

The *An-Nahdliyah* and The *Yanbu'a* Method in Learning to Read the Qur'an in the Vocational High School: Comparative Study

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ABSTRACT: *This research is motivated because there are still very few people who can read the Al-Qur'an with the correct recitation. Efforts must be made to conduct Al-Qur'an learning in educational institutions, both formal and informal. This paper aims to describe the implementation and implications of learning to read the Koran with an-nahdliyah and yanbu'a methods. This research uses a qualitative approach. Data analysis techniques used single case analysis and cross-case analysis. Research results: (1) The implementation of Al-Qur'an reading and writing learning with an-nahdliyah method in Nahdlatul 'Ulama Vocational High School (SMK-NU) and yanbu'a method in Islamic Vocational High School (SMKI) Al-Azhaar Tulungagung which aims so that students can read the Qur'an in accordance with the science of recitation with implementation: opening prayer, classical, private, evaluation, motivation, and closing prayer. (2) Learning material at SMK-NU: volume books (volumes 1-6), Al-Qur'an, and the book "Provisions for Prospective Leaders. While the material in the ISMS: beginner Juz, Juz 1-7, Al-Qur'an, and rote learning. (3) Implications of learning with an-nahdliyah method and yanbu'a methods include. In essence, students can read the Qur'an by the knowledge of recitation and can write the letters of the Qur'an correctly and adequately.*

Penelitian ini dilatarbelakangi karena masih sedikitnya masyarakat yang dapat membaca Al-Qur'an dengan

tajwid yang benar. Upaya yang harus dilakukan mengadakan pembelajaran Al-Qur'an di lembaga-lembaga pendidikan, baik formal maupun non formal. Naskah ini bertujuan mendeskripsikan implementasi dan implikasi pembelajaran baca tulis alqur'an dengan metode an-nahdliyah dan yanbu'a. Penelitian ini menggunakan pendekatan kualitatif. Teknik analisis data menggunakan analisis kasus tunggal dan analisis lintas kasus. Hasil penelitian: (1) Pelaksanaan pembelajaran baca tulis Al-Qur'an dengan metode *an-nahdliyah* di Sekolah Menengah Kejuruan Nahdlatul 'Ulama (SMK-NU) dan metode *yanbu'a* di Sekolah Menengah Kejuruan Islam (SMKI) Al-Azhaar Tulungagung yang bertujuan agar peserta didik dapat membaca Al-Qur'an sesuai dengan ilmu tajwid dengan implementasi: do'a pembuka, klasikal, privat, evaluasi, motivasi, dan do'a penutup. (2) Materi pembelajarannya di SMK-NU: buku jilid (jilid 1-6), Al-Qur'an, dan buku "Bekal Calon Pemimpin. Sedangkan materi di SMKI: Juz pemula, Juz 1-7, Al-Qur'an, dan materi hafalan. (3) Implikasi dari pembelajaran dengan metode an-nahdliyah dan metode yanbu'a antara lain: peserta didik dapat membaca Al-Qur'an sesuai dengan ilmu tajwid dan dapat menulis huruf Al-Qur'an dengan baik dan benar.

Keywords: *The an-nahdliyah method, the yanbu'a method, Learning, read the writing of the Al-Qur'an.*

INTRODUCTION

Education continues to experience change and progress along with the times. Education must update all the systems in it so as not to be left behind and backwards. Progress in other aspects of a country is determined by progress in education (Ikhwan, 2017a). Therefore the government must pay attention to the quality of education so that the country becomes a developed country.

Quality education always seeks to strive for students to explore the intelligence of the brain, intelligence, and equip skills (Widodo, 2015). Education includes general and religious education. Religious education is no less important than general education because religious education provides peace of mind and leads someone to

ultimate success and ultimate happiness (Ferry Irawan Febriansyah, Daroini, & Widowat, 2019).

One of religious education is the formation of future generations (children) so that they have a good religious personality and attitude by instilling faith and piety based on the teachings of the Qur'an (Muhayat, 2019); (Ikhwan, 2019).

Al-Qur'an is the word of Allah SWT. which was revealed to the Prophet Muhammad. with the intermediary angel Gabriel using Arabic, which was revealed mut mutually and read the value of worship is a Muslim holy book that will remain preserved for all time. As well as perfecting the books that were revealed earlier. Whoever reads it will be judged as worship and good deeds, and whoever memorizes it will receive various glories (Wicagsono and Inayati, 2018).

