



ENHANCING THE QUR'AN READING SKILLS OF SANTRI AT AL-IBANAH PURWANTORO ISLAMIC BOARDING SCHOOL THROUGH THE YANBU'A METHOD AND LIVING QUR'AN

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Abstract

This study aims to enhance the Qur'an reading skills of the students at Pondok Pesantren Al-Ibanah Purwanto by using the Yanbu'a method and Living Qur'an approach. The Yanbu'a method emphasizes systematic reading instruction, while Living Qur'an focuses on applying the values of the Qur'an in daily life. A qualitative approach was used, with data collected through observation, interviews, and documentation, and analyzed descriptively. The results show that the students' Qur'an reading abilities vary based on experience, age, and the intensity of practice. Programs such as halaqah, tajwid, and the Yanbu'a method were proven effective, with stages involving letter recognition, repetitive reading, and regular evaluation. The Living Qur'an approach was applied through activities like recitations, murajaah, manzilan, and the reading of Surah Al-Kahfi, which also integrate moral and ethical teachings. Key supporting factors include the commitment of the pesantren management, student motivation, and an environment that encourages active interaction with the Qur'an, although challenges such as a lack of understanding of the Living Qur'an concept and time limitations remain. With strategic planning and effective management of obstacles, these two methods can improve the students' abilities not only in reading and memorizing the Qur'an but also in understanding and applying its values in daily life..

Key words: Ability to read the Qur'an. Yanbu'a Method, Living Qur'an

Abstrak

Penelitian ini bertujuan untuk meningkatkan kemampuan santri dalam membaca Al-Qur'an di Pondok Pesantren Al-Ibanah Purwanto dengan menggunakan metode Yanbu'a dan Living Qur'an. Metode Yanbu'a mengutamakan pembelajaran membaca secara sistematis, sementara Living Qur'an menekankan penerapan nilai-nilai Al-Qur'an dalam kehidupan sehari-hari. Pendekatan yang digunakan adalah kualitatif dengan data yang diperoleh melalui observasi, wawancara, dan dokumentasi, serta dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa kemampuan membaca Al-Qur'an santri bervariasi tergantung pada pengalaman, usia, dan intensitas latihan. Program seperti halaqah, tajwid, dan metode Yanbu'a terbukti efektif, dengan tahapan pengenalan huruf, pembacaan berulang, dan evaluasi rutin. Living Qur'an diterapkan melalui kegiatan seperti pengajian, murajaah, manzilan, dan pembacaan surat Al-Kahfi, yang juga mengintegrasikan pembelajaran akhlak dan etika. Faktor pendukung utama adalah komitmen pengurus pesantren, motivasi santri, dan lingkungan yang mendukung interaksi aktif dengan Al-Qur'an, meskipun ada tantangan seperti kurangnya pemahaman terhadap Living Qur'an dan keterbatasan waktu. Dengan perencanaan strategis dan pengelolaan hambatan yang baik, kedua metode ini dapat mengembangkan kemampuan santri tidak hanya dalam membaca dan menghafal Al-Qur'an, tetapi juga memahami dan menerapkannya dalam kehidupan sehari-hari..

