
Strategies for Teaching the Qur'an Using the "Yanbu'a" Method in the Children's Qur'an Study Class at Al-Barokah Mosque, Bandung Regency

Nursyiva Haerunisa¹⁾, Udin Juhrocin²⁾

^{1,2)}Islamic Religious Education, Faculty of Tarbiyah, STAI Yapata Al-Jawami, Bandung, Indonesia

*Corresponding Author

Email: nursyivaaljawami@gmail.com, udinjuhrocin@gmail.com

Abstract

Reading the Qur'an is a skill that every Muslim must possess. The children's Qur'an study group at Al-Barokah Mosque uses the Yanbu'a method to teach reading skills. This study aims to describe how the Yanbu'a method is applied in Quranic instruction, analyze supporting and hindering factors, and assess its impact on the reading abilities of children in the children's Quran study group at Al-Barokah Mosque. This study employs a qualitative case study approach, with data collected through participatory observation, in-depth interviews, and document analysis. The study focused on seven classes organized into three ability levels. The results showed that the learning strategy employed several key techniques, including individual sorogan/'ardul qira'ah, face-to-face musyafahah, and gradual repetition without spelling out, as well as evaluation through volume-advancement tests. These were supported by the competence of trained instructors and adequate mosque facilities, though hindered by limited resources. Significant impacts were observed in the upper-level students' fluency in reading without sounding out the letters and their understanding of basic tajwid, as well as in their confidence in public reading and recognition from nearby educational institutions. The conclusion affirms that the Yanbu'a method is effective in informal Quranic study circles with limited budgets and is recommended as a model for sustainable Quranic instruction in rural mosques.

Keywords: Yanbu'a Method, children's Quranic instruction, individual sorogan, Quranic fluency, case study

INTRODUCTION

The Qur'an serves as a guide for Muslims and is a crucial aspect of Islamic Religious Education; therefore, studying it is an obligation, including the skills of reading and understanding the rules of tajwid. This is not merely a technical skill but a necessity to preserve the authenticity of the Qur'an when it is recited. Quranic education is also regulated by Government Regulation No. 55 of 2007 on Religious Education, which covers a core curriculum consisting of reading, writing, memorizing the surahs short surahs, understanding tajwid, and the main prayers (Shofa, Prayogi & Narullah, 2025).

In practice, many educational institutions ranging from formal, non-formal, and even informal ones train children to read the Qur'an. One such example is the children's Qur'anic study group at Al-Barokah Mosque, located in Cimekar Village, Cileunyi Subdistrict, Bandung Regency. This children's study group is highly sought after by many members of the general public, who entrust their children to study there because they believe it can produce high-quality graduates despite its limited resources. This children's Quran study group often abbreviated as PAA is extremely important and serves as a platform for Islamic education focused on Quranic learning using the Yanbu'a method. Through its various routine activities, PAA has successfully raised awareness among the local general public, in particular, about the importance of studying the Quran. Of course, its implementation is not without obstacles and challenges. One of these is the limited resources a large number of children must be taught by only two instructors. This is certainly an interesting point that warrants further examination: how is it possible for a large number of students with a limited number of instructors to produce children with strong Qur'an reading skills?

The Yanbu'a Method is a method for reading, writing, and memorizing the Qur'an that involves reading directly, accurately, quickly, fluently, and continuously in accordance with the

rules of makhorijul huruf (Miranti, Noor & Purnomo, 2023). This method was developed by KH. Arwani often referred to as Mbah Arwani Kudus the founder of the Yanbu'ul Qur'an Islamic Boarding School in Kudus, and was later refined by his sons, KH. Muhammad Ulin Nuha Arwani and KH. Ulil Albab Arwani Kudus. Initially, this method was centered at the Yanbu'ul Qur'an Islamic Boarding School in Kudus; it was later adopted by the children's Qur'an study group at Al-Barokah Mosque, which has been running for about 17 years. The hope is to follow the steps of the Qur'an learning method without compromising the standards of (teaching the Qur'an to children in a way that is easy to understand) despite existing limitations.

Several studies on Qur'an teaching methods particularly the Yanbu'a method have been conducted, such as the study (Qowiyeh & Listianti, 2024). which shows that the application of the Yanbu'a method in elementary madrasahs can improve proficiency in reading the Qur'an through structured learning. (Muttaqin, 2024) also confirms that the Yanbu'a method, which is systematically structured from the introduction of the Hijaiyah letters to writing and memorization, can significantly improve students' ability to read the Qur'an. Research by (Maulana, As'ari & Arifin, 2024) at TPQ Darussalam 9 in East Lampung also shows that detailed learning steps, along with the use of classical and sorogan methods, can effectively improve students' ability to read the Qur'an. Nevertheless, these three studies still focus on formal or non-formal institutions supported by relatively adequate resources. To distinguish this study from previous ones, this research further explores its application in informal education settings, such as children's Qur'an study groups in rural mosques with limited resources. This study also aims not only to understand how the Yanbu'a method of Qur'an instruction is applied in these study circles but also to analyze the factors that support or hinder the method's implementation, as well as the impact of the Yanbu'a method on the children's Qur'anic reading ability and fluency in these study circles. The results of this study also provide recommendations and serve as a reference for similar Quran study groups in rural areas.