Yanbu'a method is a method of learning to read, write and memorize the Qur'an which compiled systematically consisting of 7 volumes, how to read it directly does not spell, fast, precise, correct and not continuously adapted to *makhorijul* letters and tajwid science (Ikhwan, 2017b). Learning to read Al-Qur'an can be done early, namely the focus of fostering the Qur'an with recitations and *tahfidz* (reading and memorizing) because recitals and *tahfidz* are the first step of parents in promoting faith and Islam in children from an early age. The role of parents is significant to instil a love of the Holy Qur'an from childhood; this will be a substantial capital in later adulthood and make the Qur'ani Generation.

An-Nahdliyah is a resurrection. This term used for a fast-response method of reading the Qur'an which packaged in stages of one to six volumes. The name Fast Response to Learning Al-Quran An-Nahdliyah is because the methodology uses a full classical system. How to learn by using rhythmic beat counts. Besides, *makhorijul* letters (pronunciations) are also really considered. Everything must be by the recitation. In the process of teaching and learning An-Nahdliyah there are several terms, namely tutor teacher, the teacher who conveys the material (the most eloquent teacher and the best among the other teachers) with his trademark touch sticks (sticks) as a guide to *murottal* footbridge instead of dignity (finger gesture gestures).

From the above explanation, the writer is very interested in discussing two methods of learning the al-Qur'an that is already familiar in Indonesia, East Java in particular.

LITERATURE REVIEW

Al-Qur'an according to the Quraish Shihab sent down to earth has several functions. a). As proof of the apostles of the Prophet Muhammad and the truth of his teachings. b). As a sign of trust that must be followed by all humans. c). As a clue about human morals, namely by explaining the religious and moral norms that must be followed by humans in their daily lives. d). As sharia's instructions and law, namely by explaining the legal basis that must be followed by humans about God and fellow human beings (Shihab, 1992).

Based on the description above, the Qur'an has an important role in the lives of Muslims. That is a guide to all issues of life, both theoretical and practical. Therefore, Muslims must be able to read the Qur'an properly and correctly by the principles of recitation (Akinmusire, 2019). For example, reading the Qur'an with tartil, which is to smooth out the reading of the letters of the Qur'an and knowing the places of waqaf (where may stop and where to stop). This is based on the Qur'an Al-Muzammil verse 4: "..... and read the Qur'an with tartil. (Ministry of Religion of the Republic of Indonesia, 2006).

Based on the above verse, then we are instructed to read the Qur'an with tartil, namely to clear the reading of the Qur'an with recitation and know the places of *waqaf*.

Reading the Qur'an is not just smooth reading, but it must know the meaning that is in it. To be able to master it there must be habituation that must be instilled in children. Implanting the Qur'an from an early age is the responsibility of every Muslim family (Ikhwan, Oktio Frenki, & Rohmad, 2019). Because the family is the first place of religious learning for children (Syaifullah, 2017).

But the reality is not the case, there are only a few people who read the Qur'an with the correct recitation, even there are still people who cannot read the Qur'an. This is because most parents send their children to formal education institutions, with the hope that their children can become intelligent and intellectual people. But they forget about religious education, inculcation of personality, faith and piety because they consider those religious teachings are not important (TPQ An-Nahdliyah Tulungagung Central Board of Trustees, 5-6).

The reality above shows that mastering the Qur'an takes a long time, it even takes years for someone to be able to read the Qur'an. Therefore, the scholars took the initiative to create a method of reading and writing the Qur'an so that children could read the Qur'an with a relatively fast time.

The method that the writer will examine is the An-Nahdliyah and Yanbu'a methods. The An-Nahdliyah Method was born from the

NU Tulungagung Ma'arif Educational Institute together with the kyai and experts in the field of teaching the Koran. The method was given the name "*An-Nahdliyah Al-Qur'an Quick Response Learning Method*". While the Yanbu 'method was born in Kudus, Central Java. Yanbu'a method is a method of reading, writing, and memorizing the Qur'an which is arranged based on the level of learning of the Qur'an and recognizes hijaiyah letters and finally knows the rules and laws of reading the Qur'an called Tajweed (Arwani, 2004).