Kata kunci: Kemampuan membaca Al-Qur'an. Metode Yanbu'a, Living Qur'an

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INTRODUCTION

Muslims must learn how to analyze as well as use the Qur'an, text-based and contextual. It is a sign of greatness bestowed upon the Prophet Muhammad with the function of being a set of rules for life. Being proficient in reading the Qur'an fluently is one of the rules that need to be considered. Proficiency in reading Qur'anic verses is a skill in learning it in tartil, which involves paying attention to the quality of letters and tajweed. The effect obtained provides an opportunity for a person to read the Qur'an in accordance with established norms and the rights of letters. Because the Qur'ān plays a crucial role in the lives of Muslims. The Qur'ān must be recited correctly using an appropriate methodology. The selection of an appropriate method (approach) is the key to success when learning to read the Qur'an. Throughout history, various approaches have been used, such as Iqro', Al-Baghdadi, Ummul Quro', Qiro'ati, An-Nahdiyyah, to Yanbu'a . In practice, many Islamic boarding schools choose to use the Yanbu'a method because of the easy access to available learning tools. Starting with the introduction of hijaiyah letters, reading skills, and then writing hijaiyah letters, the Yanbu'a method is a step-by-step methodology for learning the Qur'an that combines reading, writing, and memorization . This approach, referred to as the science of tajweed, is intended to assist in understanding the guidelines for reading the Holy Qur'an. The Waqaf as well as the Qur'anic punctuation, used in the Yanbu'a system, which is arranged in seven books, can be read, written, and memorized using this technique. The main objective of the Yanbu'a method is to contribute to improving the intelligence of the nation's generation to be able to read the holy Qur'an fluently, as well as to socialize the use of the Qur'an with the Uthmani Rasm standard . The study of the Qur'an is no longer limited to written analysis, but has developed to include social and cultural studies. This study, known as the Living Qur'an, makes religious communities the main object. Living Qur'an emerges from the phenomenon of 'Qur'an in Everyday Life,' in which the function and meaning of the Qur'an are experienced by Muslims in their daily lives. This phenomenon includes the practice of using the Qur'an beyond its text, which gives rise to practical meanings to certain verses because of the belief in their 'fadhilah' or virtues, for daily needs. This practice dates back to the time of the Prophet Muhammad, as it is narrated that he once recited surah Al-Fatihah as a medicine (cure for illness) and used surah Al-Mu'awwizatain to ward off witchcraft .

Al-Ibanah Purwanto Islamic Boarding School, as one of the Islamic boarding schools that focuses on Al-Qur'an education, continues to improve the quality of learning for its students. Among the approaches used is the Yanbu'a method, a method that has proven successful in improving the ability to read the Qur'an in a systematic and structured manner. The Living Qur'an approach is also applied to strengthen the internalization of Qur'anic teachings in the daily activities of santri. This approach not only focuses on the technical aspects of reading, but also instills an appreciation for the content and message of the Qur'an. This study is intended to strengthen the ability of santri in reading the Qur'an at Al-Ibanah Purwanto Islamic Boarding School by using the Yanbu'a and *Living Qur'an* methods. In addition, this study also identifies the driving factors (supporters) and barriers (inhibitors) in the implementation of the two approaches. It is hoped that the findings of this study can be a reference for other pesantren to develop more effective and holistic Qur'an learning strategies.

RESEARCH METHODS

The research method is a scientific approach or method used to obtain certain data or information. The subjects taken by researchers to be the object of research are ustadzah and santri of Al-Ibanah Purwanto Islamic boarding school. The type of research used in this study is *Field Research*, which is one of the data collection methods in qualitative research . This research went directly to the field, especially at the Al-Ibanah Purwanto Islamic Boarding School. This research is carried out directly to collect data through observation of phenomena or events that occur in the field. This research adopts a phenomenological approach that begins with going directly to the location to make natural observations. This approach, as described by Edmund Husserl, emphasizes the subjective experience of individuals towards certain phenomena. With this approach, researchers observe phenomena based on facts and opinions of a person through direct interaction with the object of research . This step allows researchers to understand field conditions, collect data, and harmonize the information obtained.

Research data includes evidence and cues obtained during the research process, either through interviews, field observations, or documentation. Primary data was obtained directly from interviews with cottage residents, observations of the object of research, as well as documentation in the form of written notes, audio or video recordings, and photographs. Meanwhile, secondary data is in the form of supporting documents such as archives, attendance lists, santri administration, and written references from relevant books or journals

Data collection techniques were carried out by means of in-depth interviews to understand the application, supporting factors, and obstacles of the methods used. Field observations were conducted to describe in detail the application of the Yanbu'a method, while documentation was used to collect important relevant documents. To ensure the validity of the data, a triangulation technique was used that combined various data collection methods to verify the accuracy of the information. Three main steps comprise the methodical implementation of data analysis: data reduction, data display (presentation), and conclusion drawing. The first stage, data reduction, is done to filter and simplify the information obtained, so that researchers can focus on relevant aspects. The second stage, data display, includes organizing the data that has been reduced to make it easy to understand and meaningful. The last stage, conclusion drawing, aims to produce valid answers to research questions. This process ensures that qualitative research produces relevant and thorough conclusions given the research objectives.

