



Implementation of the *Yanbu'a* Method in Improving Students' Ability to Read the Qur'an

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Abstract:

The persistent gap between curriculum demands and students' foundational competence in Qur'anic reading in formal Islamic secondary schools highlights the urgent need for effective, time-efficient instructional approaches. This study aims to analyze the effectiveness and practical implementation of the *Yanbu'a* method in improving students' Qur'anic reading ability in contexts with limited instructional time. The growing gap between curricular demands and students' foundational Qur'anic literacy necessitates pedagogical strategies that are both systematic and adaptable. In many madrasahs, conventional recitation approaches remain dominant despite varying student readiness levels and time constraints. This research employed a qualitative case study design. Data were collected through participatory classroom observations at the *Ula*, *WusTho*, and *Ulya* levels; in-depth interviews with the madrasah principal, three teachers, and three students; and analysis of instructional guidelines and learning records. The findings indicate that structured student grouping strengthened instructional differentiation and learning focus. Continuous teacher training enhanced pedagogical consistency and classroom management. The integration of motivational strategies and adaptive learning media increased student engagement and practice intensity. Formative evaluation based on mastery learning ensured gradual improvement in reading accuracy and fluency. The *Yanbu'a* method fostered disciplined learning routines and measurable progress across levels. This study contributes empirical evidence supporting the contextual adaptability of the *Yanbu'a* method in formal madrasah settings and recommends institutionalized teacher training and time-efficient instructional planning to sustain learning outcomes.

Key Words: *Yanbu'a* Method, *Al-Qur'an Reading Ability*, *Students*

Abstrak:

Kesenjangan yang terus-menerus antara tuntutan kurikulum dan kompetensi membaca Al-Qur'an dasar siswa di sekolah menengah Islam formal menyoroti kebutuhan mendesak akan pendekatan pengajaran yang efektif dan hemat waktu. Penelitian ini bertujuan untuk menganalisis efektivitas dan penerapan praktis metode *Yanbu'a* dalam meningkatkan kemampuan membaca Al-Qur'an siswa dalam konteks dengan waktu pengajaran yang terbatas. Kesenjangan yang tumbuh antara tuntutan kurikuler dan literasi Al-Qur'an dasar siswa memerlukan strategi pedagogis yang sistematis dan dapat beradaptasi. Di banyak madrasah, pendekatan pembacaan

konvensional tetap dominan meskipun tingkat kesiapan siswa dan keterbatasan waktu bervariasi. Penelitian ini menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui observasi kelas partisipatif di tingkat *Ula*, *Wustho*, dan *Ulya*, wawancara mendalam dengan kepala sekolah madrasah, tiga guru, dan tiga siswa, serta analisis pedoman instruksional dan catatan pembelajaran. Temuan menunjukkan bahwa pengelompokan siswa terstruktur memperkuat diferensiasi instruksional dan fokus belajar. Pelatihan guru berkelanjutan meningkatkan konsistensi pedagogis dan manajemen kelas. Integrasi strategi motivasi dan media pembelajaran adaptif meningkatkan keterlibatan dan intensitas praktik siswa. Evaluasi formatif berdasarkan pembelajaran penguasaan memastikan peningkatan bertahap dalam akurasi dan kefasihan membaca. Metode *Yanbu'a* menumbuhkan rutinitas belajar yang disiplin dan kemajuan yang terukur di seluruh tingkatan. Studi ini menyumbangkan bukti empiris yang mendukung kemampuan beradaptasi kontekstual dari metode *Yanbu'a* dalam pengaturan madrasah formal dan merekomendasikan pelatihan guru yang dilembagakan dan perencanaan instruksional yang efisien waktu untuk mempertahankan hasil pembelajaran.

