text of the book *Al-Tibyân fi Ulûm Al-Qurân*, then proceed with the lecture method which is applied when explaining additional material or straightening out the results of the students' discussion.

The discussion method is also shown by the gathering of students based on their groups to exchange information and knowledge related to learning material for the book *Al-Tibyân fi Ulûm Al-Qurân*. This is as shown in the documentation result image:



Figure 2 Santri discussing in groups

d. Instructional Media

Learning media is a learning support device in the form of a tool that can help optimize the learning process in order to achieve learning objectives. Based on the results of the interviews, it can be concluded that the learning media for the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Islamic Boarding School include the book *Al-Tibyân fi Ulûm Al-Qurân*, al-munawwir dictionary, projectors, laptops, loudspeakers, tools writing office and other complementary facilities including small benches and fans.

Learning media is a learning support device in the form of a tool that can help optimize the learning process in order to achieve learning objectives. This is as explained by Dr. Kh. Abdul Haris, M. Ag:

"The use of learning media here serves to maximize the learning process. The media used include the book Al-Tibyân fi Ulûm Al-Qurân, al-munawwir dictionary, projectors, laptops, loudspeakers, office stationery and others."

The use of media in learning the book *Al-Tibyân fi Ulûm Al-Qurân* was also explained by the management in the field of education, Brother Faris explained:

"We, as administrators in the education sector, facilitate students in every pesantren activity, especially learning the book Al-Tibyân fi Ulûm Al-Qurân. To support the needs of learners in order to achieve learning objectives to the fullest. These media include; the book Al-Tibyân fi Ulûm Al-Qurân, al-munawwir dictionary, projectors, laptops, loudspeakers, office stationery, other facilities such as benches and fans are also facilities for students."

The researcher also interviewed the coordinator in learning the book *Al-Tibyân fi Ulûm Al-Qurân* about the use of learning media, brother Abidin revealed:

"As students we are quite helped by the facilities provided by the Islamic boarding school as well

as caregivers and administrators who design the use of existing facilities as our learning media when participating in learning the book Al-Tibyân fi Ulûm Al-Qurân."

In accordance with the results of the interview above, it can be concluded that the learning media for the book *Al-Tibyân fi Ulûm Al-Qurân* at the Al-Bidayah Islamic Boarding School include the book *Al-Tibyân fi Ulûm Al-Qurân*, al-munawwir dictionary, projector, laptop, amplifier sound, office stationery and other complementary facilities including small benches and fans.

The following is an example of the media used in learning the book *Al-Tibyân fi Ulûm Al-Qurân*:



Figure 3 Learning Media

3. Evaluation of learning *Al-Tibyân fi Ulûm Al-Qurân* at Al-Bidayah Islamic Boarding School Jember

Evaluation of learning is the final stage in a learning program which functions as a measuring tool to find out how far the development of students has achieved the learning objectives of the book *Al-Tibyân fi Ulûm Al-Qurân*. Evaluation of learning is the final stage in a learning program which functions as a measuring tool to find out how far the development of students has achieved the learning objectives of the book *Al-Tibyân fi Ulûm Al-Qurân*. This is as explained by the learning instructor, Dr. KH. Abdul Haris, M. Ag explained that:

"So you see, evaluation in learning is very important, evaluation is also a reference and has two possibilities, if the evaluation is bad then the possibility of learning is not good. Vice versa. Basically here every night there is a deepening related to qawaid which is understood through memorization and understanding, tathbiq and mufrodat. The function of the learning activities of the book Al-Tibyân fi Ulûm Al-Qurân here is

as a controller between the three components which are packaged in the form of a learning evaluation. To find out the level of independence of students in reading books, this evaluation is very important. Because in this evaluation activity the students are required to read the text at random from the projector, so that the independence of the students will appear at that moment."

Evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* is held twice a week. The first is the daily evaluation, namely on Monday after a discussion session by which the teacher evaluates both related to *I'rab*, *Nahwu*, and students' understanding of the text that has been studied in the evening. The second is the weekly evaluation, that is, on Saturdays, all hours are devoted to evaluating student learning outcomes.