RESULTS AND DISCUSSION

Al-Qur'an Reading Ability of students at Al-Ibanah Purwanto Islamic Boarding School

As part of the effort to improve the quality of religious education, the skill of reading the Qur'an among the students of Al-Ibanah Islamic Boarding School is one of the main focuses in religious learning. This boarding school plays an important role in guiding students to master the recitation of the Qur'an accurately and appropriately, in line with the established tajweed guidelines. Overall, the ability of students to read the Qur'an at Al-Ibanah Islamic Boarding School shows significant variations, which are influenced by factors of learning experience, age, and the intensity of the exercises performed. Santri who have just entered the pesantren tend to be at an early stage in the process of learning to read the Qur'an. They start by learning to recognize the Hijaiyah letters, their pronunciation, and how to read short sentences.

At this stage, teaching is more focused on introducing correct reading and correcting pronunciation errors that often occur. For some santri, to achieve fluency in reading, this process takes quite a long time, especially those who have not previously had an adequate basic understanding. Meanwhile, senior santri, especially those who have participated in the tahfiz Al-Qur'an program or have better reading skills, show more fluent abilities and master tajweed more perfectly. They can pay attention to the length and shortness of the reading (mad), as well as recognize well the differences in letters that have special properties such as thick, thin, and others. At this level, teaching focuses more on improving the quality of reading and memorizing short and long surahs. In addition, Al-Ibanah Islamic Boarding School has learning programs designed so that the ability of students to read the Qur'an becomes stronger / fluent, such as halaqah (study groups), tajweed teaching, and intensive coaching.

The caregivers and teachers of the boarding school regularly hold learning sessions to improve the pronunciation and accuracy of the santri's reading. By using various methods, including learning by using yanbu'a, as well as living Qur'an. However, the ability to read the Qur'an of students at Al-Ibanah Islamic Boarding School is still affected by several challenges. One of them is the difference in ability and learning speed between santri, which affects the teaching provided. Some students take longer to understand and master correct reading, while other students can learn quickly. In addition, the busy activities of the boarding school are also the cause of impact on the duration of Quranic training. Overall, the ability to recite the Quran of students at Al-Ibanah Islamic Boarding School can be said to be quite good, although there are differences between individuals. Efforts continue to be organized by

the boarding school management in improving the quality of teaching, as well as the active participation of students in learning, which is the main key in improving and deepening the ability to read the Qur'an.

Reading proficiency can generally be understood as the capacity, talent, or potential to perform an action. Nurhadi emphasized that the meaning of reading is a diverse and complex activity. For example, it combines internal and external factors of the reader. Interest, talent, intelligence, reading goals, and motivation are examples of internal influences. The Qur'an, on the other hand is the word (kalam) of Allah revealed to the Messenger of Allah (pbuh) if read becomes an act of worship. These reasons lead to the conclusion that the ability of a santri to recite, spell, or pronounce words in the holy Qur'an in accordance with the proper tajweed rules is equivalent to the ability to read the Qur'an. This ability includes the correct pronunciation of letters in accordance with their makhraj, as well as chanting the holy Qur'an verses with faqseh and continuity.

Reading the Holy Qur'an has a solid legal basis in Islamic teaching, through commands recorded in the Qur'an and from the hadith. The activity of reading the holy Qur'an is not only limited to recommended worship, but is part of a servant's obedience to his creator. In the Qur'an, Allah directly commands Muslims to read His revelation, as stated in QS. Al-Muzzammil verse 4, Allah also provides direction so that reading the Qur'an is done with tartil, which is slowly, full of appreciation, and in accordance with the rules of tajweed. With tartil, a Muslim not only fulfills the obligation to read, but also respects the content and meaning contained in each verse. The guidance on reading the holy Qur'an is also reinforced based on the words of the Prophet Muhammad. He revealed that chanting the holy Qur'an brings great rewards: *"If someone reads just 1 letter from the book of Allah (the Qur'an), they will receive 1 good, & every good will be rewarded 10 times the good..."* This Hadith shows how much reward Allah gives to His servants who take the time to read His holy book.