Kata Kunci: *Yanbu'a Method, Al-Qur'an Reading Ability, Students*

INTRODUCTION

Islamic religious education plays a central role in shaping moral character and religious identity in Muslim societies (Toyibah et al., 2024). One of its most fundamental components is Qur'anic literacy, which serves not only as a ritual skill but also as a gateway to understanding religious teachings and internalizing ethical values (Panjaitan & Mahariah, 2025). The Qur'an itself positions reading and learning as divine imperatives, as reflected in the command *Iqra'* in QS. Al-'Alaq: 1–5 (Azhar 2025). Adam (2024) interprets this command as an epistemological call to intellectual awakening and liberation from ignorance, emphasizing that reading constitutes the foundation of human enlightenment. This theological perspective confirms that Qur'anic literacy is not merely a technical competence but a civilizational necessity for Muslim communities. In contemporary contexts marked by rapid social change and moral challenges, the ability to read the Qur'an correctly becomes increasingly significant for maintaining religious continuity and moral resilience. Therefore, strengthening Qur'anic literacy education is a strategic societal agenda that directly contributes to spiritual formation, social ethics, and the sustainability of Islamic values.

Despite the centrality of Qur'anic literacy in Islamic education, many Muslim learners still struggle to read the Qur'an accurately and fluently in accordance with tajwid and makharijul huruf (Mufidah & Mukhlisin, 2020). Empirical studies indicate that Qur'anic reading competence is widely recognized as a foundational skill, yet its mastery remains uneven across educational contexts (Fadholi et al., 2022; Kurniawan et al., 2024). This gap reflects broader systemic issues, including limited instructional time in formal schools, variations in teacher competence, and the persistence of traditional teaching models that are not always responsive to students' diverse learning needs. Furthermore, the moral and spiritual implications of inaccurate Qur'anic

reading extend beyond technical errors, as improper recitation may hinder comprehension and weaken students' engagement with religious texts. These challenges reveal a structural problem in Islamic education systems, where normative expectations for Qur'anic literacy are not consistently supported by pedagogically sound, institutionally sustainable instructional strategies. Consequently, the development and implementation of effective Qur'anic learning methods becomes a critical educational priority.

At the practical level, Qur'anic learning in many educational institutions is often constrained by curricular density and limited contact hours, particularly in formal madrasah settings. Although students are expected to attain fluency in recitation, instructional sessions are often treated as supplementary activities rather than integral parts of the learning system. This condition creates a mismatch between institutional expectations and learning realities. In several madrasahs, Qur'anic instruction relies heavily on repetitive drilling without sufficient differentiation based on students' initial competence levels. As a result, students with weaker foundational skills struggle to keep pace, while more advanced learners receive limited opportunities for further development. In addition, teachers often struggle to maintain instructional consistency due to the lack of standardized pedagogical frameworks and structured professional development. These conditions contribute to uneven learning outcomes and hinder the systematic improvement of students' Qur'anic reading abilities. Such field realities highlight the urgency of adopting instructional models that are not only methodologically sound but also adaptable to the institutional constraints of formal Islamic education.

A growing body of literature has explored various methods for improving Qur'anic literacy in both formal and non-formal educational contexts. In Indonesia, one method that has gained prominence is the *Yanbu'a* method, which emphasizes direct, accurate, and fluent recitation aligned with the principles of tajwid and makharijul huruf (Fatah & Hidayatullah, 2021). The method utilizes rasm utsmani in its learning materials (Syarifah et al., 2022) and structures learning progression across seven graded volumes with distinct competency targets (Fitriyah & Aisyah, 2021; Maulana et al., 2024). Its pedagogical design promotes direct reading without spelling and prioritizes continuous practice (Inayatusshofa & Shobirin, 2025). Empirical studies have reported positive outcomes of the *Yanbu'a* method in pesantren and TPQ contexts, including improved fluency and pronunciation accuracy (Basthom & Nashoih, 2024; Tohet et al., 2024). These findings indicate that the method holds substantial pedagogical potential for strengthening Qur'anic reading competence.