The urgency of evaluating the learning of the book *Al-Tibyân fi Ulûm Al-Qurân* which was carried out on Saturday was also explained by the management in the field of education, Brother Faris explained that:

"Regarding the evaluation that is used, the implementation is in a way that the students are randomized forward through a lottery, and the students read the book *Al-Tibyân fi Ulûm Al-Qurân* which is displayed on the projector. The displayed text is bald (no vowel). The texts that are read are also scrambled so that from there it can be seen whether the students can read independently or not.

From the results of the researchers' observations, in this weekly evaluation process all students were asked to read out the results of their studies, at this stage the students asked were students whose names were selected through a lottery that had been prepared by the management. Then, it is followed by a text lottery session which will be read by the students who come forward. In this case, it is in line with what was explained by Abidin, a student from Jember who is a student and the learning coordinator of *Al-Tibyân fi Ulûm Al-Qurân*, he explained that:

"During the evaluation process, all the names of the students were randomized in the form of a lottery and then the names of the students appeared. Then the santri whose name comes out, immediately goes to the front facing directly with the kyai to carry out the evaluation process. Then the text to be read is randomized through a lottery. The text that comes out is what the students read. And the text is displayed by the projector in the form of a bump. Although not all students advance at every meeting. We are still required to master the material to make it easier for us when facing evaluation, because the process of appointing students uses a lottery which allows our names to come out and the names that have come out are not called again"

This is in line with what was explained by Syafi', as a santri:

"The evaluation process starts from calling students randomly through a lottery process. Then, the santri whose name came out came forward to carry out the evaluation process in front of the kyai and the santri."

This evaluation process can find out between the students who are independent and the students who are not independent. Based on the results of researchers' observations in this learning activity, this evaluation is consistently carried out every Saturday of the book *Al-Tibyân fi Ulûm Al-Qurân*, so that the increase in student learning outcomes can be properly monitored.

Researchers also observed the implementation of this daily and weekly evaluation. The daily evaluation of the book *Al-Tibyân fi Ulûm Al-Qurân* was carried out on Monday, to be precise, when students were called randomly through a lottery to read the bare text of the book *Al-Tibyân fi Ulûm Al-Qurân*. This evaluation serves to assess the level of memorization, understanding and application of students. Meanwhile, when students cannot answer questions raised by Ustad Haris, Ustad Haris will explain them. The daily evaluation instruments are as follows:

Table 1 Daily Evaluation Instrument

No	Daily Evaluation Instrument
1	Mention and explain the division of sentences
2	Mention and explain the division of the sentence fi'il
3	Mention and explain the division of isim sentences
4	Mention and explain the various types of <i>I'rab</i> and their addresses?
5	Mention and explain the distribution of marfu'atul asthma'?

-
- | | |
|----|--|
| 6 | Mention and explain mawasik fi muftada' wa khabar? |
| 7 | Mention and explain the distribution of manshubatul ama' |
| 8 | Mention and explain the distribution of majruratul asthma' |
| 9 | Mention and explain the division of muhimmat |
| 10 | What is the murad (meaning) of the text? |
-

As for the weekly evaluation of the book *Al-Tibyân fi Ulûm Al-Qurân* it is held at dawn in the morning at 04.00 WIB. Evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* lasts for 1 hour. In the evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân*, not only one thing comes forward to be evaluated, but it depends on the time available. Santri who read the bare text of the book *Al-Tibyân fi Ulûm Al-Qurân* smoothly, then replaced with other students through a lottery process as well.

So that in one implementation of the learning evaluation of the book *Al-Tibyân fi Ulûm Al-Qurân* there were 2-4 students who came forward to be evaluated. However, if the students who come forward are not fluent in reading, then in the evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* there are 1-2 students who come forward. As for students who cannot read the bare text displayed on the projector, they will be punished by standing for 5 minutes and will be motivated by Ustadz Haris. This is in accordance with what was said by Dr. K.H. Abdul Haris, M. Ag:

"During the weekly evaluation, students randomly come forward and read the bare text that is randomly obtained through a lottery as well. As for the students who cannot read the naked text obtained randomly, the students will be motivated and punished standing for 5 minutes."

This is in line with what Faris as the administrator of education said:

"Students who cannot read the bald text displayed on the projector will be motivated by the caregiver and punished by standing for 5 minutes."