The an-Nahdliyah method is developing rapidly and is applied in various regions. This method did not only develop in Tulungagung Regency, but also other districts, both in Java and outside Java. (Head of TPQ An-Nahdliyah Tulungagung Central Board of Trustees, 2) The Yanbu'a method also developed rapidly and was applied in various regions. The Yanbu'a method coordinates 3 important aspects namely visual (vision), auditory (hearing) and kinesthetic (movement) (Tanfidiyah, 2017).

Both Al-Qur'an reading and writing methods are applied in various Islamic educational institutions in Tulungagung, both formal and informal. Al-Qur'an reading and writing method are very important to be applied in all Islamic educational institutions because it is important to have the ability to read the Qur'an well and by the principles of recitation.

The author studies about the An-Nahdliyah method at SMK NU Tulungagung, because this school is a formal vocational institution that besides teaching general material also teaches religious material, for example how to read and write letters of the Qur'an with the An-Nahdliyah method. Al-Qur'an learning with the An-Nahdliyah method is carried out at SMK NU every Tuesday, Wednesday and Thursday from 07.00 to 08.00 WIB in classrooms and mosques (Interview with Mr. Imam, 2019).

As for the method of Yanbu'a, the writer researched at the Al-Azhaar Tulungagung Islamic Vocational School, because the school is an Islamic-based vocational institution that applies Al-Qur'an learning (Ikhwan, 2018). Al-Azhaar Islamic Vocational School applies the Yanbu'a method in teaching the reading and writing of the Qur'an. Every morning the children of Al Azhaar Tulungagung Islamic Vocational School start their lessons by reading the Qur'an. Al-Qur'an learning is carried out after the duha prayer. Learning takes place Monday, Tuesday, Wednesday and Thursday from 07.15 to 08.00 WIB. At 07.00 when the first bell rang the students of Al Azhaar Vocational School immediately gathered to perform the Duha prayer. After completing the Duha prayer and praying sufficiently continued

by reading the Qur'an. To study Al-Qur'an, the Al Azhaar Vocational School uses the Yanbu'a system, which is centred in Kudus, Central Java. The implementation of Al-Qur'an learning, students are grouped into several groups according to the level/volume of Yanbu'a books (Interview with Ustadz Ina, 2019).

METHODS

This study uses an interpretive paradigm through a qualitative approach, a type of multi-case study. The location of this research according to the authors is very unique from other locations because at the Vocational High School where the majority of students are male and exact general majors such as machinery, electro, computers, and so on, but in these two locations namely Nahdlatul Vocational High School (NU) and Al-Azhaar Tulungagung, East Java, Indonesia, each of which is affiliated to Islamic organizations in Indonesia and these two schools also excel in the districts as evidenced by the enthusiasm of the community. Data were obtained from foundations, principals, vice-principals, Islamic Religious Education teachers, Counseling Guidance teachers, student guardians and the community around the study site. Data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman *data reduction, data display* and *verification* with single cases and cross cases. Checking the validity of the data using triangulation; *credibility, transferability, dependability and confirmability*. The focus of this research is about the comparison of Qur'anic learning with *An-Nahdliyah* and *Yanbu'a* methods (Syaifullah, 2017).

FINDINGS AND DISCUSSION

Learning the Qur'an with the *An-Nahdliyah* Method

The learning program that must be attended by all students at SMK NU Tulungagung is learning the Qur'an with the *An-Nahdliyah* method. The *An-Nahdliyah* Method is a method of learning the Qur'an which was born in Tulungagung. Therefore, SMK NU Tulungagung seeks to continue the struggle of the clerics to preserve the *An-Nahdliyah* method as a method of learning the Qur'an.

Learning Al-Qur'an at SMK NU aims to make students love the Qur'an more and be able to read the Qur'an. When students graduate, they are ready to go into the community, teach TPQ and are ready to become prayer leaders and lead *jam'iyah* yasin with good reading (Interview with Mr. Imam, 2019).

Besides the purpose of learning to read and write Al-Qur'an is based on the purpose of establishing TPQ An-Nahdliyah, namely to eradicate illiteracy of the Qur'an and prepare children to be able to read the Qur'an properly and correctly, fostering a love for Al -Qur'an which in the end also prepares children to pursue further education in madrasa (TPQ An-Nahdliyah Tulungagung Central Board of Trustees).

The use of methods in learning is not arbitrary. However, the teacher must make a selection and determination of the method to be used to achieve the learning objectives. Likewise, with the Qur'an learning method, a teacher must choose the right and good method so that the results can be good too. NU Tulungagung Vocational School chooses and uses the An-Nahdliyah method for several reasons (Arif, 2018).