Although previous studies confirm the effectiveness of the *Yanbu'a* method in pesantren and non-formal Qur'anic institutions, they also reveal contextual limitations. Research conducted in TPQ settings highlights challenges related to student discipline and learning consistency (Lailaturrahmawati et al., 2023), while pesantren-based studies tend to focus on residential learning

environments with intensive instructional schedules (Tohet et al., 2024). Moreover, the historical development of the *Yanbu'a* method reflects its roots in pesantren culture and concerns regarding standardization among alumni (Assharofi et al., 2025; Nadlifah & Shidiq, 2020; Badran et al., 2023). However, little scholarly attention has been given to its application in formal Madrasah Tsanawiyah settings that integrate pesantren culture within limited instructional timeframes. This gap suggests that existing findings cannot be automatically generalized to formal schooling contexts, where institutional structures, curricular demands, and student demographics differ significantly. Therefore, empirical investigation in this specific setting remains necessary to establish a more comprehensive theoretical and practical foundation.

The novelty of this study lies in its focus on implementing the *Yanbu'a* method within a pesantren-based Madrasah Tsanawiyah that integrates formal schooling with Islamic boarding school culture. Unlike previous research that primarily examined non-formal TPQ institutions or fully residential pesantren environments, this study addresses a hybrid institutional context characterized by curricular constraints, diverse student competencies, and structured extracurricular Qur'anic programs. This context presents unique pedagogical challenges that have not been systematically explored in prior studies. By situating the *Yanbu'a* method within this hybrid model, the study advances the state of the art in Qur'anic literacy research by demonstrating how pesantren-derived pedagogical traditions can be adapted to formal educational systems. This contribution is important because it expands the applicability of the *Yanbu'a* method beyond its original institutional setting and provides a conceptual bridge between traditional Islamic pedagogy and contemporary formal education structures.

Based on the identified theoretical and empirical gaps, this study formulates the central research problem as an inquiry into how the *Yanbu'a* method is implemented within a pesantren-based Madrasah Tsanawiyah and how this implementation influences students' Qur'anic reading competence under conditions of limited instructional time. The study focuses on the organizational, pedagogical, and evaluative dimensions of the method's application in a formal school setting. This problem formulation reflects the need to understand not only whether the method is effective, but also how it is operationalized within institutional constraints. By examining planning mechanisms, instructional procedures, and evaluation strategies, the study seeks to capture the dynamics of Qur'anic literacy development as a structured educational process rather than a purely technical skill acquisition.

This study argues that the *Yanbu'a* method, when implemented through systematic planning, differentiated instruction, and formative evaluation, has the potential to enhance students' Qur'anic reading ability even within the structural limitations of formal madrasah education. The integration of pesantren

pedagogical traditions into formal schooling is expected to strengthen instructional consistency, learning discipline, and the measurability of outcomes. By empirically examining this assumption, the study contributes to the development of context-sensitive models of Qur'anic literacy instruction that balance religious tradition with contemporary educational demands. The findings are expected to provide a conceptual and practical framework for educators and institutions seeking to design Qur'anic learning programs that are both effective and institutionally sustainable within formal Islamic education systems.

RESEARCH METHOD

This study employed a qualitative case study design to enable an in-depth and holistic exploration of the implementation of the *Yanbu'a* method within a specific institutional context. This design was selected because the research sought to capture complex pedagogical processes, instructional practices, and contextual dynamics that cannot be adequately understood through quantitative measures alone (Zhang & Ramos, 2023). The case study approach allows for a detailed examination of how the *Yanbu'a* method is planned, implemented, evaluated, and translated into students' Qur'anic reading competence across different instructional levels. By focusing on a single bounded case, the study generated rich, context-sensitive insights into the operationalization of Qur'anic literacy instruction in a formal madrasah setting that integrates pesantren traditions.

The study was conducted at MTs SA Asshiddiqi Glenmore. This site was purposively selected because it represents a distinctive institutional model that integrates formal Madrasah Tsanawiyah education with pesantren culture. The madrasah systematically implements the *Yanbu'a* method within its extracurricular Qur'anic reading program, making it a relevant and information-rich setting for examining the adaptation of a pesantren-based instructional method in a formal school context. Moreover, several teachers at the institution are graduates of well-established Islamic boarding schools, and a substantial proportion of students are santri, which underscores the site's relevance for exploring the interaction between institutional culture and instructional practice.