The same thing was explained by Abidin as the learning coordinator of the book *Al-Tibyân fi Ulûm Al-Qurân*:

"So, students who cannot read the bare text displayed on the projector are punished by standing for 5 minutes and motivated by the caregiver."

Based on data from interviews and observations with several informants. It can be

concluded that the evaluation carried out in this lesson consistently and intensively is carried out on Mondays and Saturdays at dawn. The daily evaluation model which is carried out on Monday serves to evaluate the memorization, understanding and application of students in reading the book *Al-Tibyân fi Ulûm Al-Qurân*. The daily evaluation model is carried out by the teacher giving questions related to *I'rab, Nahwu* and students' understanding. The weekly evaluation carried out on Saturday serves to evaluate the learning outcomes of students. This evaluation model is carried out by means of the students moving forward randomly through a lottery, and reading the blank text displayed on the projector. As for students who cannot read, Ustadz Haris will motivate them and be punished by standing for 5 minutes. This is as shown by the following documentation results:



Figure 4 Learning Evaluation

Discussion

1. Learning planning for *Al-Tibyân fi Ulûm Al-Qurân* at Al-Bidayah Islamic Boarding School Jember

Learning planning for the book *Al-Tibyân fi Ulûm Al-Qurân* is carried out in an effort to maximize the process of achieving the learning objectives that have been prepared and determined by the Ustadz and administrators. As well as preparing things to support learning. Learning planning for the book *Al-Tibyân fi Ulûm Al-Qurân* at PP al-Bidayah Tegal Besar Jember is carried out through several stages including allocating time as an effort to determine the implementation of learning in order to optimize

the achievement of learning objectives. as the presentation of the previous data shows that the time allocation for learning the book *Al-Tibyân fi Ullûm Al-Qurân* is carried out twice in one week, to be precise on Monday and Saturday mornings.

Then proceed with determining the students who are required to take part in learning the book *Al-Tibyân fi Ullûm Al-Qurân*, namely student students and takhassus A students who are required to take part in the activity. The final step is the determination of learning materials as learning resources, namely the provision of learning modules in the form of a book on the Al-Bidayah method about *Nahwu* and *Sharaf*. Planning is the process of preparing the steps to be carried out in order to achieve the specified goals (Majid, 2007, p. 92). Planning is a projection of what is needed in order to achieve valid and valuable goals (Harjanto, 1997, p. 2).

Based on the theory from Abdul Majid Kaufman, it can be concluded that it can be presented in the form of learning planning for the book *Al-Tibyân fi Ullûm Al-Qurân* at Al-Bidayah Islamic Boarding School which includes determining the time allocation as a reference for implementing learning and implementing the steps to be carried out in learning, as when in formal institutions the formation of learning implementation plans, where there are steps to determine time allocation so that learning can be carried out optimally. Then, the determination of students who are required to take part in learning is a plan for determining the core subject in a lesson so that it can optimize the achievement of learning objectives. The last step is determining the learning material which is the essence of the information given to the students which is one of the learning objectives of the book *Al-Tibyân fi Ullûm Al-Qurân*, namely about mastery of the material, especially strengthening *Nahwu* and *Sharaf* material.

So, it can be seen that the learning planning for the book *Al-Tibyân fi Ullûm Al-Qurân* is carried out with coordination and instructions between Ustadz haris and administrators in the education sector related to the learning process so that the expected goals can be achieved. the stages of allocating time designed by Ustadz Haris and administrators in the education sector, the result of which is that learning is carried out twice a week. Then proceed with the determination of special students and students as students who are

required to take part in activities. The final stage of planning is determining the scope of Arabic grammatical material which has been summarized in the basic theory modules of *Nahwu* and *sharf* Al-Bidayah method.

