



Implementation of the Yanbu'a Method in Qur'anic Learning: A Case Study at Jarinabi Islamic Boarding School

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Abstract

This study aims to analyze the implementation of the Yanbu'a method in Qur'anic learning at Jarinabi Islamic Boarding School, East Tanjung Jabung, and to identify the supporting and inhibiting factors affecting its implementation. This study employed a qualitative case study approach. Data were collected through observations, semi-structured interviews, and documentation involving one principal, two Qur'anic teachers, and eight students. The data were analyzed using the interactive model of data condensation, data display, and conclusion drawing and verification, while trustworthiness was established through source and methodological triangulation. The findings indicate that the Yanbu'a method is implemented systematically through sequential instruction, individualized guidance, continuous practice, and ongoing assessment, enabling students to progressively develop their Qur'anic recitation competence. Its successful implementation is supported by teachers' competencies, students' learning motivation, parental involvement, and a conducive learning environment, whereas differences in students' initial abilities, limited instructional time, and inconsistent practice outside the classroom remain major challenges. This study highlights that the effectiveness of the Yanbu'a method depends on the integration of pedagogical, social, and environmental factors rather than instructional procedures alone. These findings provide practical insights for Islamic educational institutions in strengthening systematic and sustainable Qur'anic learning and suggest that future studies employ quantitative or mixed-methods approaches across diverse educational settings to further examine the effectiveness of the Yanbu'a method.

Keywords : Islamic education; learning implementation; Qur'anic learning; Yanbu'a method

Abstrak

Penelitian ini bertujuan menganalisis implementasi metode Yanbu'a dalam pembelajaran Al-Qur'an di Pondok Pesantren Jarinabi, Tanjung Jabung Timur, serta mengidentifikasi faktor pendukung dan penghambat pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi yang melibatkan satu pimpinan pesantren, dua guru Al-Qur'an, dan delapan peserta didik. Analisis data dilakukan menggunakan model interaktif melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan, sedangkan keabsahan data diperoleh melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa metode Yanbu'a diimplementasikan secara sistematis melalui pembelajaran bertahap, bimbingan individual, latihan berkelanjutan, dan evaluasi berkesinambungan sehingga mampu meningkatkan kompetensi membaca Al-Qur'an peserta didik secara bertahap. Keberhasilan implementasinya didukung oleh kompetensi guru, motivasi belajar peserta didik, keterlibatan orang tua, serta lingkungan belajar yang kondusif, sedangkan perbedaan kemampuan awal, keterbatasan waktu pembelajaran, dan kurangnya pembiasaan membaca di luar kelas menjadi tantangan utama. Penelitian ini menegaskan bahwa efektivitas implementasi metode Yanbu'a ditentukan oleh keterpaduan faktor pedagogis, sosial, dan lingkungan belajar, bukan hanya oleh prosedur pembelajaran. Temuan ini memberikan

implikasi praktis bagi lembaga pendidikan Islam dalam mengembangkan pembelajaran Al-Qur'an yang lebih sistematis dan berkelanjutan serta merekomendasikan penelitian selanjutnya dengan pendekatan kuantitatif atau mixed methods pada konteks pendidikan yang lebih beragam.

Kata kunci: implementasi pembelajaran; metode Yanbu'a; pembelajaran Al-Qur'an; pendidikan Islam

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Introduction

Qur'anic learning constitutes the primary foundation of Islamic education because it aims not only to develop students' ability to recite the Qur'an in accordance with the rules of *tajwid* but also to instill Islamic values that serve as guidance in everyday life. The ability to recite the Qur'an is an essential prerequisite for students to understand the meanings of Qur'anic verses, internalize Islamic teachings, and develop religious character from an early age. Therefore, Qur'anic learning requires a systematic, sequential, and student-centered approach to ensure that learning objectives can be achieved optimally (Memon & Alhashmi, 2018; Sahin, 2013). In its development, Islamic pedagogy no longer views Qur'anic learning merely as a process of transferring recitation skills but rather as an educational process that integrates cognitive, affective, and spiritual dimensions into meaningful learning experiences (Fadlillah et al., 2025).