Data were collected from both primary and secondary sources. Primary data were obtained through non-participant classroom observations of *Yanbu'a* learning sessions across three instructional levels: *Ula* (elementary), *Wustho* (intermediate), and *Ulya* (advanced), and through in-depth, semi-structured interviews with key informants (Almusaed et al., 2025). The informants were selected purposively and comprised the Head of the Madrasah, the institutional decision-maker; three teachers, representing each instructional level, as policy implementers and instructional practitioners; and three students with varying levels of reading proficiency, as learning participants. Secondary data were

derived from document analysis, including learning manuals, assessment records, curriculum documents, and photographic documentation of instructional activities. The instruments used in this study included semi-structured interview protocols, structured observation guides, and documentation checklists.

Data analysis followed the interactive model, which involves three interconnected stages: data reduction, data display, and drawing conclusions and verifying them (Schlunegger et al., 2024). During data reduction, interview transcripts, observation notes, and documentary materials were systematically coded and organized according to the analytical framework of planning, implementation, evaluation, and learning outcomes. Data were displayed using thematic matrices and narrative summaries to facilitate pattern recognition and cross-source comparison. Finally, conclusions were drawn through iterative interpretation, with emerging findings continuously verified against the data corpus to ensure analytical rigor and coherence.

The trustworthiness of the findings was ensured through methodological triangulation, which compared data from interviews, observations, and document analysis (Ahmed, 2024). Cross-informant validation was also conducted to confirm the consistency of accounts provided by institutional leaders, teachers, and students. In addition, prolonged engagement in the research site and iterative verification during data analysis contributed to the credibility and dependability of the findings. These strategies were employed to enhance the study's rigor and ensure that the interpretations accurately reflected the empirical realities of the research context.

RESULT AND DISCUSSION

Result

This results section presents a comprehensive account of how the *Yanbu'a* method is planned, implemented, evaluated, and translated into measurable improvements in students' Qur'anic reading ability at Madrasah, demonstrating the integration of pedagogical theory with contextual classroom practices, adaptive instructional strategies under time constraints, and a systematic, hierarchical learning progression that collectively supports the development of accurate, fluent, and increasingly automatic Qur'anic recitation skills across the *Ula*, *Wustho*, and *Ulyā* class levels.

Planning Stage

Thorough learning planning constitutes a fundamental prerequisite. From a theoretical perspective, the first essential step is ensuring teachers' mastery of the subject content, known as Content Knowledge (CK). In the context of implementing the *Yanbu'a* method, this principle is reflected in the official guidelines. In the context of implementing the *Yanbu'a* method, this principle is

reflected in the official guidelines. Buku Bimbingan Mengajar *Yanbu'a* (the *Yanbu'a* Teaching Guidance Book) states that, before instruction begins, teachers must first master the learning materials. Empirical evidence from the field indicates that MTs SA Asshiddiqi Glenmore translates this principle into routine learning activities. Based on interviews with the Head of the Madrasah, the policy decision-maker, teachers at the institution strengthen their mastery of *Yanbu'a* materials through the *Latihan Mengajar Yanbu'a* (LMY) forum, or *Yanbu'a* Teaching Practice Forum, held monthly at the Glenmore sub-district level.

In addition to teachers' mastery of the subject matter, planning encompasses preparing learning conditions appropriate for students. This principle is implemented at MTs SA Asshiddiqi Glenmore through a system of grouping students according to their level of Qur'anic reading proficiency. Students at the basic stage are placed in the Ula Class, students with sufficient ability are grouped in the Wustho Class for potential development, and students who are already fluent readers are assigned to the Ulya Class for the refinement of memorization. This homogeneous grouping practice is supported by learning theories that highlight its benefits in delivering learning content, creating appropriate challenges for high-achieving students, and focusing attention and providing remediation for students who require additional support. The grouping policy at this madrasah is flexible and contextual, reflecting an adaptation to students' individual needs that aligns with the spirit of a student-centered approach within the ZPD framework.