This study uses three interrelated main theories as the basis for its analysis. The *first* theory is constructivism, which views learners as actively constructing their own knowledge and understanding through learning experiences and interactions with their environment (Suryadi, Damopillii & Rahman, 2022). In this context, this theory serves as the foundation for understanding how children gradually develop their ability to read the Qur'an through hands-on practice, observation of a model (the teacher), and structured repetition in accordance with their cognitive developmental stages. The *second* theory is Islamic character-based learning, in which the teacher is the central figure in the educational process, playing a role not only in imparting knowledge but also in guiding and shaping students' character and personality (Mashudi et al., 2025). This theory serves as the foundation for analyzing the children's Qur'an study sessions at Al-Barokah Mosque, which are not merely focused on teaching reading skills but also on instilling Islamic character values such as patience, steadfastness, respect for teachers, and love for the Qur'an. The *third* theory is Yanbu'a, a methodological framework for Qur'anic education formulated and developed by KH. Arwani Kudus and his sons. This method emphasizes direct reading without sounding out the letters (musyafahah), individual recitation practice (sorogan/'ardul qira'ah), and evaluation for advancing to the next volume based on fluency rather than age. These three theories complement one another: the constructivist theory explains the cognitive mechanisms through which children learn; the theory of Islamic character explains the values and affective dimensions instilled; while the Yanbu'a theory provides a technical and operational system for Qur'anic learning. Together, they form a comprehensive analytical framework for understanding the strategies, supporting and inhibiting factors, and the impact of Qur'an learning in these study circles.

RESEARCH METHODS

This study employs a qualitative method using a case study design. Qualitative research is used to gain an in-depth understanding of a phenomenon through naturalistic data collection, while a case study focuses on an in-depth examination of a single case limited by a specific time and place (Pahleviannur et al., 2022). This method was chosen to explore the phenomenon of Qur'an learning strategies using the Yanbu'a method under conditions of limited resources. The research subjects were active students in the children's Qur'an study group at Al-Barokah Mosque in Cimekar Village, Cileunyi District, divided into seven classes with three levels: (basic class/A1, A2 for Yanbu'a, intermediate classes/B and C for introductory Qur'anic recitation (tahsin), and classes D, E, and F for advanced Qur'anic recitation (tahsin)), two lead instructors trained in the Yanbu'a method, and representatives from the Mosque Prosperity Council.

This study employed three data collection techniques: observation, in-depth interviews, and document analysis, with the aim of obtaining in-depth descriptive data regarding the natural behaviors, perspectives, or experiences of the research subjects (Sugiyono, 2023). The sampling technique used purposive sampling with the following criteria: Yanbu'a-trained instructors, active students representing each class, and representatives of the Mosque Prosperity Council's imarah division (Education, Worship, and Da'wah).

The research focuses on learning strategies (lesson preparation, lesson delivery, and assessment), supporting and inhibiting factors (teacher competence, facilities, budget, interest, and motivation), and outcome impacts (fluent reading without sounding out words, and confidence in reading). Interview tools included an interview guide and an audio recorder (with informed consent).

Data analysis utilized the Miles and Huberman (1992) model through three stages: data reduction, data presentation, and drawing conclusions (Putra, 2026). Data validity was ensured through source-technique triangulation and member checking. The research procedure began with obtaining permission from the mosque and informed consent, followed by observation, in-depth interviews, document analysis, and triangulation; participant anonymity was maintained through coding in accordance with research ethics.

RESULTS AND DISCUSSION

Results

Strategies for Teaching the Qur'an Using the Yanbu'a Method

The strategy for teaching the Qur'an using the Yanbu'a method at the Al-Barokah Mosque's children's study group is implemented in several stages, beginning with lesson preparation including grouping students, scheduling, and arranging the classroom or seating arrangements followed by the implementation of the method, which includes the musyafahah and 'ardul qira'ah techniques, as well as gradual repetition without spelling out the words, and evaluation through volume progression tests. The research results show that the first stage of the Al-Qur'an learning strategy using the Yanbu'a method begins with lesson preparation, which includes determining the volume based on the group, scheduling the study sessions, and arranging the classroom and seating arrangements.

The first step in lesson preparation is determining the study levels, which are grouped based on ability rather than age. Based on research findings, the study groups in the Quran study class are divided into seven classes across three levels (basic, intermediate, and advanced), starting with classes A1, A2, B, C, D, E, and F. *The second step* in lesson preparation is to create

a study schedule. The schedule is based on the mosque's room capacity, so classes are divided into two sessions: in the afternoon for the Yanbu'a class and after Maghrib for the Al-Qur'an class. The third step is arranging the classroom layout or seating positions; classes are held on the upper floor of the mosque, with students facing the prayer mats and the teacher.