2. Implementation of learning *Al-Tibyân fi Ullûm Al-Qurân* at Al-Bidayah Islamic Boarding School Jember

Implementation of learning the book *Al-Tibyân fi Ullûm Al-Qurân* at the Al-Bidayah Islamic Boarding School Tegal Besar Jember, tutors carry out activities according to the learning steps that have been prepared at the planning stage including opening activities, core activities and closing activities. The time allocation for implementing the study of the book *Al-Tibyân fi Ullûm Al-Qurân* has been determined twice a week, to be precise, on Tuesday and Saturday morning (*ba'da Subuh*) with a learning duration of 60 minutes. With details of 30 minutes of group discussions, 15 minutes of lectures and 15 minutes of evaluation with a question and answer technique.

a. Material mastery

Based on the presentation and analysis of the data above, it can be described that the implementation of material mastery of the book *Al-Tibyân fi Ullûm Al-Qurân* is a santri who must memorize, understand and practice or *tathbiq* grammatical material in Arabic *Nahwu* and *sharf* which includes discussion of *kalimah*, division of *isim* and *fi 'il* and so on in order to carry out the process of analyzing the Arabic text of the book *Al-Tibyân fi Ullûm Al-Qurân*. In addition, students are also required to be able to elaborate on understanding *qawaid*, *Mufradat* memorization and *tathbiq* as a form of actualizing the three components above.

b. Learning approaches

Based on the presentation and analysis of the data above, learning the book *Al-Tibyân fi Ullûm Al-Qurân* starts with planning lessons, then implementing learning, and ends with evaluating learning outcomes, and using learning methods, namely discussion and lecture methods. The approach is an effort made by the teacher which begins with lesson planning, implementing the learning process, and ending with an assessment of learning outcomes based on a particular concept, which in practice reflects the maximum activeness of students in learning. The approach

includes strategies, methods and learning techniques. The interaction process that occurs in learning depends a lot on the approach used (Sanjaya, 2013, p. 127).

The learning approach to the book of *Al-Tibyan fi Ulum Al-Quran* is based on the presentation and analysis of the above data using a student-centered learning approach. This is shown from this learning that requires students to understand the material to be discussed independently and teach it to others in discussion sessions and the kyai is only a facilitator. The student-centered learning approach is an active learning approach in which the teacher acts as a facilitator, motivator, and concept controller. In this approach, students are positioned as the main center of attention. A learner-oriented or student-centered learning approach is highly recommended to be implemented at both the primary, secondary and tertiary education levels. This approach involves the active role of students in understanding a material and can be stored firmly in the brain, because they experience it through practice and are required to be able to teach something to others (Wiyani, 2013, p. 28).

The student-centered learning approach is student-centered learning, focusing on students who lead and direct learning situations. Teachers are still responsible for the planning and development of student-focused subjects. At learning centers the teacher's role shifts to that of facilitating learning, often by working with individuals or small groups and helping students to focus on achieving desired outcomes (Sharon et al., 2011, pp. 50-51). The principles of the student-centered learning approach include:

- 1) Responsibility, students have responsibility for their lessons so that students are expected to try harder and be more motivated in interpreting their lessons.
- 2) Participation, learners must play an active role in learning so that they can develop their potential to the fullest and encourage the growth of creativity and innovation.
- 3) Justice, all students have the same right to grow and develop and it is hoped that all students can jointly achieve their goals to the fullest.
- 4) Independent, All students must develop all their intelligence (intellectual, emotional, moral, etc.) because the teacher is only a facilitator and resource person.

- 5) Critical and creative thinking, students must use all their intellectual and emotional intelligence in the form of creativity, innovation, and analysis to overcome various challenges.
- 6) Communicative, students must use their ability to communicate both orally and in writing because students may see concepts in different ways as a result of their life experiences, so that effective media and tools are needed to equalize perceptions.
- 7) Cooperation, conditions in which students can synergize and support each other in achieving success or goals set in learning.
- 8) Integrity, learners must show high moral behavior, and be confident in carrying out everything they believe in in their learning activities (Sudrajat, 2008, p. 95).

The advantages and disadvantages of the student-centered learning approach include the student-centered learning approach offers several advantages and disadvantages in the educational setting. On the positive side, the approach is highly beneficial as it includes students actively in the learning process (a), encouraging them to develop a deeper and broader understanding of the subjects (b). Moreover, it establishes a connection between learning and real-life experiences, making the educational journey more meaningful and relevant (c). The approach fosters a democratic atmosphere in the classroom, promoting dialogue and discussions among students, leading to mutual learning and enriched perspectives (d). As a result, students become highly motivated to participate in various learning activities (e), leading to increased engagement and enthusiasm.