Developments in the field of religious education have revealed a shift in learning orientation from the mere transmission of religious knowledge toward the development of understanding, reflection, and meaningful learning experiences. Religious education is no longer regarded solely as a process of transmitting religious doctrines but also as a means of developing critical thinking skills, constructing religious identity, and fostering reflective attitudes in students' lives (Jackson, 2013). This perspective positions the learning process as a space for dialogue that enables students to connect religious values with real-life experiences, thereby making learning more contextualized and relevant (Conroy et al., 2013). In line with this perspective, effective religious education requires pedagogical approaches that are oriented not only toward learning outcomes but also toward the quality of the learning process in developing

students' understanding, skills, and character in an integrated manner (Hannam & Biesta, 2019). Within the context of Islamic education, this paradigm reinforces the importance of developing Qur'anic learning methods that emphasize not only accurate recitation but also systematic, meaningful, and sustainable learning experiences.

Along with the development of learning paradigms, various Qur'anic learning methods have been developed to improve students' recitation abilities, one of which is the Yanbu'a method. This method is organized sequentially, emphasizing accurate *makhraj* (articulation of Arabic letters), the application of *tajwid* rules, reading fluency, and the cultivation of regular recitation habits through direct teacher guidance. These characteristics have led to the widespread implementation of the Yanbu'a method in madrasas and Islamic boarding schools because it is considered more systematic than conventional methods in developing Qur'anic recitation skills (Palufi & Syahid, 2020). In addition to emphasizing the technical aspects of recitation, the Yanbu'a method also promotes intensive interaction between teachers and students through continuous practice, modeling, corrective feedback, and reinforcement (Aini, 2025; Pressley et al., 2023).

Numerous studies have demonstrated that the implementation of the Yanbu'a method contributes positively to improving Qur'anic recitation skills across various Islamic educational institutions. The application of this method has been shown to enhance the accuracy of pronouncing the *Hijaiyah* letters, reading fluency, mastery of *tajwid*, and students' confidence in reciting the Qur'an (Qowiyeh & Listrianti, 2024). Its successful implementation is also influenced by teachers' consistency in applying the instructional stages, the intensity of practice, and the continuity of assessment throughout the learning process (Puadi, 2024). In Islamic boarding schools, the Yanbu'a method also fosters a more disciplined Qur'anic learning culture through classical instruction combined with individualized guidance tailored to each student's abilities (Rahmawati & Siswanto, 2024; Rozi et al., 2023).

The Yanbu'a method has been implemented in various Islamic educational institutions with diverse characteristics and outcomes. At the early childhood education level, this method has proven effective in improving Qur'anic recitation skills through sequential instruction adapted to students' developmental stages (Suriah, 2018). At the madrasa level, the Yanbu'a method has also been shown to improve the accuracy of pronouncing the *Hijaiyah* letters, mastery of *tajwid*, and reading fluency through practice activities tailored to students' abilities (Qowiyeh & Listrianti, 2024). Another study comparing the Yanbu'a method with the An-Nahdliyah method found that both methods effectively improve Qur'anic recitation skills, although the Yanbu'a method places greater emphasis on sequential instruction and individualized guidance throughout the learning process (Suminto & Arinatussadiyah, 2020). Within Islamic boarding schools, the successful implementation of the Yanbu'a method depends not only on the use of the Yanbu'a textbooks but also on teachers' consistency in providing guidance, correcting recitation, and periodically evaluating students' progress (Rahmawati & Siswanto, 2024). Regular and repetitive practice further cultivates better recitation habits, thereby improving the quality of students' Qur'anic recitation over time (Puadi, 2024; Rozi et al., 2023).