Following the preparatory phase, the next stage involves implementing the Yanbu'a method. Based on research findings, before instruction begins, teachers at the are required to first recite the hadharah for the teachers including the developers of the Yanbu'a method followed by the recitation of Surah Al-Fatihah, an opening prayer, and the shalawat. In practice, the Yanbu'a method encompasses three main techniques: musyafahah, 'ardul qira'ah, and gradual repetition without spelling out the letters. The first technique, musyafahah, involves the teacher modeling the recitation first, after which the students follow along. The next technique is 'ardul qira'ah, or sorogan; research findings indicate that the child recites to the teacher, who listens and corrects the child, enabling the student to immediately improve their reading on the spot. The final technique is gradual repetition without sounding out. Research findings indicate that students' learning progress is recorded on a progress sheet. The teacher then evaluates the previous day's learning sheet; if a student is able to read fluently without sounding out meeting specific criteria they may proceed to the next page. Conversely, if they do not meet the criteria, they must repeat the section.

In addition, the teaching and practice of the basic articulation points of letters in this class take the form of supplementary sessions, delivered directly without delving deeper into the theory. As for the limitations of its implementation, research findings indicate that the use of media and teaching aids such as instructional videos, whiteboards, and letter cards remains minimal.

The final strategy is evaluation through promotion tests; research findings indicate that these tests are administered after a child has completed a volume, so they are not scheduled in advance. The QC teacher bears full responsibility for ensuring that every child who has completed a volume is eligible to advance to the next grade according to the established standards. After the evaluation is conducted and a child is declared to have passed to the next volume, there is a practice seen as a strong motivational tool instilled by the religious study group where the parents of a child who has passed are permitted to hold a celebration as a form of appreciation and gratitude that their child has advanced to the next volume.

Supporting and Hindering Factors

Supporting Factors

In achieving its goals, the Al-Barokah Mosque's children's religious study program is influenced by both supporting and hindering factors. Research findings indicate that there are several supporting factors, including competent teachers, adequate mosque facilities, the children's interest and motivation to learn, community support and participation, and the availability of learning resources (the Yanbu'a textbook).

The first supporting factor is competent teachers. Based on research findings, the teachers have undergone direct training led by Kyai Ulin Nuha Arwani in Kudus, Central Java, while several other teachers attended training sessions conducted by alumni of the Yanbu'ul Qur'an Islamic Boarding School in Kudus. Although they do not meet the qualification standards as required at the central level, at the very least the teachers have participated in direct training. Furthermore, observations show that group dynamics during reading rotations are orderly and effective, particularly in the upper grades; students are already able to correct each other's recitations while remaining under the teacher's supervision. Exemplary moral conduct also serves as a code of ethics for the teachers not only in their recitation but also in their behavior, language, and appearance.

Supporting Factors: Both mosques are well-equipped; the program is held on the upper floor of the mosque, which has adequate lighting and ventilation, and where safety, comfort, and

cleanliness are maintained. Research findings indicate that the children do not have a daily duty roster; the teachers are very strict about cleanliness, and a daily cleanup is conducted after class by all students, parents, and even vendors around the mosque.

Third, regarding children's interest and motivation in learning the Qur'an, the research findings show that children are eager to attend Qur'an study sessions every day because, as they explained, they can learn to recite the Qur'an without any pressure and get to spend time with their friends and teachers.

Fourth, community support or participation including mosque congregants and parents was found through the research to take various forms, including financial participation in the form of contributions from the community according to their means, which in this case took the form of a monthly contribution of 15,000 from parents. Additionally, material participation from parents took the form of snack donations for routine or specific activities.

Fifth, the availability of learning materials (the Yanbu'a textbook): the Yanbu'a textbooks, from volumes 1 through 8, are provided at the religious study center along with copies of the Qur'an. Observations show that each child holds and owns their own copy of the Yanbu'a textbook (there is no borrowing among students).

Barriers

In addition to the factors that contribute to success, there are, of course, also inhibiting factors that pose both obstacles and challenges during the implementation process. *First* is the influence of the family environment; research findings show that some children receive guidance at home in the form of reminders about the obligation to read the Qur'an even if only one page but the majority of children do not receive such guidance at home for various reasons.

Second, resource constraints in reality, these are not obstacles but challenges that must be addressed. Research findings indicate the existence of resource constraints such as the teacher-student ratio, time, and budget. Ideally, learning would be optimal if supported by adequate time and teachers; however, this contrasts with conditions on the ground, where the teacher-student ratio in religious classes is 1:15–20. The challenge posed by this suboptimal teacher-student ratio limits the amount of attention a teacher can give to each child. However, the Al-Barokah Mosque religious classes have taken relevant adaptive measures by implementing a peer-tutoring system in upper-grade classes. This approach is supported by research findings showing that peer-tutoring-based learning has proven effective even under conditions of high teacher-student ratios.

Next, regarding time constraints, the research findings show that each session lasts only about 30–55 minutes. Finally, regarding budget constraints, the research findings indicate that the budget serves not only as a support but also as a challenge, given that the costs for this religious study group are relatively the lowest compared to other such groups in the surrounding rural areas. The class's operating budget comes from student dues managed by the POM (Parents' Association), amounting to 15,000 per month, which is allocated exclusively for the children's educational needs, such as the purchase of Yanbu'a workbooks, copies of the Holy Qur'an, as well as expenses for refreshments an effort by the study group to bring joy to the children during specific sessions such as the Prophet's Birthday celebration, the recitation of 1,000 shalawat, the completion of the Qur'an, and other events.

