

COMMUNITY'S RESPONSE TOWARD THE STUDY PROGRAM OF AL-QUR'AN SCIENCE AND TAFSIR

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Abstract

The purpose of this study is to find out how the community's response is toward the study program of Al-Qur'an and Tafsir at IAIN Padangsidimpuan. This research is a qualitative research which uses a phenomenological approach in collecting the data. Data collected is based on the inner perspective of human behavior. The main data sources of this study were from Muslim community leaders and were selected by purposive sampling domiciled in Padangsidimpuan. The results found that the community emphasized that the vision, mission, and objectives of the development of the Study Program of Al-Qur'an and Tafsir were truly directed towards strengthening scientific and methodological competence in understanding and interpreting the Qur'an. According to the community, the urgent curriculum content was, first, the linguistics of the Qur'an. The second is the sciences concerned the intricacies and various aspects of the Qur'an, which is commonly called 'ulum al-Qur'an. The third is about the sciences related to the interpretation of *manhaj* (an approach and methodology of interpretation) that is classical, modern, and contemporary. The fourth is the sciences related to the intricacies and various aspects of the hadiths which are commonly called 'ulum al-hadith. The fifth is the sciences related to the philosophy of science and research methodology. The sixth is the sciences related to social science and nature. These aspects are useful for understanding the social and scientific aspects of the verses of the Qur'an.

Keywords: Tracer Study, Study Program, Al-Qur'an and Interpretation (Tafsir)

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana respon masyarakat terkait program studi Ilmu Al'qur'an dan Tafsir di IAIN Padangsidimpuan. Penelitian ini adalah penelitian kualitatif yang dalam pengumpulan datanya menggunakan pendekatan fenomenologis. Data yang dikumpulkan berdasarkan *inner perspective of human behavior*. Sumber Data pokok penelitian ini dari tokoh-tokoh masyarakat Muslim dan dipilih secara *purposive sampling* yang berdomisili di Kota Padangsidimpuan. Hasil yang ditemukan bahwa masyarakat menekankan agar visi, misi dan tujuan pengembangan prodi Ilmu Al-Qur'an dan Tafsir benar-benar diarahkan kepada penguatan kompetensi keilmuan dan metodologis dalam memahami dan menafsirkan Al-Qur'an.

Konten kurikulum yang urgen menurut masyarakat, *pertama*, ilmu-ilmu kebahasaan Al-Qur'an. *Kedua*, ilmu-ilmu yang menyangkut seluk-beluk dan berbagai aspek Al-Qur'an, yang lazim disebut 'ulum al-Qur'an. *Ketiga*, ilmu-ilmu yang berkaitan dengan *manhaj* tafsir (pendekatan dan metodologi tafsir) baik yang klasik, modern dan kontemporer. *Keeempat*, ilmu-ilmu yang berkaitan dengan seluk-beluk dan berbagai aspek tentang hadits yang lazim disebut 'ulum al-hadits. *Kelima*, ilmu-ilmu yang berkaitan dengan filsafat ilmu dan metodologi riset. *Keenam*, ilmu-ilmu yang berkaitan dengan sains sosial dan kealaman. Ilmu ini berguna untuk memahami aspek-aspek sosial dan sains ayat-ayat Al-Qur'an.

Kata Kunci: Tracer Study, Program Studi, Al-qur'an dan Tafsir

INTRODUCTION

The Study Program of Al-Qur'an and Interpretation (Tafsir) (IAT) is one of the programs in the Faculty of Sharia and Law (FASIH) of the State Islamic Institute of Padangsidempuan (IAIN). Since the Study Program was opened, the implementation is in the Sharia and Law Faculty of IAIN Padangsidempuan, because al-Qur'an is the first basic source of religious teachings and Islamic Law. The Sharia and Law Faculty is placed as the most appropriate study program of the Qur'an and Tafsir in the context of Islamic law. Thus, the Faculty of Sharia and Law Science of IAIN Padangsidempuan organized the Al-Qur'an Study Program and Tafsir.