Nevertheless, these previous studies have primarily considered improvements in Qur'anic recitation skills as the main indicator of the Yanbu'a method's success. Aspects of implementation, such as teachers' strategies in applying each instructional stage, the process of individualized guidance, and the role of the Islamic boarding school environment in supporting successful learning, have received relatively limited scholarly attention. In fact, the success of an instructional method is determined not only by its instructional design but also by how it is implemented in different contexts, including learning culture, teachers' roles, students' characteristics, and the support provided by the educational environment (Fatah & Hidayatullah, 2021; Memon & Alhashmi, 2018). This gap highlights the importance of research that focuses not only on

learning outcomes but also on revealing the implementation process of the Yanbu'a method in classroom practice.

The implementation of the Yanbu'a method can be understood from the perspective of learning theories that emphasize the importance of habituation and interaction in developing skills. Behaviorist theory explains that recitation skills develop through continuous practice accompanied by reinforcement of correct responses, thereby enabling students to establish effective recitation habits (Skinner, 1965). Meanwhile, Social Learning Theory argues that skills are also acquired through observing teachers, imitating correct recitation, and interacting throughout the learning process (Bandura & Walters, 1977). This perspective is consistent with the characteristics of the Yanbu'a method, which positions teachers as both instructors and role models in guiding students to develop Qur'anic recitation skills gradually and continuously (Aini, 2025).

Jarinabi Islamic Boarding School, East Tanjung Jabung, implements the Yanbu'a method as the primary approach to Qur'anic learning in order to develop accurate recitation skills while cultivating students' continuous engagement with the Qur'an. The learning process is conducted through classical instruction integrated with individualized guidance, direct correction of recitation, and continuous evaluation according to each student's level of development. These characteristics indicate that the implementation of the Yanbu'a method depends not only on instructional procedures but also on teachers' competencies, students' characteristics, and the learning culture established within the Islamic boarding school environment. Nevertheless, studies examining the implementation of the Yanbu'a method within the context of Islamic boarding schools remain relatively limited, as previous research has focused primarily on improving Qur'anic recitation skills rather than on the implementation process itself.

Based on these considerations, this study aims to analyze the implementation of the Yanbu'a method in Qur'anic learning at Jarinabi Islamic Boarding School, East Tanjung Jabung, by examining the stages of implementation, teachers' strategies in guiding students, and the factors that

support and hinder the learning process. Unlike previous studies that have primarily emphasized the effectiveness of the Yanbu'a method through improvements in students' Qur'anic reading abilities, this study focuses on the implementation process itself. Specifically, it explores how instructional stages, individualized teacher guidance, and the Islamic boarding school learning environment interact to shape the implementation of the Yanbu'a method in everyday learning practices. This focus constitutes the novelty of the study by shifting attention from learning outcomes to the pedagogical processes that underpin effective Qur'anic learning.

The findings are expected to contribute to the development of Islamic pedagogy by providing a more comprehensive understanding of the implementation of the Yanbu'a method as an integrated instructional system in Islamic boarding school education. Furthermore, the study offers practical insights into how instructional procedures, teacher guidance, and environmental support can be effectively integrated to strengthen the quality of Qur'anic learning. These findings are also expected to serve as a reference for Islamic educational institutions in developing Qur'anic learning that is more systematic, effective, and sustainable

Research Method

The study employed a qualitative approach using a case study design to obtain an in-depth understanding of the implementation of the Yanbu'a method in Qur'anic learning at Jarinabi Islamic Boarding School, East Tanjung Jabung. A qualitative case study was considered appropriate because it enables researchers to investigate educational practices within their natural context while maintaining the complexity of the learning process. Jarinabi Islamic Boarding School was purposively selected as the research site because it consistently implements the Yanbu'a method as the primary approach to Qur'anic instruction. The implementation of the method was examined through several indicators, including the sequence of instructional stages, teachers' strategies in providing individualized guidance, students' participation during learning activities, assessment practices, and the supporting and inhibiting factors influencing the

learning process. Participants were selected through purposive sampling based on their direct involvement in the implementation of the Yanbu'a method. The study involved 11 participants, consisting of one principal, two Yanbu'a instructors, and eight students actively engaged in Qur'anic learning.