Furthermore, student-centered learning emphasizes active learning and critical thinking (f), nurturing essential skills for problem-solving and lifelong learning. By directing students to recognize and adapt to various learning styles (g), the approach acknowledges individual differences and enhances the learning experience for diverse students. Additionally, it underscores the importance of paying attention to students' unique needs and backgrounds (h), enabling personalized learning for better outcomes. Moreover, the approach provides ample opportunities for the development of various assessment strategies (i), allowing educators to holistically evaluate student progress.

On the other hand, the implementation of student-centered learning may face some challenges. With a large number of students, it becomes difficult to provide individualized attention, which is crucial for this approach to succeed (a). Additionally, due to its interactive nature and emphasis on student participation, it may require more time for planning and execution (b). While the approach is effective for certain aspects of the curriculum, it may not be suitable for covering the entire syllabus (c), necessitating a careful balance with other instructional methods. Student-centered learning might not be well-suited for students who are unaccustomed to active, independent, and democratic learning environments (d). Adapting to this approach may pose initial difficulties for some students, especially those accustomed to more traditional teaching methods.

As with this theory, learning the book *Al-Tibyân fi Ulûm Al-Qurân* has implemented a student-centered learning approach that is compatible and not with the theory. This student-centered learning approach is carried out systematically in an effort to guide students to be independent in reading books and achieving learning goals.

c. Learning methods

The learning method of the book *Al-Tibyân fi Ulûm Al-Qurân* which is used based on the presentation and analysis of the data above can be described that there are two learning methods applied, namely the lecture method and the group discussion method. Regarding the lecture method. Among Islamic religious education teachers, this method is a method that is often used in classroom learning. In implementing the lecture method, students become passive objects in a lesson by sitting, watching and listening to the material presented by the teacher, and determining that the explanation is a definite truth (Derajat, 2001, p. 289).

The group discussion method is one of the dynamic group learning strategies that has five criteria, namely interaction, goals, leadership, norms, emotions. The discussion method is also interpreted as a form of delivering material that involves students discussing and finding other alternatives as an effort to solve a problematic topic (Latifah, 2013, p. 18). Like the two theories, learning the book *Al-Tibyân fi Ulûm Al-Qurân* has implemented methods according to these two

theories, regarding the lecture method and group discussion methods that are carried out collaboratively in an effort to guide students to achieve learning goals.

d. Instructional Media

The learning media used based on the presentation and analysis of the above data in learning the book *al-tibyân fi 'ulûm alqurân* at the al-Bidayah Islamic Boarding School Tegal Besar Jember is a type of media based on audio, visual and audiovisual. Audio type media is used in learning *Al-Tibyân fi Ulûm Al-Qurân*, namely in the form of loudspeakers. Visual media used in this lesson include the book *Al-Tibyân fi Ulûm Al-Qurân*, al-munawwir dictionary, stationery, projectors and other media. The audio-visual media that acts as an intermediary is human-based media which is a teacher who is qualified when explaining a material. Media is divided into three, including: 1) Audio media is a type of media that provides learning material information presented in the form of sound so that it can only be received through the sense of hearing. 2) Audio media is a type of media that provides learning material information presented in the form of sound so that it can only be received through the sense of hearing. 3) Audio-visual media is a type of media that distributes material information in the form of visual images and sounds so that it is easy for the senses of sight and hearing to perceive (Asnawir & Basyiruddin, 2002, p. 15).

These three media are used as complementary learning tools to maximize the process of implementing optimal learning and achieving learning objectives. So, it can be seen that the implementation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* through a student-centered learning approach at the Al-Bidayah Islamic Boarding School includes: pre-learning activities, namely students are required to study independently at night regarding the material to be discussed and may not ask other people, then the preliminary activity contains the teacher reading *tawassul* and *al-Fatihah*, then the core activity contains group discussions regarding the material to be discussed, then the students come forward randomly through a lottery to read the bald text displayed by the projector and corrected by the teacher, then the teacher corrects and explains if there is something wrong from reading or understanding and if there is new material the

teacher will explain. And finally the closing activity, namely the teacher closes with a prayer.