With a clear and strong legal basis, reading the Qur'an not only acts as a recommended practice, but can also improve morals, and get abundant rewards with Him. The virtue of reading the Qur'an must of course be accompanied by good technical skills so that each verse can be pronounced correctly and full of appreciation. Indicators that can be observed from various aspects that include fluency, accuracy, and appreciation in reciting the holy verses. One of the main indicators is the ability to pronounce the hijaiyah letters in accordance with the correct pronunciation according to their makhraj and nature. This is important because mistakes in the pronunciation of letters can change the meaning of the verses read. This ability reflects the extent to which a reader understands the basic rules in the science of tajweed. In addition, the application of the laws of tajweed is another very important indicator. A well-versed Qur'an reader will be able to apply the laws such as ikhfa', idgham, izhar, and others consistently in his recitation. Accuracy in the application of tajweed not only improves the quality of reading, but also reflects respect for the Qur'an as a holy book that must be read with adab and beauty. Fluency in reading is also a significant indicator of ability. Uninterrupted and well-flowing recitation demonstrates mastery of the Qur'anic lafaz structure. This fluency reflects more than just technical ability, as well as the reader's comfort and confidence when reciting the Qur'an, both in private and in the presence of others. More than just reciting the text, the ability to read the Qur'an is also measured by the appreciation and understanding of the meaning of the verse read. The evaluation process carried out periodically by ustadzah or musyrifah, as is usually done in pesantren, can also be an important indicator. From the evaluation results, it can be seen to what extent the development of a santri's reading ability is, whether they show improvement over time or still need further guidance. The self-confidence that grows along with the increase in reading ability is also an indicator that a reader has reached a fairly good level of fluency.

Measures of comprehension in reading the Qur'an include technical aspects such as pronunciation and tajweed, fluency, as well as spiritual aspects such as appreciation and understanding. All these indicators support each other in creating a reader who not only technically fluent, but also understands and respects the values contained in the Qur'an. This situation is evident where the students show significant reading skills. Based on routine evaluations conducted by ustadzah/musyrifah, most students are able to read the Qur'an fluently and follow the correct tajweed rules. The application of the Yanbu'a method in this pesantren proves its high effectiveness in developing the skill of reading Qur'an among

the students. The effectiveness of this method is reflected in the consistent increase every year, which shows the success of the learning program in the pesantren. In addition, some santri revealed that they felt more confident and fluent when reciting the Holy Qur'an after participating in the learning process at the pesantren. In fact, some of them reported having achieved a satisfactory level of fluency, which was reinforced through their superior experience when reciting the Qur'an in front of ustadzah, musyrifah, and their friends. This reflects the success of coaching that goes beyond emphasizing technical aspects, but also building confidence and spiritual comfort in reading the Qur'an.

Application of the Yanbu'a Method for students at Al-Ibanah Purwantoro Islamic Boarding School

Based on observation, the Yanbu'a technique is used in Al-Ibanah Purwantoro Islamic Boarding School, where students use the Yanbu'a book to memorize the Qur'an. Students have been taught to write since the first volume, starting with Arabic numerals, single letters, combined letters, and finally writing using Pegon Arabic. Then each volume is accompanied by memorization material. The memorization material includes short letters and prayers. Volumes one to five can be studied together, but volumes six and seven need to be taught separately because they contain information that requires more attention. While learning in volumes one to five is done individually, learning in volumes six and seven is done classically. Each lesson is based on the teaching guidelines found on the first page of the Yanbu'a book, which appears before page 1.

According to the findings of interviews with ustadzah/musyrifah who use the Yanbu'a teaching method, first the ustadzah/musyrifah practices reading the letters correctly, then the santri pay attention to the reading being practiced. Not only is the fluency of the santri prioritized, but it must also be given a direct example from the ustadzah/musyrifah. Al-Qur'an learning is carried out in sorogan, before starting learning the students do tadarus together, so one verse is read together, then then read one by one. Santri who have not had their turn to come forward are encouraged to listen to their friends' reading. So when learning takes place, no one is allowed to talk or play alone. So, if a friend is wrong, it is not only ustadzah who will remind, other friends will also know. In the Yanbu'a book, there are underlined letters located at the very top which are practiced by ustaz/ustazah and for reading at the bottom it is done individually classically. The second stage the students read the letters that have been practiced. Then the ustadzah / musyrifah listens and corrects the reading of the santri. one by one the santri will come forward to deposit the reading to the ustadzah / musyrifah, while the ustadzah / musyrifah only listens to it and when something is wrong it should not be guided but given a signal either a tap or something else. Meanwhile, what is done by students who have not been assigned to come forward is to repeat the reading to be deposited or write material. If there is an error, the ustadzah / musyrifah will remind them, but they are not guided. So, the child corrects himself, if the child has repeatedly corrected but still wrong, then the ustadzah / musyrifah will tell what the correct reading is like, then the students read.