Data were collected through classroom observations, semi-structured interviews, and document analysis, including Yanbu'a instructional materials, learning schedules, students' learning records, and other administrative documents related to the implementation of the method. Classroom observations focused on the implementation of instructional procedures, teacher–student interactions, individualized guidance, and assessment activities, while interviews explored participants' experiences, perceptions, and challenges encountered during the learning process. The researcher served as the primary research instrument, supported by observation guidelines, semi-structured interview protocols, and documentation checklists. To ensure the credibility of the findings, source triangulation was conducted by comparing information obtained from the principal, teachers, and students, while methodological triangulation was used to cross-validate evidence from observations, interviews, and documentation. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. The analysis was carried out iteratively throughout the data collection and interpretation process to continuously verify emerging findings and ensure that the conclusions accurately reflected the implementation of the Yanbu'a method in its natural educational context.

Results and Discussion

Implementation of the Yanbu'a Method in Qur'anic Learning

The implementation of Qur'anic learning at Jarinabi Islamic Boarding School, East Tanjung Jabung, demonstrates that the Yanbu'a method has been adopted as the primary approach for guiding students in Qur'anic recitation. The entire learning process is systematically organized according to the instructional stages prescribed in the Yanbu'a method, allowing learning to progress sequentially in accordance with each student's level of development. The

findings of the observations revealed that the learning activities were directed not only toward achieving reading fluency but also toward ensuring accurate pronunciation of the *Hijaiyah* letters, proper application of the rules of *tajwid*, and the development of correct Qur'anic recitation habits. This consistent implementation has established the Yanbu'a method as the principal guideline for Qur'anic learning activities within the Islamic boarding school.

Information obtained from the Qur'anic teachers indicated that the learning process begins with approximately fifteen minutes of collective recitation conducted in a classical instructional format. During this stage, the teacher first models the correct recitation, which is then repeated collectively by all students. Following the classical session, learning continues with individualized guidance through listening to each student's recitation individually. The teacher provides immediate corrective feedback on errors related to *makhraj* and *tajwid* and then asks the student to repeat the recitation until it conforms to the prescribed standards. In addition to Qur'anic recitation, the learning activities also include the memorization of daily supplications and short *surahs* as supporting materials, which are introduced gradually according to each student's level of proficiency.

The observation results also showed that each instructional stage was implemented sequentially from the beginning to the end of the learning process. Learning commenced with the establishment of learning intentions and preparation, followed by the introduction of the *Hijaiyah* letters using instructional media, teacher modeling of correct recitation, collective recitation in a classical format, and individualized guidance. Students who successfully completed the materials in one volume of the Yanbu'a series proceeded to the next volume after undergoing an evaluation of their recitation competence. This instructional pattern demonstrates that the implementation of the Yanbu'a method at Jarinabi Islamic Boarding School, East Tanjung Jabung, is conducted progressively and continuously, allowing each student to learn according to the development of their individual Qur'anic recitation abilities.

The instructional stages also demonstrate adaptation to each student's level of competence. Teachers do not determine students' progression to subsequent learning materials based on the length of time they have participated in the program but rather on the level of recitation competence demonstrated by each student. Students who are able to recite accurately according to the performance indicators established for a particular volume are permitted to continue to the next level, whereas those who continue to experience difficulties receive additional guidance until they achieve the expected competencies. Through this approach, the learning process becomes more flexible because it allows every student to progress according to their own learning abilities without being required to follow the learning pace of others. Throughout this process, teachers continuously monitor students' recitation development through repeated listening activities conducted during every learning session.

In addition to the implementation of learning activities, assessment constitutes an integral component of the application of the Yanbu'a method at Jarinabi Islamic Boarding School, East Tanjung Jabung. Assessment is conducted continuously through direct observation of students' recitation performance during each learning session. Teachers evaluate the accuracy of letter pronunciation, the application of the rules of *tajwid*, reading fluency, and students' readiness to advance to the next volume of the Yanbu'a series. The assessment results serve as the basis for determining the type of instructional support required by each student, thereby enabling the learning process to proceed in a more focused manner. The implementation of continuous assessment also provides a clear picture of students' progress in developing their Qur'anic recitation skills throughout their participation in learning with the Yanbu'a method.