Regarding the Qur'an itself, there is a great deal of knowledge known about the content of the divine content contained in it. According to Surah Yusuf verse 2; (إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْلَمُونَ) Allah SWT said deliberately and revealed the Koran using the language (spoken) of Arabic so that they think and understand (la'allakumta'qilûn). That is according to Abu Ja'far al-Tabariy. (Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Âmiliy, Abu Ja'far al-Thabariy, 2000, p. 551)

Talking about Qur'an science, it is not enough to talk about it only from one aspect of science. The Qur'an is related to various sciences, as termed the 'Ulum al-Qur'an'. Etymologically, 'ulum is the name of 'ilm (ism al-mashdar, ideology and ma'rifat) which comes from 'alima, ya'lamu (fi'l madhiy and mudhâri'). Then the word 'science develops in various terms and is used as the name of knowledge about the Qur'an (Djalal H.A, 1998, p. 2). If you look at Surah al-Qiyâmah verse 17 and 18, (فَإِذَا قَرَأْتَ الْقُرْآنَ فَاتَّبِعْ قُرْآنَهُ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ) it has the meaning of the Qur'an (ism al-mashdar identical with qira'ah, recitation) itself, at least 5

points and they are: First, the Imam al-Syâfi'iy (died 204 H) argues that the word Qur'an is not *mustaq isim* taken from another word, but *murtajal isim*. It means that the *isim* that was originally created is already one that is referred to as one of the names of Allah Almighty. Second, Al-Farrâ (died. 207 H) argues that the word al-Qur'ân is a *musytaq isim* based on *fu'lân* (form) scales derived from al-qarâ'in (plural form of qarânah) which meaning is related to evidence. Third, Al-Zujaj (died 311 H) says that the recitation of al-qur'ân is an *ism al-shifat* of the balance (form) of *fu'lan* taken from the word *al-qar'u*. It means the same with gathering. It is because, according to al-Zujaj, all the verses, surah, and hokum and stories of the Qur'an are united. Fourth, Abu Musa al-Asy'ariy (died 324 CE) says that the Qur'ân pronunciation is *anisim-musytaq* based on *fu'lân* (form) scales derived from *al-qarnu*, such as the: *قُرِنْتُ الشَّيْءَ بِالشَّيْءِ* / I collect something with something else). Fifth, the majority of scholars, such as al-Lihyani (355 H), say that the word of al-qur'an is a form of *mashdar* that is practically *qira'atun*, equal with *fu'lâna* derived from the *qara'a-yaqra'u-qirâ'atan*, and such as the *syakara-yasykuru-syukrânun* and *ghafara-yaghfuru-ghufrânun*. It means to come together. Because, in the Qur'an there are several surah and even verses, even the Qur'anic phrase is gathered into one in the Mushhaf.

From the opinions above, the majority opinion (*Jumhûr*) or the fifth opinion is stronger and closer to the *nahw and sharf* (Arabic method).

In addition to the simplest and middle-level definition of the Qur'an previously, Sheikh Ali al-Shabûniy offers the highest definition. At length he presents all the identities of the Qur'an, as follows:

القرآن هو كلام الله المعجز المنزل علي خاتم الأنبياء والمرسلين بواسطة الامين جبريل المكتوب في المصاحف المنقول إلينا بالتواتر المتعبد بتلاوته المبدوء بسورة الفاتحة والمختوم بسورة الناس.

Meaning: "The Qur'an is the word of Allah (*mu'jiz*), passed down to the Prophet and the Apostle by means of a trusted angel, Jibril, written in a book/mushaf that is ascribed to us step by step, reading it as worship, beginning with the surah of al-Fâtihah and ends with the surah of al-Nâs."

Related to Tafsir, language is derived from the root word *فسر-يفسر*, meaning explanation (*al-îdlâh*) and information (*al-bayân*) or revealing something that is closed, as can be understood from Surah al-Furqân: 33 below:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: "The disbelievers do not come to you with a strange thing, but We bring to you a true and best explanation."

Thus the interpreted speech means a clear and concise statement. While, in terms *al-tafsîr*, it means knowledge to understand the book of Allah given to the Prophet Muhammad who explains its meaning, revealing its wisdom, by referring to Arabic, such as *nahw*, *tashrîf*, *bayân*, *ushulal-fiqh*, *asbâb al-nuzûl*, *qirâ'ah* and so on. (Badruddin Muhammad bin 'Abdillah al-Zarkasyiy, 1988, p. 146)

The existence of the Study Program of the Qur'an and Tafsir is important for several reasons, including The existence of the Qur'an and Tafsir Study Program is very significant for the North Sumatra region, especially the Southern Part of Tapanuli (Tabagsel) in order to anticipate the scarcity of scholars. So far, South Tapanuli (a long time ago) is famous for its North Sumatra "Serambi Makkah" and barn clerics, such as Sheikh Musthafa Husein in Purbabaru, Sheikh Ali Hasan Ahmad in downtown Padangsidempuan and Mr. Sheikh Nabundong in North Padang Lawas (Paluta now). Even earlier, there was also Mr. ShaykhZainal Abidin Harahap in Pudun, South PadangsidempuanDistrict, and many more had returned to Rahmatullah. While scientists (*al-Ulamâ*) were very much needed, as long as nature was developed.