Learning at SMK NU uses the An-Nahdliyah method because this method first came from here (Pondok An-Nahdliyah), so we continue the struggle of the clerics. Trying to preserve the Qur'anic method that was born in Tulungagung on the ideas of the kiyai in this Tulungagung city (Interview with Mr. Imam, 2019). Also, in SMK NU uses the An-Nahdliyah method because the An-Nahdliyah method is the most acceptable for children. This method is more detailed to be accepted by children. For example, in the An-Nahdliyah method of Al-Qur'an material, students do not read themselves. But the teacher reads it first, afraid that if you read it yourself, it won't be right and not right. For example, when memorizing, it should be read long but read short, and vice versa (Interview with Ms. Hima, 2019).

A method that will be used in the teaching and learning process can be said to be good if the method can develop the potential and increase the interest of students, and help students to be able to receive subject matter easily.

Al-Qur'an learning at SMK NU is held every Tuesday, Wednesday and Thursday from 07.15 to 08.00 WIB. Monday there is no learning of the Qur'an because the time is used for ceremonies (Interview with Mr. Imam, 2019).

The division of classes in Al-Qur'an learning at SMK NU Tulungagung is not based on general grade levels. However, based on the level of students' ability to read and write the Qur'an. The class division is grouped from children who have not been able to or smoothly with those who are already fluent. Children who are not fluent in reading are grouped with those who are not fluent. Children who are fluent in reading are grouped with fluent children. There is a division of classes A, B, and C. Children who have read the Qur'an

fluently are entering class A, who are rather fluent in class B, and who have not been fluent in class C (Interview with Mr. Imam, 2019).

Learning material is one of the elements in learning. The material has an important role in the learning process because it is the material or content delivered in the learning. Material is something that is discussed or studied in the learning process.

Al-Qur'an learning program in the An-Nahdliyah method broadly divided into two, including (TPQ An-Nahdliyah Tulungagung Central Board of Trustees): (1) Package Book Program: The Package Book Program (PBP), an initial program guided by the An Nahdilyah Al-Qur'an Quick Response Book package of six volumes, can be taken for approximately six months. (2) Al-Qur'an Sorogan Program (PSQ): Namely an advanced program as a practical application to deliver students able to read the Qur'an until about 30 juz. In this program, students are equipped with a ghoroi bul Qur'an and other reading systems. To complete this program takes approximately 24 months.

Learning material with the An-Nahdliyah method in SMK NU Tulungagung which consists of volumes 1-6 volumes, Al-Qur'an and the book Prospective Leaders. The material was delivered every time learning to read and write Al-Qur'an at SMK NU Tulungagung.

Each learning method certainly has its characteristics to distinguish from other methods. The An-Nahdliyah method itself also has characteristics in its learning, which is to facilitate children in understanding the material well, such as reading and writing the Qur'an well (Harianto, 2019).

The An-Nahdliyah Method has the characteristic of using beats in its learning. Teachers deliver volume material using beats to measure the length of the short reading. But when volume 6 of page ten, it began to leave the beat because the reading had been forgiven.

The above statement is based on the special characteristics of the An-Nahdliyah method, including (Interview with Head of TPQ An-Nahdliyah Tulungagung Central Board of Trustees, 2019):

1. Study material is arranged in stages in textbooks 6 volumes.
2. Recognition of letters at the same time begins with the practice and monitoring of the letters and properties of letters.
3. Implementation of Tajweed Qoidah is carried out practically and guided by a murotal walkway.
4. Santri is more demanded to have understanding guided by the CBSA principle through a process skills approach.

5. Teaching and learning activities carried out classically for tutorials with the same material so that the process of musafahah occurs.
6. Evaluation is carried out continuously and continuously
7. This method is a development of Qoidah Baghdadiyah.

Educators are figures who have a very important position for the development of all potential students. He became the most decisive person in the design and preparation of the education and learning process (Rohman, 2009). Instructors in Al-Qur'an learning at SMK NU Tulungagung are PAI teachers and general subjects teachers at SMK NU Tulungagung.