The findings demonstrate that the implementation of the Yanbu'a method at Jarinabi Islamic Boarding School is characterized by a systematic instructional sequence, competency-based progression, and continuous assessment. Students advance to subsequent learning stages only after demonstrating the expected level of Qur'anic recitation competence, indicating that instructional progression

is determined by mastery rather than the duration of learning. This finding suggests that the effectiveness of the Yanbu'a method lies not only in its structured instructional procedures but also in its emphasis on gradual competency development tailored to students' individual learning needs. Such an instructional pattern is consistent with previous studies highlighting the sequential nature of the Yanbu'a method in developing Qur'anic recitation skills (Rahmawati & Siswanto, 2024; Rozi et al., 2023; Styabudi & Yuliastutik, 2022). Furthermore, the competency-based progression observed in this study reflects the principles of mastery learning, whereby learners are encouraged to achieve mastery of prerequisite competencies before advancing to more complex learning tasks (Buraphadeja & Srisarkun, 2024; Dichev et al., 2022). Unlike previous studies that primarily emphasized improvements in learning outcomes, the present study demonstrates that the successful implementation of the Yanbu'a method is closely associated with the integration of structured instructional stages, individualized guidance, and continuous assessment throughout the learning process.

The findings further indicate that repeated practice accompanied by immediate corrective feedback plays a central role in improving students' Qur'anic recitation competence. Teachers consistently provided reinforcement by correcting errors in *makhraj* and *tajwid*, encouraging students to repeat their recitation until the expected level of accuracy was achieved. From a behaviorist perspective, this instructional process reflects the principle that learning develops through repeated practice, reinforcement, and immediate feedback (Skinner, 1965). Contemporary studies in Islamic education likewise emphasize that behaviorist principles remain highly relevant for developing procedural religious skills through systematic habituation and continuous reinforcement (Affandi et al., 2025; Ikhlas et al., 2025). Similar patterns have also been reported in Qur'anic learning, where regular practice and corrective feedback contribute to the development of reading fluency, learning confidence, and consistent recitation habits (Arjoni et al., 2024; Himam, 2025; Syarifah, 2022; Ni'mah et al., 2021). These findings suggest that the effectiveness of the Yanbu'a method

depends not merely on the instructional method itself but on the quality and consistency of pedagogical reinforcement provided throughout the learning process.

Another important finding concerns the role of individualized teacher guidance in facilitating students' learning progression. The observation results show that teachers continuously adjusted instructional support according to students' levels of competence, allowing those who experienced learning difficulties to receive additional guidance before progressing to subsequent learning stages. This instructional practice reflects the principles of the Zone of Proximal Development, which emphasizes that learning develops more effectively when learners receive appropriate scaffolding from more knowledgeable individuals before achieving independent performance (Margolis, 2020). The findings also support contemporary studies demonstrating that scaffolding enables teachers to adapt instructional assistance to students' learning needs while gradually fostering independent competence (Fani & Ghaemi, 2011; Fadhluzzakiyy et al., 2025). In addition, the teacher's role as a model during collective recitation is consistent with Social Learning Theory, which explains that learners acquire new skills through observation, imitation, and guided practice (Bandura & Walters, 1977). Therefore, the effectiveness of the Yanbu'a method emerges from the integration of modeling, individualized scaffolding, and continuous instructional support rather than from procedural instruction alone.

From the perspective of Islamic pedagogy, the implementation of the Yanbu'a method extends beyond the development of technical recitation competence by fostering students' discipline, *adab*, responsibility, and sustained engagement with the Qur'an. The integration of instructional objectives, sequential learning activities, individualized guidance, and continuous assessment reflects the holistic nature of Islamic education, in which cognitive, affective, and spiritual dimensions are developed simultaneously (Sahin, 2013; Memon & Alhashmi, 2018). This interpretation is further supported by the principle of constructive alignment, which emphasizes the coherence between

learning objectives, instructional activities, and assessment in producing meaningful learning outcomes (Hamdoun, 2023). Recent studies have similarly highlighted that contemporary Islamic pedagogy should integrate pedagogical effectiveness with character formation and religious values (Judijanto & Arwen, 2025). While previous studies primarily reported improvements in students' Qur'anic reading ability (Yulianti et al., 2024; Rachma et al., 2025), the present study contributes by demonstrating that the successful implementation of the Yanbu'a method is fundamentally supported by the integration of structured instructional design, teacher guidance, competency-based progression, and a conducive Islamic learning environment. This finding enriches the discourse on Islamic pedagogy by positioning the Yanbu'a method as a comprehensive instructional system rather than merely a technique for improving Qur'anic recitation.