As the "heirs of the Prophet", they were responsible for the mission (massage) of the Prophet to serve the wider community. In Sunan al-Dârimiyyatold; from Katsiribn Qays, he said: "I once sat with Abî al-Dardâ 'in the Damascus mosque, and a man came to him and said: O Abi al-Dardâ! Indeed I am from Medina, the city of the Messenger of Allah. to confirm a hadith that came to me through you, from the Prophet. Abu al-Dardâ 'asked: "Aren't you coming because of trade or something?" The man replied: "No!" Abu al-Dardâ 's told; I heard the Messenger of Allah says:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا سَلَّكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْجَحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ ، وَإِنَّ طَالِبَ الْعِلْمِ لَيَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْجِبْتَانِ فِي الْمَاءِ ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظِّهِ أَوْ بِحَظِّ وَافِرٍ (Darimi, 2000, p. 384).

It means: "Whoever takes one path with the aim of seeking knowledge, Allah will make it easy for him to take various paths to heaven. In fact, angels overshadow him because he likes people who seek knowledge. People who study are always asked for forgiveness by

people in the sky and on earth, even fish in the sea. Indeed, the superiority of scientists compared to an expert on worship is like a full moon with all the stars. Scientists are actually heirs of the Prophets because in truth the Prophets did not inherit (wealth) in the form of dinars or dirhams. They only pass down knowledge. Who wants to take it, don't be halfhearted!"

Then, paying attention to the environment around the State Islamic Institute (IAIN) of Padangsidempuan, the relatively large number of pesantren alumni and Islamic Religious Special Madrasahs scattered in the South Tapanuli area, even in the North Sumatra region, greatly assisted them in continuing their tertiary education, where previously they were relatively numerous dealing with the Qur'an and Tafsir. In this Study Program, what students get from the teachers in their respective schools can be developed into something very valuable.

With the relatively large number of Islamic boarding schools scattered in the regions, such as Muara Mais, Maga, Purbabaru, Dalan Lidang, Jambur, Manunggang, Huta Padang, and many more, both *salafiy*, and modern pesantren (Islamic Schools), then added to Islamic religious Madrasah both State and Religious Schools. with Private and Madrasah Aliyah Negeri Model, it is estimated that 10% of each alumnus can meet local needs, at least 25 people per class.

The source of input for the Study Program is students from Madrasah Aliyah (Special) programs (MAK) and Islamic Boarding Schools in the South Tapanuli region and North Sumatra. In this case, the Study Program of Qur'an and Interpretation (Tafsir) at the Shariah Faculty and Legal Studies has conducted socialization to various MAK schools and Islamic boarding schools in the Southern Part of Tapanuli (Tabagsel), Mandailing Natal (Madina) District, North Padang Lawas (Paluta), Padang Lawas (Palas) and South Labuhan Batu District (Labusel), both in the form of brochures and discussions with educators attended by students in grade 3 respectively.

The Study Program of Qur'an and Tafsir has been running for approximately four years of lecture. The first school year has 8 students, the second generation has 5 students; 2 men and 3 women. The third generation has 5 people too; 4 women and 1 man. While the fourth-generation increased by 18 students. Thus, the number of students of the Qur'an and Tafsir study programs from the four batches was only 36 students. Of course, the number of students who choose the Qur'an and Tafsir Science study programs is still far from the

ideal number expected in the local teaching and learning process, especially if it is observed with the number of Boarding School (pesantren) in the area around Tabagsel as stated above.

From the existing reality, it is true that the study program of Alqur'an Science and Tafsir (IAT) is needed to assist Regional Governments in Tabagsel in assisting the implementation of social tasks and the people of North Sumatra in general. Likewise, the existence of available inputs, the writer wants to explore the appreciation of the community, especially South Tapanuli Section; how far their response to the existence of the Qur'an Science and Tafsir study programs that exist at the Faculty of Sharia and Law Science of IAIN Padangsidimpuan.