The Impact of the Yanbu'a Method on Children's Ability to Read and Fluency in Reading the Qur'an in the Al-Barokah Mosque Study Class

Based on the research findings, the implementation of the Yanbu'a Method has an impact on several aspects: the ability to read the Qur'an fluently; reading speed without sounding out the words; new habits among children; and children's confidence in reading in public.

The *first* impact was on the children's ability to read the Qur'an fluently in accordance with the rules of tajwid. The research results showed that children in the intermediate and advanced classes (for the Qur'an tahsin class) relatively understood the rules of tajwid and were fluent in reading the Qur'an.

The *second* impact concerns reading speed without sounding out words. Based on research findings, middle- and upper-class children are relatively able to read without sounding out words that is, fluently and articulately and the assessment standards are also higher than those for lower-class children, where upper-class children must read within the time limit set by the teacher.

The *third* impact is the formation of new habits; research findings show that upper-grade students tend to recite the Qur'an at home every day, even if it is only one page or one verse.

The Yanbu'a method also has an impact on children's ability to read in public. Research findings show that most children feel confident reading in public, although some still lack the courage to do so because they are afraid of making mistakes.

Finally, the Yanbu'a method impacts children's achievement. Based on research findings, it is important to note that this program operates on the principle that achievement is not merely about competition but rather about advancing through the Yanbu'a levels themselves. This program also follows the tradition of the Yanbu'ul Qur'an Islamic Boarding School which aims to preserve the purity of the Qur'an by discouraging children from participating in competitions aimed at winning prizes, as this is not permitted out of concern that it might undermine the children's motivation, shifting their focus from sincere devotion to the pursuit of material rewards (though participation is permitted if the goal is to improve skills or speed). Advancing through the volumes becomes the tangible goal, so that children take joy in their personal progress rather than in competition.

Discussion

The Al-Qur'an learning strategy using the Yanbu'a method at the Al-Barokah are carried out in several stages, starting with lesson preparation including grouping students, scheduling, and arranging the classroom or seating positions followed by the implementation of the method, which involves the musyafahah and 'ardul qira'ah techniques as well as gradual repetition without spelling out the words, and concluding with evaluation through volume advancement tests.

The *initial* grouping of students based on ability demonstrates that Yanbu'a instruction in this study group is designed to suit each child's readiness. This aligns with Vygotsky's constructivist theory that children learn optimally in homogeneous groups with tailored teacher guidance; it can be understood that this is an effort to adapt learning to their cognitive structures (Haryanto, 2023) because every child has a different level of readiness for learning even if they are the same age. This grouping also fosters independence, fairness, and responsibility; children are placed at a level appropriate to their abilities so that they receive an education commensurate with their potential. In the Yanbu'a method itself, the system for advancing to the next volume is based on reading fluency and accuracy, not on age, making this principle a distinctive feature of the Yanbu'a method.

The *second* step in preparing the study schedule based on the mosque's room capacity reflects structured learning management. This aligns with Vygotsky's constructivist theory, which posits that providing a safe and structured learning environment can facilitate more optimal social interaction within an appropriately sized space. This is also in line with the theory of Islamic character-based learning, in which the post-Maghrib session directly connects learning with the Maghrib prayer, thereby training children to link their knowledge of the Qur'an with daily worship. This approach certainly optimizes Yanbu'a learning, which focuses on the musyafahah and sorogan techniques.

The *third* preparation classroom arrangement or seating positions reflects constructivist theory, which emphasizes visual interaction and the fact that young children are in the preoperational stage, during which they learn through observing a model (the teacher) and using concrete materials (the Quran). Seating arrangements also reflect the training of children to read the Quran with their eyes straight and focused. This supports the musyafahah technique, in which

children face forward to ensure that all children can see the teacher's mouth movements while teaching makhraj and tajwid.

Lesson preparation through class grouping, scheduling, and seating arrangements is part of classroom management. These preparations help teachers tailor instruction to students' ability levels, manage time more effectively, and create a classroom environment that fosters interaction and concentration on learning. This aligns with the research (Lerizal, Nasution & Rifa'i, 2021) which indicates that classroom management including time management, seating arrangements, and student grouping is a crucial factor in improving the quality and outcomes of learning.

The implementation of the Yanbu'a teaching method includes three main techniques: musyafahah, 'ardul qira'ah, and gradual repetition without spelling.

The *first* technique, musyafahah, aligns with constructivist theory, in which children learn by observing a model and imitating their teacher's concrete actions, rather than through verbal instructions alone. This technique can foster the character trait of taqlid and instill good manners, where children learn not only how to read but also ethics: respect for the teacher and focus while imitating. It holistically encompasses the cognitive (reading), affective (respect), and psychomotor (mouth movements) domains. These findings are also supported by the study (Fatah & Hidayatullah, 2021) which shows that through the musyafahah technique, teachers can demonstrate how to pronounce letters correctly using their mouths or tongues, allowing students to immediately observe and practice their reading.