Finally, the repetition stage is where the ustadzah/musyrifah repeats the reading while asking the santri to imitate it word by word or sentence by sentence to maximize their proficiency. The repetition stage is one of the efforts made by ustadzah/musyrifah in improving the reading of students. Then routinely given questions, often reminded by giving a code in the form of a tap to the students if the students' reading is not correct. This will make the students think where the mistake is, thus the students will try to improve their reading. Before starting the lesson, the ustadzah/musyrifah will ask several questions related to the material taught at the previous meeting, before entering the next material. Then at the end of the lesson, several questions will be given related to the material that has just been learned. This repetition stage is done classically, which is often repeated at the next meeting and often read together. So that the material given at each meeting is not easily forgotten by the students. Before the lesson is closed, if there are children who are not fluent, they will come forward to the ustadzah / musyrifah by being taught individually. As for those who are still stuttering in their reading, they will read it back in their seats or can also be listened to by their friends.

In its application, ustadzah/musyrifah routinely conducts evaluations to monitor the progress of reading the holy Qur'an of each student. The evaluation is carried out in the form of a reading test of

the holy Al-Qur'an to assess the mastery of tajweed, fluency of reading, and the ability of students to memorize certain chapters. This program is expected to help students to master the reading of the Qur'an perfectly and according to the applicable rules, providing a strong basis for further memorization of the Qur'an. Through the application of the Yanbu'a method at Al-Ibanah Islamic Boarding School, it is hoped that santri will be able to more quickly master the recitation of the Qur'an and gain a deeper understanding of the meaning of each verse read. Thus, this method is not only centered on the fluency of recitation, but on understanding the meaning of the Qur'an which can be implemented in daily activities. Among the techniques for reading the holy verses of the Qur'an that can support the smooth running of activities that provide positive and optimal results is the Yanbu'a method. Methods are very important in the field of education, especially in terms of learning activities that create a positive environment. Because the material/content comes from the set of holy verses of the Qur'an, it is hoped that the application of the Yanbu'a method in teaching students to read the Qur'an will facilitate the process, provide enlightenment when reaching boredom, and inspire them to be able to do it correctly, fluently, and in a environment.

Application of Living Qur'an of students in Al-Ibanah Purwanto Islamic Boarding School

As one of the holistic learning approaches, Living Qur'an provides space for students to not only engage with the Qur'an, but explore and live the teachings contained in every dimension of life. The application of the Living Quran at Al-Ibanah Islamic Boarding School focuses on efforts to integrate the teachings of the Qur'an into life among students. This method does not merely emphasize the theoretical understanding of the Qur'anic text, but also encourages to apply the teachings in various aspects of the lives of students, both in worship, social interaction, and moral attitudes. At Al-Ibanah Islamic Boarding School, Living Qur'an is implemented by integrating Qur'anic understanding with routine activities. Santri are trained not only to chant (read) the Qur'an, but to understand its context and meaning. This includes teaching about morals, ethics, and the values of justice, as well as peace, which are contained in the Qur'anic verses. This method also involves direct guidance by muawwin and musyrifah to help santri understand how the Qur'an can be used as a guide to life that is relevant to the challenges of the times.