RESEARCH METHODS

This research method is a qualitative research which uses a phenomenological approach in collecting the data (Arikunto, 1999). It requires that researchers collect the data or information, not at the surface level (appearance) but truly qualitative data (reality). Thus, the data collected is truly based on the inner perspective of human behavior Sources. The main data of this study are from Muslim community leaders who live in Padangsidimpuan. The community figures were chosen by purposive sampling. To get the data, the researchers used the interview method (in-depth interviews). In addition to the interview method, the researchers also used the documentation method. This document supported to get the main data. To analyze the data, researchers do data reduction, data display (data presentation), conclusion drawing/verification (drawing conclusion).

RESULTS AND DISCUSSION

Descriptions of the community's response to the study program of Al-Qur'an and Tafsir will be mapped into five sub-sections, namely first, the response to the urgency of opening the study program of Al-Qur'an and Tafsir. Second, it is the response to the visions, missions, and goals. Third, it is the response to the scientific prerequisites, scholarship competency, and employment. Fourth, it is the response to curriculum content. Fifth, it is the response to the competence of lecturers. Sixth, it is the response to the facilities and infrastructure of lectures.

1. Response to the Urgency of the Study Program of Qur'an and Tafsir

The community believed that the study program of the Qur'an and Tafsir was very important and strategic to be developed. This was because the study of Al- Qur'an and Tafsir was included in the basic science (*usul*) in the Islamic sciences. Without a serious and in-depth study of the Qur'an, it was impossible for Muslims to gain an Islamic understanding that could guide their lives in the right way. On the other hand, this knowledge, according to the community, was the basis for the development of other sciences. Not only in religious studies but also in the development of secular sciences. Amil Mahzul Nasution explained this.

This study of the Qur'an was an entry point for other sciences. Al-Qur'an is the main source of Islamic sciences. People study the Hadits, which then gave birth to the knowledge of 'Ulum al-Hadith, of course, because of the Qur'an. This was because the position of the hadith itself was as an explanation (*bayan al-tafsir*) for the Qur'an. Al- Qur'an itself for Muslims was not only a source of religious knowledge but also a source of non-religious knowledge. For non-religious sciences, at least the Qur'an provided direction or value in the development of science. (A. M. Nasution, personal communication, July 13, 2018)

The community thought that the efforts of IAIN Padangsidimpuan to open the study program of Al- Qur'an and Tafsir Sciences was very appropriate and was considered relevant to the needs of Muslims, especially in the southern and surrounding Tapanuli region. The reasons were, first, the population of Muslims in this region was more than one million. In general, the Muslim population in the Southern Tapanuli region liked Islamic educational institutions as a place to study their children. People in this region were also known as religious fanatics. They respect teachers who thought at religious education institutions. Second, this area was more than 96 (ninety six) pesantren and madrasah institutions (Harahap, 2012). This proved that the people of South Tapanuli had high expectations of Islamic educational institutions. Third, religious tertiary institutions in this region were the only IAIN Padangsidimpuan which had the study program of the Qur'an and Interpretation (*tafsir*). While other religious tertiary institutions, which had more than six units in the region, had not yet opened the study program in Al- Qur'an and Tafsir. Fourth, the reality was that in the midst of

the community, there were many mosques and study groups that specifically required recitation of the Qur'anic interpretation. These mushrooming recitations certainly required teachers / religious teachers who academically were qualified in religious education on the Qur'an and Interpretation (Tafsir). (A. S. AmsirSholeh, personal communication, July 22, 2018).

2. Response to Scientific Prerequisites, Scholarship Competencies, and Employment

Society believed that student input should be prospective students with a boarding school or madrasah background. The reason was that the Islamic boarding school or madrasah had been equipped with Arabic knowledge and basic sciences needed to explore the science of the Qur'an and Tafsir. With this background of student input, lectures would be easier and more effective. Likewise, according to Amsir Saleh Siregar, those who were the input of this study program student had to have their scientific prerequisites selected. Specifically, prospective students of this study program had the ability to read the "yellow book". This ability was a scientific prerequisite that had to be possessed by students of the Study Program in Al- Qur'an and Tafsir. On the other hand, according to him, although cognitive ability in Arabic was good, it still needed to be explored whether the prospective students concerned really like this study program. This was important to underline because the study program of Al- Qur'an and Tafsir was an area of study of pure religious sciences. Those who wanted to be truly tafaqquh fi ad-din were suitable to study program students who study Al- Qur'an and Tafsir. (A. S. Siregar et al., personal communication, July 24, 2018)