The *second* technique is "ardul qiro'ah" or "sorogan." Sorogan is an individualized learning method in which children take turns reading while facing the teacher (Umar, Naim & Fatimatu Zahro, 2023) This aligns with Vygotsky's constructivist theory, which states that children learn through direct guidance from the teacher; when the teacher corrects a reading error, the child receives timely guidance to improve their reading method, and this immediate correction helps the child build a proper understanding of the Qur'an with the teacher's assistance. *This technique also builds the child's character* by teaching them to be humble when reading in front of the teacher, obedient when corrected, and grateful for the guidance. Children not only learn to read correctly but also how to accept advice and strive to improve themselves. This is a distinctive feature of the Yanbu'a method, in which the teacher can tailor instruction directly to the student's level and ability. This is supported by the study (Fatah & Hidayatullah, 2021) which states that the sorogan technique in Qur'an instruction involves students reading in front of the teacher, who then listens and corrects errors immediately, thereby improving reading skills in an individualized and targeted manner.

The *third* technique gradual repetition without spelling is also consistent with constructivist theory, which holds that children learn through repeated and gradual practice until they master the material. This technique also fosters patience and perseverance: children who must repeat the material do not give up, while those who advance to the next level feel grateful. Progress sheets build a sense of responsibility for one's own learning. This technique is also the core of the method and what distinguishes it from others. This finding is supported by the study (Fatah & Hidayatullah, 2021) which states that the repetition technique without sounding out is carried out by reading repeatedly without sounding out, after which students follow along with the reading, word by word and sentence by sentence, continuously until they are fluent.

In addition, the teaching and practice of the basic makharijul huruf in the study sessions take the form of interludes; this aligns with constructivist theory, which holds that incorporating simple tajwid material (during reading) is easier to understand than teaching it as a separate subject. This is consistent with the preoperational stage, where practicing tajwid directly without prior theory allows children to build understanding through repeated practice rather than rote memorization. This method of integration also automatically instills the habit of correct mouth positioning when reading the Qur'an, while reading the Qur'an with tajwid fosters a sense of awe for the Qur'an's beauty without getting bogged down in theory. This aligns with Yanbu'a's

practical and gradual approach, ensuring children become fluent without relying on spelling through pure practice. This finding is supported by the study (Aulia, 2023) which states that an appropriate, simple, and light method is essential for children of early age to teach them to read the Qur'an.

As for the limitations of its implementation, the use of media and teaching aids such as educational videos, whiteboards, and letter cards remains minimal. This could serve as a recommendation for future studies on media as a learning aid, since educational media are crucial here and assist teachers in delivering instructional content. This aligns with Vygotsky's constructivist theory, which states that young children are in the concrete preoperational stage, where they require tangible stimuli and media to understand concepts. The lack of media can hinder the process of step-by-step guidance; letter cards or videos can help students recognize difficult letters through tangible guidance. Without a whiteboard, the process of knowledge acquisition is less than optimal, as students rely solely on the teacher's verbal instructions. Although in this context the Qur'an serves as the primary medium in accordance with the Prophet's Sunnah, which teaches that direct, mouth-to-mouth recitation (qira'ah) is more virtuous than modern visual aids, this also impacts the development of diligence and creativity in children. Visual media support the cultivation of proper reading etiquette through engaging representations of the Hijaiyah letters.

The final strategy is evaluation through promotion tests. This aligns with constructivist theory, which holds that unscheduled tests that follow an individual's readiness indicate that every child develops at a different pace; thus, testing when a child is "ready" ensures they are in the appropriate developmental zone. In this context, the QC teacher serves as an objective evaluator who helps build an understanding of tajwid gradually. This system also trains children to be honest about their own abilities; if they are not yet ready, they must wait, thereby cultivating patience and consistency. This is also a Yanbu'a standard that distinguishes it from other methods: the QC teacher is tasked with ensuring that fluency without spelling errors is perfected before moving on to the next volume. This evaluation is also conducted so that teachers can assess learning success while simultaneously designing follow-up learning activities. These findings align with the research by (Rizky, Afkar, Fadhillah & Bahri, 2026) which indicates that the volume-advancement test in the Yanbu'a method demonstrates a tiered evaluation system, as students can only proceed to the next volume after meeting the passing criteria.

After the evaluation through testing is completed and the child is declared to have passed, the tradition of celebrating reinforces Vygotsky's theory of social learning namely, that this practice fosters social interaction, enabling students to acquire knowledge beyond what they could achieve on their own. The process of sharing with peers also cultivates social interaction, demonstrating that hard work yields tangible results. This tradition also instills the values of gratitude and sharing, which are at the core of Islamic character education, thereby enhancing the effectiveness of Yanbu'a as an external motivational system that fosters a healthy, competitive learning environment. These findings are supported by the study (Usman & Rohmah, 2024) which indicates that providing rewards not only increases learning engagement but also boosts self-confidence and enthusiasm for learning.