Implementation Stage

The implementation of the *Yanbu'a* learning method at MTs SA Asshiddiqi Glenmore adheres to the core procedures outlined in the official guidebook. *Buku Bimbingan Mengajar Yanbu'a* (the *Yanbu'a* Teaching Guidance Book) outlines the main learning steps, namely: (1) the teacher reads the material first to be imitated by students, (2) students read independently while receiving corrections from the teacher, and (3) the teacher rereads the material as reinforcement. Field observations confirm that all of these standardized steps are implemented consistently across all *Yanbu'a* classes. This imitation-based learning procedure gains theoretical legitimacy from Social Learning Theory or Observational Learning, as proposed by Albert Bandura. This theory posits that humans learn significantly through observation and imitation of a model, in this case, the teacher. The underlying neurological mechanism involves the mirror neuron system, which becomes active both when an individual observes an action and when performing a similar action. In the context of Qur'anic reading, direct imitation after observing the teacher strengthens neural pathways for complex motor-language skills, such as accurate *makhraj* articulation and the application of *tajwid*.

In addition to technical procedures, the psychological aspects of learning interaction also receive particular attention. *Buku Bimbingan Mengajar Yanbu'a* (the *Yanbu'a* Teaching Guidance Book) provides explicit guidance for teachers to avoid disparaging attitudes and instead consistently motivate students, especially those who have not yet understood the material. This guidance is implemented in practice at *Madrasah Tsanawiyah*. Observational findings indicate that teachers consistently use this positive approach by providing verbal support and encouragement, particularly to students experiencing learning difficulties. These classroom practices are strongly grounded in the concept of Verbal Persuasion as a Source of Self-Efficacy within Albert Bandura's social cognitive theory. Bandura emphasizes that an individual's self-belief in their abilities can be developed and strengthened through constructive support and verbal persuasion from individuals perceived as competent and trustworthy, such as teachers. Therefore, the motivational practices implemented are not merely procedural instructions derived from a guidebook, but rather psychopedagogical strategies grounded in theory to foster students' self-confidence and learning resilience.

However, in practice, technical challenges were encountered. The duration of *Yanbu'a* sessions at this madrasah is limited to 45 minutes per meeting, which is shorter than the guidebook's recommended 60–75 minutes. However, differences in context reveal distinctive adaptive strategies. At this madrasah, teachers do not perceive time constraints as a serious obstacle but rather as a stimulus to innovate in the management of learning content. To accommodate this constraint, teachers implement modifications by distributing different learning focuses across each meeting within a weekly schedule consisting of four sessions. The strategy applied involves assigning a specific focus to each session, such as reading practice, *makharijul huruf* training, *tajwid* enrichment, and other activities aligned with the needs of each class, so that all core competencies can still be adequately covered. Adaptation during implementation is also evident in innovations that use learning media tailored to class objectives. Observations indicate that in the *Ulya* Class, which focuses on strengthening and *muraja'ah* (systematic review) of memorization, teachers use digital media, such as YouTube, to play *murottal* (recorded Qur'anic recitation). This innovation serves as an effective medium for reinforcement of repetition and memorization. Accordingly, the use of audiovisual media in the *Ulya* Class is a deliberate strategy to optimize memorization. Meanwhile, in other classes, such as *Ula* and *Wustho*, implementation places greater emphasis on achieving reading proficiency targets for each volume in accordance with the *Yanbu'a* guidelines, with limited integration of learning media.

Evaluation Stage

The evaluation stage in implementing the *Yanbu'a* method serves as a mechanism for control and feedback, assessing students' learning progress. *Buku Bimbingan Mengajar Yanbu'a* (the *Yanbu'a* Teaching Guidance Book) outlines two main formative, continuous evaluation procedures. First, when correcting students' reading, teachers are not permitted to correct reading mistakes immediately. Instead, teachers provide specific cues or taps to signal that students should reflect and attempt to correct their own reading. Only when students are still unable to correct the error do teachers then demonstrate the correct recitation. This corrective evaluation procedure embodies constructive pedagogical principles. In practice, observations indicate that teachers at MTs SA Asshiddiqi Glenmore consistently apply this signaling technique before providing direct correction. When teachers provide signals, they create a state of disequilibrium (cognitive imbalance) that prompts students to engage in assimilation or accommodation of schemata within their thinking. Direct intervention that occurs too quickly may instead deprive students of the opportunity to construct understanding and self-correction independently.