3. Evaluation of *Al-Tibyân fi Ulûm Al-Qurân* learning at the Al-Bidayah Islamic Boarding School, Tegal Besar, Jember.

Evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* is the final stage in learning which is located after the process of implementing learning. At this stage is the process of measuring the independence and learning outcomes of students and knowing the extent to which the learning objectives that have been planned have been implemented. This evaluation process is carried out in accordance with the theory of the Wheel evaluation model, namely this program starts from analyzing students or determining achievement. Then design learning objectives that are in accordance with the goals of students. Followed by the selection of learning methods and materials. Then the implementation of learning and ends with an evaluation (Widoyoko, 2019, pp. 173-194).

The wheel evaluation model has three main stages, namely the formation of learning objectives, measurement of learning outcomes, and assessment. The implementation of the learning evaluation model for the book *Al-Tibyân fi Ulûm Al-Qurân* is in accordance with these three stages. As for the learning objectives of the book *Al-Tibyân fi Ulûm Al-Qurân* there are three aspects namely *Al-Hifdzu* (memorization), *Al-Fahmu* (understanding), *Al-Tathbiq* (application). While the measurement of learning outcomes is the measurement of the extent to which the three aspects of learning have been achieved. And there are two assessments in this study. The first is the assessment of memorization, understanding and application of students which is carried out on daily evaluations, namely Monday. Both assessments of student learning outcomes are conducted on Saturdays.

The implementation of the wheel evaluation model is implemented through an oral test conducted by Ustadz Haris as a learning tutor. In this process students are tested by reading the text of the book *Al-Tibyân fi Ulûm Al-Qurân* in a bald manner. This evaluation is divided into two, namely the daily evaluation which is carried out on Monday and the weekly evaluation which is carried out on Saturday. As for the evaluation that was carried out on Monday, namely related to the text that had been studied at night, this evaluation

focused on three aspects of learning objectives, namely memorization, understanding and application.

The things that were evaluated were about *I'rab*, *Nahwu*, and students' understanding of the text. The students who could not answer the questions posed to them would be explained by Ustad Haris. The evaluation carried out on Saturday is the evaluation of learning outcomes. So, in this evaluation the texts to be read are selected through a drawing process, so students do not know which text will be read in the evaluation session and the text is displayed through a projector in a bald state. The students who could not read the text displayed, the students were motivated by Ustadz Haris and punished standing for 5 minutes.

So, it can be seen that the evaluation of learning the book *Al-Tibyân fi Ulûm Al-Qurân* through a student-centered learning approach at the Al-Bidayah Islamic Boarding School is divided into two, namely daily and weekly evaluations. Daily evaluations are used to assess students' memorization, understanding, and application. While the weekly evaluation is used to assess student learning outcomes. Meanwhile, students who cannot answer the daily evaluation questions will be explained by Ustad Haris, while students who cannot read the bare text displayed on the projector will be motivated and punished by standing for 5 minutes.

CONCLUSION

After conducting research at the Al-Bidayah Islamic Boarding School, it can be concluded as follows:

1. Learning planning for the book *Al-Tibyân fi Ulûm Al-Qurân* is carried out with coordination and instructions between Ustadz haris and administrators in the education sector related to the learning process so that the expected goals can be achieved. the stages of allocating time designed by Ustadz Haris and administrators in the education sector, the result of which is that learning is carried out twice a week. Then proceed with the determination of special students and students as students who are required to take part in activities. The final stage of planning is determining the scope of Arabic grammatical material which has been

summarized in the basic theory modules of *Nahwu* and *sharf Al-Bidayah* method.

2. Implementation of learning the book *Al-Tibyan fi Ulum Al-Quran* is carried out using a student-centered learning approach and collaborating the lecture method with the group discussion method. The learning process starts from pre-learning activities where students are required to study independently at night, then opening activities namely reading *tawassul* and *al-Fatihah*, then core activities in the form of discussion sessions, then continued with the lecture method as evaluating students' reading and providing additional material. The learning media used include books, dictionaries, stationery, projectors and others as a means of supporting learning activities.
3. Evaluation of learning the book *Al-Tibyan fi Ulum Al-Quran* is carried out through an oral test. This learning evaluation is divided into two, namely daily evaluation and weekly evaluation. The daily evaluation serves to assess the students' memorization, understanding and application. Weekly evaluation serves to assess student learning outcomes.

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Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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