Supporting and Hindering Factors

Supporting Factors

The factors supporting children's learning can be summarized into three main aspects: *first*, teacher competence. From a constructivist perspective, the learning process is effective when students actively construct knowledge through interactions with teachers, peers, and their environment. In his book, Richardson explains that in the constructivist approach, understanding is formed through meaningful learning experiences, while teachers act as facilitators who help students construct their own knowledge (Richardson, 1997). This is consistent with research

findings that teachers who have undergone Yanbu'a training are able to guide children in an orderly manner, correct their reading, and create an active learning process.

The *second* factor is facilities and learning resources. The clean, comfortable, well-lit, and safe conditions of the mosque, as well as the availability of the Yanbu'a textbook from volumes 1 through 8, indicate that the learning environment has optimally supported the learning process. Marlowe and Page emphasize that constructivist theory requires a safe learning environment that allows students to learn more actively and provides support from both teachers and the community so that learning becomes meaningful (Marlowe & Page, 1998). This is also supported by research (Bahtiyar, Lina, Samsudin & Ichsan, 2022) indicating that Al-Qur'an recitation training using the Yanbu'a method also demonstrates that the success of this method is supported by teacher training and the availability of adequate teaching materials.

The *third* factor is social support and the cultivation of Islamic character. Children's enthusiasm for attending religious classes, parental participation, community support, and the habit of maintaining cleanliness indicate the presence of a social environment conducive to fostering Islamic values. In Islamic character education, values such as discipline, responsibility, cleanliness, and compassion are integral to the development of moral character rooted in the Qur'an and Hadith. A book on Islamic character education cited in the study (Agustianti, Mubin & Linnaja, 2025) emphasizes that character is built through the cultivation of divine and human values such as piety, mutual aid, and forgiveness which are then manifested in daily behavior.

Overall, these three factors complement one another and support the objectives of the religious study program. Teachers' competencies strengthen the constructive learning process; facilities and the Yanbu'a textbook ensure the regularity of learning; and social support and the cultivation of Islamic character foster an environment that supports students' development. Thus, the success of the religious study program is the result of synergy between teachers, learning resources, and a social environment that aligns with Islamic values.

Inhibiting Factors

In addition to supporting factors, there are also several inhibiting factors in children's Qur'anic studies, which can be summarized into two main aspects: *first*, uneven family support; families play the role of primary educators who instill good habits, including reading the Qur'an. The unevenness in the guidance provided by parents at home to their children results in inconsistent continuity of learning. This is in line with the findings of the study (Rozinah, Bahri & Nurbarkah, 2024) which emphasizes that parental involvement in Qur'anic education specifically the importance of emotional and spiritual support, as well as family communication is essential. In this regard, social constructivism also states that children's knowledge construction becomes less sustained and less robust because the learning process occurs only at home or in the mosque, without interaction with the home environment.

The *second* factor is the limited availability of learning resources, a high teacher-to-student ratio, limited time, and a constrained budget. This results in a reduction in the teacher's attention to each child; in constructivist theory, the teacher acts as a facilitator who provides guidance tailored to the child's needs. Therefore, overcrowded classrooms require adaptive strategies such as peer tutoring. This adaptive approach is supported by research (Mu'afi, Zamroni & Subni, 2024) indicating that the peer tutoring method is effective in situations with high teacher-student ratios, making it easier for students to directly assist their classmates in a more intimate setting.

The Impact of the Yanbu'a Method on Children's Reading Ability and Fluency in Reading the Qur'an in the Al-Barokah Mosque Study Class

The application of the Yanbu'a method contributes to improving the ability to read the Qur'an fluently and in accordance with the rules of tajwid. This impact is related to constructivism theory, as children develop their reading skills through gradual practice, hands-on activities, and guidance from teachers acting as facilitators. This is supported by the study

(Laili & Bz, 2026) which found that the Yanbu'a method effectively improves reading fluency, accuracy of articulation points (makhraj), and the application of tajwid. Thus, the improvement in reading ability is not merely technical but also the result of a structured, active learning process.

In addition, the Yanbu'a method also encourages the development of the habit of studying the Quran independently at home; the continuity of a child's practice is greatly influenced by parental support and the home environment. When families provide reminders, motivation, and guidance, learning becomes more sustainable and does not stop at recitation activities alone. This is supported by the study (Ambarwati, Wulan & Yetti, 2025) which found that parental involvement in Quranic education is crucial in building children's learning habits through guidance, motivation, and reinforcement at home.

In addition, the Yanbu'a method also plays a role in boosting children's self-confidence in reading in public and fostering a healthy achievement orientation through progression to higher levels. According to Wahyuddin in his book, learning not only develops technical skills but also instills discipline, sincerity, and a spirit of growth focused on cultivating noble character through the internalization of Islamic values in daily behavior.