Second, the guidebook explains a progress assessment system that employs specific symbols. Students who read fluently and accurately advance to the next page and are marked with a check symbol, whereas students who have not yet achieved fluency or still demonstrate many inaccuracies are required to repeat the material and are marked with a dot. This stepwise progress system is implemented through individual *setoran* (individual recitation submission) or *sima'an* (listening-based recitation assessment) sessions at MTs SA Asshiddiqi Glenmore, in which each student must demonstrate mastery of recitation with correct *makhradj* and *tajwid* before being permitted to proceed to the next stage.

Although the implemented evaluation system is grounded in clear pedagogical principles, observations reveal a single implementation-related limitation. The assessment process remains largely subjective and relies heavily on individual teachers' observations and judgments. The *Yanbu'a* guidelines encourage careful, continuous evaluation; however, they do not provide standardized assessment instruments or scoring rubrics. This condition may generate variation in teachers' interpretations of reading fluency and accuracy, which, in turn, may affect the consistency with which the mastery learning principle is applied.

Improvement of Students' Qur'anic Reading Ability

The improvement of students' Qur'anic reading ability within the *Yanbu'a* method is designed to proceed gradually through a series of guidebook volumes that target specific competencies. From a theoretical perspective, this approach adheres to the principles of systematic, hierarchical learning, in which mastery of basic concepts is an absolute prerequisite for learning more complex material.

At the *Ula* Class level, instruction focuses on the introduction and mastery of foundational elements, such as the *makhraj* of the *hijaiyah* letters, the vowel signs *fathah*, *kasrah*, and *dammah*, as well as the ability to write Arabic letters and numerals in accordance with the targets of *Yanbu'a* Volumes 1 and 2. Field evidence indicates that the primary emphasis of learning in this class is accurate pronunciation. Observations indicate that approximately 70% of learning time is devoted to repetitive practice of *hijaiyah* letter pronunciation to reinforce correct *makhraj*. One student, Nina, confirms this common challenge by expressing difficulty in distinguishing the pronunciation of certain letters, such as **ه** (*ha*) and **هـ** (*ha'*). In other words, once basic pronunciation is automatic, students' working memory can be redirected to process more complex aspects, such as applying *tajwid* and understanding meaning. Accordingly, the emphasis on repetition in the *Ula* Class is not merely a routine practice, but a theoretically supported cognitive strategy for building a strong foundation.

At the *Wustho* Class level, learning targets increase in line with the materials of Volumes 3, 4, and 5, which include the introduction of *tasydid*, *ghunnah*, the rules of *mim* and *nun sukun*, *tanwin*, various types of *mad*, as well as *waqaf* signs. Empirical evidence at MTs SA Asshiddiqi Glenmore indicates significant progress at this level. Archival academic data from the madrasah indicate that 85% of *Wustho* Class students completed and advanced from Volume 3 to Volume 5 within one semester, reflecting a steady acceleration of learning following the foundational competencies established in the *Ula* Class. The tiered volume system of *Yanbu'a*, which requires mastery of one set of materials before progressing to the next, represents a concrete implementation of this principle.

At the *Ulya* Class level, competency demands reach their peak with a focus on mastering more complex *tajwid* rules, such as *imalah*, *isymam*, and *sakthah*, along with the reinforcement of memorization in accordance with the content of Volume 6. Field observations of students' recitation of Surat *Al-Baqarah* verses 1-5 indicate that 80% of the students observed were able to read correctly, adhering to the rules of *makhraj* and *tajwid*. According to Anderson, complex cognitive skills develop from the declarative stage toward the procedural stage. The ability of *Ulya* Class students to apply complex *tajwid* rules fluently indicates that their knowledge has reached an automatic procedural level. This condition provides evidence of the success of the sequential, gradual learning process from the *Ula* Class to the *Ulya* Class, in which strong foundational competence enables the development of high-level skills that operate automatically.