The educators in TPQ An-Nahdliyah are often referred to as *ustadz*. According to their duties, educators are divided into 2, namely (TPQ An-Nahdliyah Tulungagung Central Board of Trustees): (1) Ustadz Tutor, in charge of delivering subject matter to students and translating scientific language into a simple visual language which can be digested by students aged 5 years. (2) Private Ustadz, tasked with guiding and evaluating students, then determining the level of student achievement.

The learning process is the core of learning. A quality learning process will produce quality education as well. The steps of learning the Qur'an with the An-Nahdliyah method starts from prayer, reading together and sorogan. Learning the Qur'an with the An-Nahdliyah method begins with reading the iftitah prayer (kalamun). Learning begins with the teacher reciting verses of the Qur'an, then the children follow them. After that the children of sorogan one by one to the teacher. If the time is not sufficient, then students who are good at reading the Qur'an listen to other friends (Observation, 2019).

One of the most important components of learning is the evaluation of learning. Because it is used to determine student learning outcomes and the success of learning. In learning the Qur'an there is also evaluation. This is to determine the level of students' ability to read and write letters of the Qur'an (Mustafa & Samad, 2015).

Evaluation in learning with the An-Nahdliyah method in SMK NU Tulungagung is given to each teacher. For example, from volume one to volume two evaluating is the teacher himself. So the teacher who teaches can determine students who are considered capable in volume one to be raised to volume two, and so on (Interview with Ms. Hima, 2019).

The evaluation technique in the An-Nahdliyah method is divided into two, namely the evaluation technique in the Volume Program and the evaluation technique in the Al-Qur'an Sorogan Program. Evaluation in the Volume Program consists of Daily Evaluation and Final Evaluation (Volume). While the evaluation of the Al-Qur'an Sorogan Program consists of Daily Evaluation and Monthly Evaluation.

Al-Qur'an learning that has been applied in formal and non-formal institutions certainly has a positive impact on society and especially for children who follow the learning of the Qur'an. A society with many Al-Qur'an educational institutions will become a religious society. Children who learn the Qur'an will be proficient in reading and writing the Qur'an so that they become a generation of the Qur'an (Joko Daryanto, 2013).

The application of the An-Nahdliyah method at SMK NU Tulungagung certainly also has positive results and impacts for students in particular, and generally for the community. Therefore the author also asks questions about the implications of learning to read and write the Qur'an with the An-Nahdliyah method in SMK NU Tulungagung.

Implications of learning to read and write Al-Qur'an An-Nahdliyah method is the existence of Al-Qur'an learning, it has a good impact on children. The child's attitude is more easily regulated during PAI lessons and other lessons. Children are easier when learning PAI, for example when reading the Qur'an the child becomes better. Also, they can practice their knowledge at the Al-Qur'an Education Park in the NU Vocational School mosque every afternoon and also can practice it in the TPQ in the neighbourhood around their homes (Interview with Mr. Imam, 2019).

Besides that, in the An-Nahdliyah method, the implication is to make students able to read the Qur'an fluently and according to the knowledge of recitation. The second implication for practising their skills in teaching the Koran volume. For example, students are trained in their skills, namely teaching the Koran An-Nahdliyah TPQ in the afternoon at SMK NU Tulungagung. Students who want to teach at TPQ, are taught to teach too. When he was asked to teach TPQ at his home or wherever he could, with the An-Nahdliyah method as well. So the implication, he can recite, he can automatically teach others (Interview with Ms. Hima, 2019).

Al-Qur'an learning has a good impact on oneself and others. With learning the Qur'an, students can read the Qur'an fluently and based on the knowledge of recitation. Also, they can practice their

knowledge in the Al-Qur'an Education Park (TPQ) in the neighbourhood around their homes.

From some of the explanations above, it can be concluded that the implications of the implementation of Al-Qur'an learning with the An-Nahdliyah Method at SMK NU Tulungagung, among others: Students can read the Qur'an smoothly and correctly by the knowledge of recitation, Participants students can write letters of the Qur'an properly and correctly, students have a polite and courteous attitude, and students can teach the Qur'an in the Qur'an Education Park (Aveling, 2006).

The implementation of Al-Qur'an learning with the An-Nahdliyah method in SMK NU Tulungagung has a positive impact on cognitive, affective, and psychomotor aspects. In the cognitive aspect, students can find out the reading of the Qur'an according to the recitation. In the affective aspect, students have a polite and polite attitude. While in the psychomotor aspect, students can read the Qur'an well according to the knowledge of recitation.