Supporting and Inhibiting Factors in the Implementation of the Yanbu'a Method

The implementation of the Yanbu'a method at Jarinabi Islamic Boarding School is supported by several interrelated factors, including parental involvement, students' learning motivation, teachers' patience, and students' diverse abilities. Among these factors, teacher guidance plays the most significant role because teachers not only deliver instructional materials but also continuously monitor students' recitation through individualized guidance and immediate correction of pronunciation and tajwid errors. The success of an instructional method depends not only on the quality of the method itself but also on the readiness of the learning environment to support the instructional process (Rahmawati & Siswanto, 2024). In the context of Qur'anic learning, parental support, students' motivation, and teachers' competencies form a complementary learning ecosystem that strengthens students' learning experiences both inside and outside the classroom (Yulianti et al., 2024; Ni'mah et al., 2021; Alfaizun et al., 2025).

Learning motivation emerged as another important factor influencing the effectiveness of the Yanbu'a method. Students with strong motivation tend to participate more actively, practice more consistently, and respond positively to corrective feedback, whereas low motivation often leads to irregular attendance and limited participation in learning activities. Previous studies have shown that motivation significantly affects

students' engagement and the continuity of the learning process (Arjoni et al., 2024). Highly motivated students are generally more willing to improve their recitation skills (Syarifah, 2022), while low motivation may hinder the development of effective learning habits and reduce the intensity of practice (Skinner, 1965).

Despite these supporting factors, several obstacles continue to affect the implementation of the Yanbu'a method, including students' difficulties in pronouncing certain Hijaiyah letters, differences in learning abilities, limited instructional time, and occasional disruptions in students' concentration. Similar challenges have been identified in previous studies, which emphasize that time constraints and variations in students' initial abilities may reduce the effectiveness of Qur'anic learning (Rozi et al., 2023). In addition, insufficient Qur'anic practice within the family environment may weaken the continuity of learning established at school (Rahmawati & Siswanto, 2024; Yulianti et al., 2024). These findings indicate that the challenges faced in implementing the Yanbu'a method arise not only from classroom conditions but also from external factors beyond teachers' control.

Overall, the successful implementation of the Yanbu'a method depends on the integration of instructional quality, teacher competence, students' motivation, family support, and a conducive learning environment (Hamdoun, 2023). The achievement of Qur'anic recitation competencies requires the alignment of all learning components rather than relying solely on the instructional method itself (Sahin, 2013). Previous studies consistently demonstrate that Qur'anic learning outcomes become more optimal when these components support one another and are implemented consistently (Maulana et al., 2024; Rachma et al., 2025; Alfaizun et al., 2025). Therefore, strengthening the implementation of the Yanbu'a method should focus on improving the overall quality of the instructional system to ensure sustainable Qur'anic learning. **Conclusion**

The successful implementation of Qur'anic learning is achieved through the application of systematic and sequential instruction supported by the synergy among teachers' competencies, students' learning motivation, family support, and a conducive learning environment. These findings reinforce that the effectiveness of the Yanbu'a method lies not only in its instructional procedures but also in the integration of all components that support the learning process, thereby improving the quality of Qur'anic learning. The contribution of this study lies in strengthening the perspective that the implementation of the Yanbu'a method should be understood as a holistic instructional system within Islamic education. This study was limited to a single research site and

employed a qualitative approach; therefore, future research is recommended to involve more diverse contexts and adopt quantitative or mixed-methods approaches to examine the effectiveness of the Yanbu'a method more comprehensively.

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