Discussion

The findings of this study regarding the planning stage of *Yanbu'a* implementation at Madrasah are strongly aligned with established theories of teacher knowledge and learner development, while also extending empirical

insights from prior research in Islamic education contexts. The emphasis on teachers' mastery of Content Knowledge (CK) as a prerequisite for effective Pedagogical Content Knowledge (PCK) confirms Fukaya's (2024) foundational framework and is operationalized through routine professional development activities such as the Latihan Mengajar *Yanbu'a* (LMY), which resonates with evidence from prior studies emphasizing the centrality of continuous teacher capacity building in improving instructional quality in madrasah settings (Basthom & Nashoih, 2024; Tohet et al., 2024). Furthermore, the grouping of students into *Ula*, *WusTho*, and *Ulya* classes reflects the practical enactment of Bernard, (2024) Zone of Proximal Development (ZPD), as supported by Puntambekar (2022), and is consistent with contemporary findings that ability-based grouping, when implemented flexibly, can enhance instructional effectiveness and differentiated support in Qur'anic learning contexts (Lailaturrahmawati et al., 2023). The theoretical implication of this convergence is to reinforce the relevance of CK–PCK integration and ZPD-oriented differentiation within Islamic education pedagogy, while the practical implication is that structured teacher forums and adaptive grouping policies can be institutionalized as sustainable strategies to improve learning readiness and equity in madrasah classrooms.

In the implementation stage, adherence to the standardized *Yanbu'a* procedures outlined by Arwani et al. (2004) corroborates Social Learning Theory and Observational Learning (Bandura), particularly in the context of Qur'anic recitation, which requires precise motor–language coordination supported by the mirror neuron system. This finding aligns with prior research demonstrating that modeling and imitation-based pedagogy is highly effective in developing accuracy of *makhraj* and *tajwid* among learners in pesantren and madrasah environments (Basthom & Nashoih, 2024; Tohet et al., 2024). The consistent use of verbal encouragement further confirms Bandura's notion of Verbal Persuasion as a key source of self-efficacy, suggesting that affective dimensions of instruction are as critical as technical procedures. Moreover, the adaptive use of digital murottal media in the *Ulya* Class reflects the relevance of Dual Coding Theory (Mayer, 2024; Faqihuddin et al., 2024), indicating that multimodal reinforcement strengthens memorization and retention, a finding that resonates with recent digital pedagogy studies in Islamic education that highlight the effectiveness of audio-visual integration for memorization and fluency (Tohet et al., 2024). Theoretically, these results affirm the continued explanatory power of social-cognitive and multimedia learning theories in religious instruction; practically, they imply that madrasah teachers should be encouraged to combine traditional modeling techniques with digital media to optimize learning within time-constrained instructional settings.

The evaluation practices identified in this study demonstrate strong alignment with constructivist and mastery-oriented assessment paradigms, yet reveal limitations in standardization. The signaling technique prior to correction

reflects Piaget's cognitive constructivism in Panahi et al. (2024), wherein temporary disequilibrium stimulates learners' active self-correction and schema reconstruction, and is consistent with Maxim's (2023) Schema Theory, which emphasizes the meaningful integration of new knowledge into existing cognitive structures. The dot check progression system embodies Winget et al.'s (2022) Mastery Learning principle, ensuring that learners attain a high level of competence before advancing, which echoes findings in Sinta-indexed studies on Qur'anic pedagogy that highlight mastery-based progression as a determinant of sustained reading accuracy (Basthomi & Nashoih, 2024; Lailaturrahmawati et al., 2023). However, the absence of standardized rubrics introduces subjectivity into assessment, diverging from contemporary assessment literature that advocates transparent and reliable measurement tools to ensure inter-rater consistency in formative evaluation (Tohet et al., 2024). The theoretical implication of this tension is the need to integrate constructivist and mastery learning principles with modern assessment theory, while the practical implication suggests that madrasah institutions should develop simple, standardized scoring guidelines to enhance reliability without undermining the formative spirit of *Yanbu'a* evaluation.