Learning the Qur'an with the *Yanbu'a* Method

The learning program that must be followed by all students in Al-Azhaar Tulungagung Islamic Vocational School is learning the Qur'an with the Yanbu method (Wiyani, 2017). This program must be attended by all students of Al-Azhaar Tulungagung Islamic Vocational School because it is a compulsory program of Al-Azhaar Tulungagung LPI. Schools that are under the auspices of the Al-Azhaar Tulungagung LPI are required to carry out the Al-Qur'an learning program, remembering that since the Al-Azhaar Tulungagung LPI has been established since the beginning of the Al-Qur'an education institution.

Yanbu'a method is a method of reading and memorizing the Koran, to read it students must not spell, read directly quickly, precisely, smoothly and not continuously adapted to the rules of makharijul letters (Mamlu'ah and Diantika, 2018). The Yanbu'a method is a guide to reading, writing and memorizing the Qur'an which is compiled based on the level of learning the Qur'an from recognizing hijaiyah letters, reading than writing hijaiyah letters and finally knowing the rules or laws of reading the Qur'an called Tajweed (Syria, 2018: 292).

The purpose of implementing Al-Qur'an learning at Al-Azhaar Tulungagung Islamic Vocational School is that the children's reading of the Al-Qur'an is better and by recitation. Read their prayers to be better. Also, it is to revive the Qur'an. The implementation of Al-

Qur'an learning is by the requirements of Al-Azhaar Tulungagung Islamic Education Institute (Interview with Ustadz Ina, 2019).

The learning objectives of the Qur'an at the Al-Azhaar Islamic Vocational School are based on the objectives of Yanbu'a themselves, which are as follows (Ulin Nuha Arwani and Ulil Albab Arwani, 2004):

1. Take part in educating the nation's children so they can read the Qur'an fluently and correctly.
2. *Nasyirul Ilmi* (Disseminating knowledge) in particular the Qur'anic Science.
3. Promoting the Qur'an with Rosm Uthmaniyy.
4. To correct the wrong and perfect the less.
5. Inviting to always bring the Koran and Musyafahah Al-Qur'an to khatam.

The method used at Al-Azhaar Islamic Vocational School uses the Yanbu 'method because the method is very easy and appropriate. It's easy because children easily learn the Qur'an using this method. Children easily understand the material presented. And children feel happy learning the Qur'an using this method. Also, the Yanbu'a method is the only method used at the Al-Azhaar Educational Institute (Interview with cleric Sarifah, 2019).

Learning by the Yanbu'a method at Al-Azhaar Islamic Vocational School is held every morning, from Monday to Thursday. If in general the Al-Qur'an learning is carried out for one and a half hours, for example, like in SDI Al-Azhaar, then for the Vocational School itself is carried out for approximately one hour because the general subject matter at the Vocational School levels is more numerous. Al-Azhaar Vocational School starts learning Al-Qur'an at fifteen minutes past seven because at seven to seven and fifteen minutes Dhuha children pray in congregation first. Only after the Dhuha prayer is the study of the Qur'an using the Yanbu method (Interview with Ustadz Ina, 2019).

The division of classes in Al-Qur'an learning at Al-Azhaar Tulungagung Islamic Vocational School is not based on general grade levels. However, based on the level of students' ability to read and write the Qur'an (Falah, 2015).

The class division is not based on general class levels, for example, class X, XI, and XII. But seen from the achievements of students in understanding Al-Qur'an learning materials with the Yanbu method. For example, they can read the Qur'an with the correct recitation, and write the letters of the Qur'an properly and correctly by the writing guidelines in the volume book. So some

students are still in class X have passed the volume and can continue to the next level, Al-Qur'an (Interview with Ustadz Ina, 2019).

Material with the Yanbu'a method consists of seven juz, the term in Yanbu'a is juz, the same as the volume. There are beginner juz, one, two, three, four, five, six, there are also juz seven. Juz beginners are for beginners, who have never known the reading or writing of the Qur'an. Juz one discusses makhorijul letters and letter properties. Harokatnya still fathah. In short, only a short reading. Juz two more complete harakat, there are fathah, kasroh, dhommah, fathatain, introduced breadfruit, also introduced short length (Interview with Ustadz Ina, 2019).