The community believed that students who truly study Al-Qur'an and Interpretation would have scientific competence as religious scholars who were able to explain the content or content of Al- Qur'an at an elementary level. Specifically, the scientific competence referred to in the form of the first, the ability to explain the Al- Qur'an *mufradat* and translate verses of the Al- Qur'an well. Second, it was the ability in explaining *munasabat al-ayat and surah*. Third, it was the ability to explain the *asbab al-nuzul* verses of the Qur'an. Fourth, it was the ability to explain the socio-historical context of the verse or letter. Fifth, it was the ability to explain the content of verses in the

context of various Islamic sciences such as creed, morals, *istinbath al-ahkam*, and others (I. Nasution et al., personal communication, July 25, 2018).

The community believed that to achieve such scholarship competencies, students had to be equipped with the main sciences and supporting sciences. The main sciences referred to were related to the linguistic sciences and the Qur'anic sciences, while the supporting sciences in the form of Islamic sciences and social sciences and the naturalness needed in deepening the content of the Qur'an an Islamic sciences referred to in the form of *ulumulhadith*, *kalam* science, moral and *tasauf* science, *sirah*, *ushulfiqh*, and *fiqh*. While the social sciences and nature considered by the community were relevant in strengthening the scholarship competence of the study program of the Qur'an and Interpretation (Tafsir) including the philosophy of science, research methods, various approaches to religious studies, and the Al-Qur'an and Science (Biology, Physics, and Chemistry). Maturidi Siregar explained:

To form qualified scholarship competencies in the study program of Al- Qur'an and Tafsir, students are not sufficiently given knowledge of nahwu and sharaf, mantiq, and other linguistics. They also must be given other knowledge which is also very much needed. Like *usul fiqh* and modern sciences such as sociology. In this way, students will have scholarship competencies that can deal with the ongoing development of science. (M. Siregar, personal communication, June 3, 2018).

With such scientific competence, the employment of bachelor study programs in the Qur'an and Tafsir Sciences was widely opened in the midst of religious communities. The reasons given by the informants of this research were, first, according to them that scientific competence which was specified in the field of Al- Qur'an and Tafsir was still very rare. Second, scientifically, the science of the Qur'an and Tafsir was a fundamental science in understanding the main sources of religion. Therefore, religious communities would always care about the studies in this field of study. Third, the position of scholars of the Qur'an and Tafsir in the midst of other religious scholars' community occupies a strategic position because their studies were the main studies in Islamic sciences (M. Siregar et al., personal communication, July 23, 2018).

Although informally the employment of alumni of the Al- Qur'an and Tafsir Sciences study program was widely opened, however, according to AmsirShalehSiregar, it is formally necessary to become a policy so that the study program students are given the opportunity to obtain a diploma deed IV (teacher diploma). With a policy like this, alumni of Al- Qur'an and Tafsir Science study programs could fill the needs of Al- Qur'an -Hadits subject teachers at madsarah or boarding schools which were still the main needs of Islamic educational institutions especially in Southern Tapanuli. On the other hand, this policy was certainly an allure for prospective students who choose the Study Program in Al- Qur'an and Tafsir (A. S. Siregar, personal communication, September 16, 2018).

3. Response to Curriculum Content

The curriculum of the study program of the Qur'an and Tafsir was formulated to answer the study program's vision, mission, and goals. As explained above, the community wanted this study program to be seriously developed to form scientific competence so that students have a deep understanding of the Qur'anic sciences and methodological abilities in translating and interpreting verses of the Qur'an. Therefore, the community believed that the curriculum of the Study Program in Al- Qur'an and Tafsir contained at least four scientific fields, first, the linguistic sciences of the Qur'an. These sciences in this field were aimed at gaining a deep understanding of the linguistic aspects of the Qur'an. Second, the sciences concerned the intricacies and various aspects of the Qur'an, which was commonly called *'ulum al-Qur`an*. Third, the sciences were related to the interpretation *manhaj* (approach and methodology of interpretation) both classical, modern, and contemporary. Fourth, the sciences were related to the intricacies and various aspects of the hadiths which were commonly called *'ulum al-hadith*. Fifth, the sciences are related to the philosophy of science and research methodology. Sixth, the sciences were related to social science and nature. This science was useful for understanding the social and scientific aspects of the verses of the Qur'an (I. Nasution et al., personal communication, July 26, 2018).