The staged improvement in students' Qur'anic reading ability across the *Ula*, *Wustho*, and *Ulya* classes confirms the hierarchical and systematic learning principles articulated by Gagné in Korkalainen et al. (2023) and constructivist learning theory by Piaget in Bigdeli et al. (2023), and empirically supports the role of repetition and automatization in foundational literacy. The intensive repetition of *makhraj* practice in the *Ula* Class is theoretically supported by Behaviorism (Hadi, 2024) and the theory of Automaticity in reading (Hiebert, 2025), demonstrating how habit formation and procedural fluency free cognitive resources for higher-order tajwid application. The accelerated progression observed in the *Wustho* Class, where 85% of students advanced from Volume 3 to Volume 5 within one semester, empirically substantiates Winget et al.'s (2022) Mastery Learning framework and aligns with prior research findings that structured volume-based progression in *Yanbu'a* effectively enhances reading competence in diverse institutional contexts (Basthomi & Nashoih, 2024; Tohet et al., 2024). Theoretically, this reinforces the complementarity of behaviorist repetition and constructivist hierarchy in Qur'anic pedagogy; practically, it suggests that volume-based sequencing should be preserved and supported by sufficient practice opportunities, even under limited instructional time.

At the highest level of learning, the achievement of fluent application of complex tajwid rules among *Ulya* Class students reflects the procedural automatization stage within Information Processing Theory (Wang et al., 2023), demonstrating that sustained, sequential instruction can lead to advanced cognitive proficiency despite structural constraints such as limited learning time. This outcome converges with recent empirical studies in Scopus- and Sinta-

indexed journals that report the effectiveness of *Yanbu'a* in fostering high-level Qur'anic literacy and memorization accuracy in both pesantren and formal madrasah settings (Basthom & Nashoih, 2024; Tohet et al., 2024). Theoretically, these findings extend Anderson's model in Wang et al., (2023) by illustrating its applicability within religious literacy domains that integrate cognitive, linguistic, and spiritual competencies; practically, they imply that madrasah administrators should view time limitations not merely as constraints but as catalysts for pedagogical innovation, as demonstrated by the strategic allocation of session foci and the integration of digital media. Collectively, the study's findings confirm substantial convergence with established learning theories and contemporary indexed literature, while highlighting the need to standardize assessments and continue professional development to sustain theoretically grounded and contextually adaptive Qur'anic instruction.

CONCLUSION

This study demonstrates that the *Yanbu'a* method can be effectively implemented in a formal Madrasah Tsanawiyah context with limited instructional time when supported by systematic planning, consistent instructional procedures, and formative evaluation grounded in mastery-oriented learning. The most important lesson derived from this research is that structured student grouping, sustained teacher professional development, and adaptive time management are not merely technical arrangements, but critical pedagogical mechanisms that enable Qur'anic literacy instruction to remain effective under institutional constraints. The findings show that gradual, sequential learning can produce measurable improvements in students' Qur'anic reading competence, ranging from foundational articulation accuracy to the fluent application of complex *tajwid* rules. This confirms that pedagogical traditions rooted in pesantren culture can be successfully adapted to formal schooling environments without compromising learning quality.

In terms of scholarly contribution, this study provides empirical evidence that extends the applicability of the *Yanbu'a* method to a pesantren-based Madrasah Tsanawiyah setting, a context that has received limited attention in previous research. The study also contributes conceptually by illustrating how mastery-oriented and sequential learning structures can be operationalized within formal Islamic education systems. However, the findings are limited by the single-case design and the reliance on qualitative data, which may restrict generalizability across diverse institutional contexts. Future research is therefore encouraged to employ comparative multi-site designs, integrate mixed-method approaches, and develop standardized assessment instruments to examine the long-term effectiveness and scalability of the *Yanbu'a* method across different types of madrasahs and educational settings.

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