The memorized material is each juz's material. For example juz one about makhroj. Writing also gradually by the juz. The way to write it is bolded first in a volume book and the santri writes in a notebook. If the beginner bolds the letters below in the direction of the arrow. Starting in juz, the three materials are tasydid, ghunnah, qolqolah, lam ta'rif. While the law nun, meme, Tajweed more broadly explained in section four. But previously in juz three was introduced briefly about the letters about the reading law in juz four so that children are familiar with the material (Interview with Ustadz Ina, 2019).

The distinctive feature of the Yanbu'a method is that the reading must be hard, using songs, so that children easily distinguish the short length of the reading. That is the first high note, the second flat note, and the third low note (Interview with Ustadz Ina, 2019).

Instructors in Al-Qur'an learning at Al-Azhaar Tulungagung Islamic Vocational School are the vocational teachers themselves and the cleric from the Al-Azhaar Tulungagung LPI. In the Yanbu'a method, educators in the Yanbu'a method are those who have been able to read the Qur'an smoothly and correctly, and the Qur'an can be taught by people who have already discussed the Qur'an to experts in the Qur'an (Tanfidiyah, 2017).

The steps of learning the Qur'an with the method of Yanbu 'starts from prayer, classical and private (Chotimah, Rifai, & Prihatin, 2018). Learning the Qur'an with the method of Yanbu 'begins with reading prayers and reciting Asmaul Husna together. Learning begins with classical, namely Ustadz / Ustadzah and students read together. If students still do not recite the recitation, then read it again until it is correct according to recitation.

Then the students read one by one listening to the cleric/cleric and his friends. The material read is reading that has been practised classically. After that, the deposit kids read the material of the Koran by advancing one by one facing the cleric/cleric with his reading

assessed. After finishing learning, it ends with a closing prayer (Observation of the third juz class, 2019).

Learning juz six starts with prayer and reading the Qur'an together. Al-Qur'an readings that are read together are readings that have been read by the cleric / zah on the previous day. Then students read classical. The material that was read classically at that time was to repeat the material on page 35 to the last page. After completing the classics, the students break down verses (look for reading law) in surah Al-Baqoroh verse four. After completing the paragraph break, students come forward one by one to read the Qur'an and the sorogan material Yanbu'a juz six. After that, read the Holy Qur'an together (Observation of juz 6 class, 2019).

Based on the learning time in learning with the Yanbu'a method, it is divided into 3 parts: First, 15-20 minutes to read prayers, attendance, explain the subject matter or classical reading. Second, 30-40 minutes, to teach individually / listen to children one by one. At this time, other children who do not come forward, to take advantage of the time by practising writing. Before writing, the teacher also provides guidance and direction on how to write and which parts will be written. Third, 10-15 minutes, give additional lessons such as (fasholatan, do'a etc) advice and closing prayers (Tanfidiyah, 2017).

One of the most important components of learning is the evaluation of learning. Because it is used to determine student learning outcomes and the success of learning. In learning the Qur'an there is also evaluation (Utami & Fitriati, 2011). This is to determine the level of students' ability to read and write letters of the Qur'an.

Evaluation in learning with the Yanbu'a method at Azhaar Islamic Vocational School is carried out after each study and every level increase in volume to Al-Qur'an or tahfidz. Everyday evaluation is held, the evaluation being the children reading privately or one by one progressing to read in front of the teacher. Then the children are assessed reading the Qur'an. If it is correct, then they continue the next page. But if there are still many mistakes, it must be repeated the next day. There is another grand evaluation, which is a child who has passed volume 7 will be taken a joint exam. The test was held by LPI Al-Azhaar which was followed by all levels (Interview with Ustadz Ina, 2019).

Children are evaluated every day, that is, at the end of each lesson. They advanced individually to read the Qur'an by the achievement page. If wrong 3 or more, they may not continue. If only one to two wrong they can continue to the next page (Interview with Ustadz Ina, 2019).

So the evaluation of learning the Qur'an with the method of Yanbu'a at Al-Azhaar Tulungagung Islamic Vocational School consists of daily evaluations and grand evaluations. Daily evaluations are held every day, i.e. private reading in front of the teacher. While the grand evaluation is that students who have passed volume 7 will be taken a joint exam held by LPI Al-Azhaar Tulungagung.

Al-Qur'an learning that has been applied in formal and non-formal institutions certainly has a positive impact on society and especially for children who follow the learning of the Qur'an. A society with many Al-Qur'an educational institutions will become a religious society. Children who learn the Qur'an will be proficient in reading and writing the Qur'an so that they become a generation of the Qur'an.