CONCLUSION

Based on the results of research conducted through observation, interviews, and document analysis, it can be concluded that the Al-Qur'an learning strategy using the Yanbu'a method in the children's study group at Al-Barokah Mosque is implemented in an adaptive and structured manner, guided by the needs and abilities of the students. This strategy has proven effective in creating a learning process even within resource constraints. This aligns with Jean Piaget's constructivist theory, which posits that children actively construct their knowledge through direct interaction with their environment and concrete learning models. The learning strategy begins with lesson preparation, which includes grouping students by ability and scheduling classes to accommodate the mosque's space capacity, followed by the implementation of the Yanbu'a method through three main techniques: first, *musyafahah*, in which the teacher models the recitation and students imitate it directly; second, the '*ardul qira'ah*' (sorogan) technique, in which students recite and the teacher listens and corrects them individually; and third, the technique of gradual repetition without spelling out, which refers to the students' learning progress sheets. The final stage involves evaluation through a volume-advancement test administered by the QC teacher based on each student's readiness and natural fluency. This comprehensive strategy not only emphasizes cognitive aspects such as reading skills but also integrates Islamic character values such as patience, steadfastness, and respect for teachers in accordance with Islamic character-based learning theory, while implementing the proven technical principles of Yanbu'a from the Yanbu'ul Qur'an Islamic Boarding School in Kudus.

Factors contributing to the successful implementation of the Yanbu'a method in this religious study group include: the competence of teachers who were directly trained at the Yanbu'ul Qur'an Islamic Boarding School in Kudus; adequate mosque facilities with a conducive learning environment; students' interest and motivation, which grow sincerely without coercion; active community support, both in the form of financial and material contributions from students' parents and mosque congregants; and the availability of learning resources (Yanbu'a textbooks, volumes 1 through 8, along with copies of the Qur'an). These supporting factors reinforce one another: competent teachers ensure that the *musyafahah* standard is maintained, the comfortable mosque environment fosters concentration during study, and community participation creates a sustainable learning ecosystem. Conversely, the researchers also identified

several obstacles and challenges that require attention, namely a lack of attention from some parents in supporting their children's learning at home, as well as resource constraints including a less-than-ideal teacher-student ratio, limited class duration, and a very minimal operational budget. Nevertheless, these religious study sessions have implemented relevant adaptive measures, such as a peer-tutoring system in upper-grade classes, ensuring that these limitations do not significantly hinder the learning process.

The impact of applying the Yanbu'a method on the children's ability to read and recite the Qur'an fluently at the Al-Barokah Mosque study group is evident in several aspects. First, middle- and upper-level students have been able to recite the Qur'an fluently in accordance with the rules of tajwid and the articulation points of letters. Second, upper-level students are able to recite without sounding out the words at a speed that meets the standards set by the teacher. Third, a new habit has formed in the form of independent Qur'an recitation at home. Fourth, there has been a growth in the courage to recite the Qur'an in public as a form of self-confidence built through repeated sorogan practice. Fifth, the achievement of advancing through the Yanbu'a volumes serves as a concrete measure of progress and fosters healthy intrinsic motivation without a competitive orientation. These findings confirm that the three theories underpinning this study work synergistically: constructivism explains how children develop fluency through repetition and gradual guidance, the theory of Islamic character-based learning demonstrates how moral values and spirituality are instilled alongside reading skills, and the Yanbu'a method proves that a standardized, sanad-based Qur'an learning system can be effectively implemented in informal educational settings with very limited resources. Thus, the children's Qur'an study group at Al-Barokah Mosque can serve as a relevant model for mosque-based Qur'an learning that is recommended for development in similar study groups in rural settings

REFERENCES

- Agustianti, N. D., Mubin, N., & Linnaja, N. (2025). Nilai-Nilai Pendidikan Karakter Islami dalam Perspektif Kitab Al-Arbain An-Nawawiyah Karya Syaikh An-Nawawi. *Moral : Jurnal Kajian Pendidikan Islam*, 2(2), 288–298.
- Ambarwati, R., Wulan, S., & Yetti, E. (2025). Keterlibatan Orang Tua dalam Pendidikan Al-Qur'an untuk Anak Usia Dini. *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 14(1), 116–128. <https://doi.org/10.26877/paudia.v14i1.1203>
- Aulia, V. N. (2023). Metode Iqro' Untuk Meningkatkan Kemampuan Membaca Al-Qur'an pada Anak Usia Dini. *Al Jayyid : Jurnal Pendidikan Anak Usia Dini*, 2(1), 35. <https://ojs.stai-ibnurusyd.ac.id/index.php/aljayyid/article/view/60>
- Bahtiyar, Y., Lina, L., Samsudin, S., & Ichsan, A. S. (2022). Pelatihan Tahsin Al-Qur'an bagi guru Madrasah Ibtidaiyah dengan Metode Yanbu'a. *Jurnal of Integrated Elementary Education*, 2(1), 55–62.
- Fatah, A., & Hidayatullah, M. (2021). Penerapan Metode Yanbu'a dalam Meningkatkan Kefasihan Membaca Al Qur'an di Pondok Pesantren Darul Rachman Kudus. *JURNAL PENELITIAN*, 15(1), 169. <https://doi.org/10.21043/jp.v15i1.10749>
- Haryanto, S. (2023). *Dasar-dasar Konstruktivisme: Teori, implementasi dan Aplikasi dalam pendidikan* (S. Haryanto (ed.); 1st ed.). CV Seribu Bintang.
- Laili, K., & Bz, Z. (2026). Penerapan metode Yanbu'a dalam meningkatkan kemampuan membaca Al-Qur'an di MI Nurul Mun'im. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 11.
- Lerizal, D., Nasution, I., & Rifa'i, M. (2021). Manajemen kelas dalam meningkatkan prestasi belajar siswa di sekolah SMA Swasta Al-Ulum Medan. *JURNAL FADILLAH*.
- Marlowe, B. A., & Page, M. L. (1998). *Creating and Sustaining the Constructivist Classroom* (2nd ed.). Corwin Press.