Theoretically, the achievements of the first curriculum must be directed to be able to interpret verses of the Qur'an at an elementary level, namely to

explain the content of the verse at a descriptive level. Technically and methodologically, this level is in the form of students' ability to explain the purpose of the Qur'anic verses by referring to the interpreted books. However, if there are students who have the ability above, namely conducting a comparative analysis, or further conducting critical analysis, of course, opportunities must be opened as wide as possible. (A. S. Siregar & S. Siregar, personal communication, September 16, 2018).

4. Response to Lecturer Competence

Lecturers of the Study Program of Al- Qur'an and Tafsir according to the community must have a bachelor and master degree who are competent in their field of science. For example, lecturers who take *Ulum al-Qur'an* courses should be those who actually graduated from the second or third strata in the field of al- Qur'an or commentary sciences who already have scientific competence and academic skills in conducting lectures. In addition, the lecturers referred to should show signs of expertise in this field of science which are marked by scientific works and other scientific activities in this field. The scientific activity means the form of participation in scientific meetings in the field of science that they do either domestically or abroad. (M. I. Nasution et al., personal communication, July 23, 2018)

On the other hand, the community hopes that the leaders of IAIN Padangsidempuan pay attention to the development of the competence of lecturers of the Study Program of Al- Qur'an and Tafsir by facilitating lecturers' scientific meetings and research that can produce quality scientific lecturers' works. (M. I. Nasution et al., personal communication, July 23, 2018)

5. Response to College Facilities and Infrastructure

The most decisive part of fulfilling lecture facilities and infrastructure according to the community is the availability of lecture learning resources. Learning resources referred to could be in the form of sourcebooks that become a reference subject, both primary and secondary sources. Learning resources in this field are very abundant, ranging from classical works to modern works. Most of these works were born in the Islamic world, some were born from Islamic studies institutions in the West. It is more important that there must be research works or journals in the field of Qur'anic and Tafsir studies from various parts of the world. To reach this very rich source

of learning, the public believes that it must strengthen the internet network. This is because most of the works can only be accessed through the internet network. (A. S. Siregar et al., personal communication, July 25, 2018)

The sources of lectures in the field of Tafsir can be mapped to classical, modern, and contemporary sources. Classic sources are books of Tafsir written in classical Islamic times, whereas the modern sources are from written works from the 17th century to the 19th century, while contemporary sources are books written since the 20th century until now. (A. S. Siregar et al., personal communication, July 25, 2018).

CONCLUSION

In the discussion above, it can be concluded that the community perceives that the study program of Al-Qur'an and Tafsir is a core study program in the development of Islamic sciences. This is because the science of the Qur'an and Tafsir is the pendulum of Islamic sciences.

The community emphasized that the vision, mission, and objectives of the development of the study program of Al-Qur'an and Interpretation were truly directed towards strengthening scientific and methodological competence in understanding and interpreting the Qur'an at an elementary level, in accordance with the achievements of the first level.

The community also emphasized that prospective students of Al-Qur'an and Tafsir study programs were truly selected from inputs that came from a boarding school or madrasah background that had basic abilities in mastering Arabic and Al-Qur'an sciences. Thus, the community emphasizes that they have scholarship competencies that can answer the study program's vision and mission. Such scholarship competencies will have easy and broad jobs.

Urgent curriculum content according to the community as follows, first, the linguistics of the Qur'an. Second, it was about the sciences concerning the intricacies and various aspects of the Qur'an, which is commonly called *'ulum al-Qur'an*. Third, it was about the sciences relating to the interpretation *manhaj* (approach and methodology of interpretation) whether it was classical, modern, and contemporary. Fourth, it was about the sciences related to the intricacies and various aspects of the hadith which is commonly called *'ulum al-hadith*. Fifth, it is about the sciences related to the philosophy of science and research

methodology. Sixth, it is about the sciences related to social science and nature. This science is useful for understanding the social and scientific aspects of the verses of the Qur'an.

The community also thinks that the lecturers of Al-Qur'an and Tafsir Sciences were qualified lecturers of strata two and strata three who were competent to take care of the given subjects. In addition, the intended lecturers had to show signs of their expertise by producing scientific works in their fields.

The most important lecture tool according to the community was the availability of learning resources in the sciences of the Qur'an and Tafsir, both written and electronic primary and secondary sources. These sources range from classical to modern.

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**THE IMPLEMENTATION OF CRITICAL THINKING IN 21ST
CENTURY LEARNING FOR ISLAMIC EDUCATION**

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