Al-Qur'an learning that has been applied in formal and non-formal institutions certainly has a positive impact on society and especially for children who follow the learning of the Qur'an. The application of the Yanbu'a method at Al-Azhaar Tulungagung Islamic Vocational School certainly also has positive outcomes and impacts for students in particular, and generally for the community.

The implication of the application of the Yanbu'a method in Al-Azhaar Tulungagung Islamic Vocational School is that the reading of the Koran becomes better, the prayer reading is also better. They also can wudhu properly and correctly, pray well, write the Qur'an well. Because when the joint exam is tested it consists of various abilities. For example, children are given a test to read the Qur'an with tartil, wudhu practice, prayer practice and chitabah. So with the learning of the Qur'an, the practice of child worship will also be better (Interview with Ustadz Ina, 2019).

The Yanbu'a method can make a great contribution to students, where students can master and read the Qur'an properly. The Yanbu'a method can be applied in learning to read and write the Qur'an for all ages. Not only in children but also in adulthood (Choliyah, 2015).

With the learning of the Qur'an every morning, children can read the Qur'an correctly. But if their interest in learning decreases, it will have an impact on their quality. So interest is very influential on children's learning outcomes. Children who are passionate about learning the Qur'an, for example by diligently reading, they will be able to read well. Conversely, children who are less interested in reading it will be left behind with other friends who really and diligently read the Qur'an. The results of the implementation of Al-Qur'an learning, the students are more able to practice. Besides that,

the reading of the Qur'an is better. Understand more about tajwidnya and makhrojnya. And can determine the reading law of each verse (Interview with cleric Sarifah, 2019).

Then it can be concluded that the implications of the implementation of Al-Qur'an learning with the Yanbu'a method in Al-Azhaar Tulungagung Islamic Vocational School, include: Students can read the Qur'an smoothly and correctly by tajwid science, Students can write the letters of the Qur'an properly and correctly, and students can practice prayer and wudhu properly and correctly (Sekgweleo, 2019).

The explanation above is based on the objectives of learning Juz 1, as follows (Ulin Nuha Arwani and Ulil Albab Arwani, 2004):

1. Children can read fathah letters, whether they have been sequenced or not yet smoothly and correctly.
2. Box II the child knows the names of hijaiyyah letters and Arabic numbers.
3. Box III children can write hijaiyyah letters that have not been sequenced and those that have two numbers and can write Arabic numerals. (Ulin Nuha Arwani and Ulil Albab Arwani, 2004, 9)

Juz 2 has learning objectives, as follows:

1. The child can read the letters with the meaning of kasroh and dhommah correctly and smoothly.
2. Children can read letters that are read long, whether in the form of letters mad or long harakat correctly and smoothly.
3. Children can read other letters, namely wawu and yes, breadfruit which is preceded by fathah smoothly and correctly.
4. Box II knows the signs of harathat fathah, kasroh and dhommah also long fathah, kasroh long and dhommah long and breadfruit. And understand the Arabic numbers tens, hundreds and thousands.
5. Box III can write letters that are two and three sequences.

The explanation above is also based on the Hadith of the Prophet Muhammad. Abu Abdurrahman, from Ustman bin Affan, that the Messenger of Allah said: "You should be the one who studies the Qur'an and teaches it. (Narrated by Bukhari) (Nashirudin, 2007).

Then it can be concluded that the implications of learning the Qur'an are that students can read and write letters of the Qur'an, practice other amaliyah better, and can practice their knowledge in the community (Adepoju, 2019).

CONCLUSION

The implementation of learning to read and write Al-Qur'an at SMK NU Tulungagung and Islamic Vocational Al-Azhaar Tulungagung has the aim so that students can read Al-Qur'an by the knowledge of Tajweed. The steps consist of Opening, classical, private, evaluation, motivational, and closing prayers. Learning material for reading and writing Al-Qur'an with the An-Nahdliyah method, Volume 1 to 6, Al-Qur'an and the Book of Provisions for Leader Candidates. While the material of the Yanbu'a method is beginner Juz, Juz 1 to 7, Al-Qur'an and Memorandum Material. Implications of learning to read and write Al-Qur'an in SMK NU Tulungagung and Islamic Vocational Al-Azhaar Tulungagung include: students can read the Al-Qur'an by the knowledge of Tajweed and can write letters of the Qur'an properly and correctly.

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