- Mashudi, M., Bustanuddin, B., Priatin, K., Rohmat, D., Riza, M., Rahman, R., Turmudi, I., Rahmi, Y. F., Mustajab, M., & Rohim, A. (2025). *Guru dan Pendidikan Karakter Islam: antara Konsep, Praktek dan Implementasi* (Z. Arifin (ed.); 1st ed.). CV Eureka Media Aksara.
- Maulana, G. A., As'ari, H., & Arifin, M. Z. (2024). Scidac Plus. *Berkala Ilmiah Pendidikan*, 4, h. 301-302.
- Miranti, M. M., Noor, W., & Purnomo, F. S. (2023). Implementasi Metode Yanbu'a dan Implikasinya terhadap Kemampuan Membaca Al-Qur'an Santri di Pondok Pesantren Ta'limul Muta'allim Desa Air Kuang Kecamatan Jebus. *Tarbawy: Jurnal Pendidikan Islam*, 10(2), 135–142. <https://doi.org/10.32923/tarbawy.v10i2.3724>
- Mu'afi, Zamroni, & Subni. (2024). Metode Tutor Sebaya Untuk Meningkatkan Kemampuan Peserta Didik Membaca Al- Qur ' an. *Sultan Idris Pendidikan Profesi Guru (Si-Ppg)*, 2(3), 253–257.
- Muttaqin, R. (2024). Metode Yanbu'a Sebagai Pedoman Membaca Al-Qur'an TPQ Roudlotussalam Dukuh Prayungan Desa Getas Kecamatan Wonosalam Kabupaten Demak. *Jurnal Inovasi Pembelajaran Dan Pendidikan Islam*, 2(1), 31–38. <https://doi.org/10.30596/jippi.v2i1.38>
- Pahleviannur, M. R., Grave, A. De, Saputra, D. N., Mardianto, D., Hafrida, L., Bano, V. O., Susanto, E. E., Mahardhani, A. J., Amruddin, Alam, M. D. S., Lisyia, M., Ahyar, D. B., & Sinthania, D. (2022). *Metode Penelitian Kualitatif* (F. Sukmawati (ed.); 1st ed.). CV Pradina Pustaka.
- Putra, A. T. A. (2026). *Metodologi Penelitian Kuantitatif, Kualitatif dan Mixed Methods* (1 (ed.)). CV Pustaka Devata.
- Qowiyeh, R. A., & Listrianti, F. (2024). Penerapan metode yanbu'a dalam meningkatkan penguasaan membaca al-qur'an di madrasah ibtidaiah. *Jurnal Educatio*, 10(1), 163–172. <https://doi.org/10.31949/educatio.v10i1.6378>
- Richardson, V. (1997). *Constructivist Teacher Education : Building New Understandings* (1st ed.). Routledge.
- Rizky, M. N., Afkar, M. T., Fadhilah, M. R., & Bahri, S. (2026). Strategi Guru Menerapkan Metode Yanbu'a dalam Meningkatkan Kemampuan Baca Tulis Al-Qur'an Siswa SMP IT Ar-Rudho. *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*, 5(2), 478–489. <https://doi.org/10.54259/diajar.v5i2.7034>
- Rozinah, S., Bahri, S., & Nurbarkah, S. S. (2024). The Role of Parents in Early Childhood Islamic Education: a Holistic Approach. *Jurnal Pendidikan Glasser*, 8(2), 228–236. <https://doi.org/10.32529/glasser.v8i2.3741>
- Shofa, N., Prayogi, A., & Nasrullah, R. (2025). Implementasi Pembelajaran Al-Qur'an Dengan Metode Yanbu'a Di TPQ Attarsyudiyah Wiradesa Pekalongan. *Jurnal Inovasi Pendidikan Dan Manajemen (JIPM)*, 1(1), 1–13. <https://doi.org/10.62568/jipm.v1i1.345>
- Sugiyono. (2023). *Metode Penelitian Kualitatif: Untuk penelitian yang bersifat eksploratif, enterpretif, interaktif dan kontruktif* (ke-3). CV Alfabeta.
- Suryadi, A., Damopolii, M., & Rahman, U. (2022). *Teori Kontruktivisme dalam Pembelajaran PAI di Madrasah: Teori dan Implementasinya* (A. Suryadi (ed.); 1st ed.). CV Jejak.
- Umar, H. N., Naim, M. A., & Fatimatuzzahro. (2023). *Menggali nilai-nilai moderasi beragama dan potensi Desa Karangtalun* (1st ed.). GUEPEDIA.
- Usman, A. A., & Rohmah, L. (2024). Pembelajaran Untuk Meningkatkan Keaktifan Belajar Anak Usia Dini. *DUNIA ANAK: Jurnal Pendidikan Anak Usia Dini*, 07(02), 60–73.