In addition, Al-Ibanah Islamic Boarding School encourages students to be closer to the Qur'an through activities such as recitation, murajaah, manzilan and also reading Surah Al-Kahf which focuses on practicing the teachings of the Qur'an in daily life. Al-Ibanah Islamic Boarding School is committed to bringing students closer to the Qur'an using a variety of activities that are integrated with daily life. Recitation, muraja'ah, manzilan, and recitation of Surat Al-Kahf not only aim to improve the ability to read and memorize the Qur'an, but also instill Qur'anic values in every aspect of life. Recitation is a means to deepen knowledge about the Qur'an, both in the aspects of tafsir, tajweed, and understanding of the meaning of the verses. Meanwhile, santri are taught to understand the relevance of the teachings in the Qur'an to their activities, so that they are able to practice them in their behavior. Murajaah itself is an activity to maintain the stability of the Qur'anic memorization that has been mastered so that it remains strong and fluent. In addition to the technical aspects, muraja'ah also strengthens the santri's spiritual bond with the Qur'an, creating discipline in interacting with the holy book. Then Manzilan, through Manzilan, students are encouraged to continue to always be istiqamah in practicing selected letters that are read every night, students are invited to routinely interact with letters that have special virtues, strengthening the bond with the Qur'an. Through regular recitation, santri learn about the importance of commitment/istiqamah so that the Qur'an becomes an inseparable element in aspects of life. Manzilan, which involves reading Surah Yasin, As-Sajdah, Ad-Dukhan, Al-Waqi'ah, Al-Mulk and Al-Kahf, not only trains the students' reading potential, but also becomes a means to bring to life the message given by the Qur'an in life.

These activities produce a generation that has the skills to recite, explore, and apply the holy verses of the Qur'an to the daily lives of the students. Finally, the recitation of surah Al-Kahf is carried out on every Thursday afternoon ba'da dzuhur or Friday night. Through these activities, Al-Ibanah Islamic Boarding School instills the principle that the Qur'an is not only learned as reading, but also as a guide to life. Every santri is invited to live the guidance of the holy verse of the Qur'an. This pesantren

emphasizes the importance of Living Quran, which is making the Qur'an a source of inspiration and guidance in living everyday life. This structured and consistent activity creates a generation that is not only proficient in the pronunciation and memorization of the Qur'an, but also understands and practices its values well. The concept of living Quran leads to the dynamics that develop among Muslim communities connected to the Quran verse as the main focus of the study. Living Qur'an in Islamic boarding schools can be understood as an analysis of various social phenomena involving the presence or role of the Qur'an in daily life in the pesantren environment. The living Qur'an method does not aim to find positivistic truths that depend on context, but rather focuses on objective analysis of religious dynamics that are closely related to the Qur'an. This approach aims to understand the text more comprehensively from various dimensions.

Supporting and Inhibiting Factors of Yanbu'a and Living Qur'an Methods at Al-Ibanah Purwantoro Islamic Boarding School

The Yanbu'a and Living Qur'an methods are two approaches that are often used in Islamic boarding schools in educating students to understand, read, and practice the Qur'an. One of the pesantren that adopts this method is Pondok Pesantren Al-Ibanah. This pesantren integrates both methods in its learning system in order to obtain santri who have more than just the ability to read the Qur'an fluently but also able to live and apply Qur'anic values. Both are unique and have strategies that are in accordance with the learning objectives of the pesantren. However, its implementation is influenced by various aspects that support and hinder can be detailed as follows:

Supporting & Inhibiting Factors of Yanbu'a Method in Al-Ibanah Purwantoro Islamic Boarding School

Supporting Factors: 1) The use of the Yanbu'a method is supported by the administration of the Al-Ibanah pesantren. Support is given in the form of freedom for ustadzah/musyrifah to supervise and implement the planned program in order to facilitate the teaching of the Qur'an that is practically understood and help students perfect their ability to read the Qur'an so that they can read fluently following the Yanbu'a method. Provision of appropriate space to facilitate the teaching activities of reading the Qur'an with the Yanbu'a method until fluent so that students feel comfortable and increase their understanding of the ustadzah/musyrifah's explanation. The availability of trained teachers who are qualified to teach the Yanbu'a technique in pesantren to assist students in learning it. 2) Fluency in reading the Qur'an is a motivating factor for santri. Santri are more skillful in learning the Yanbu'a method because they are excited and determined to be able to read the Qur'an accurately. There are two categories that influence santri motivation: namely internal and external which come from within the santri, especially the strong desire and intention to learn the Yanbu'a method as a way to help in reading the Qur'an better and more fluently, which was initially incomprehensible. To increase the drive and desire to learn the Yanbu'a technique, this aspect also helps external motivation, such as those from boarding school friends or the social environment. 3) A helpful atmosphere. A helpful atmosphere in the application of the Yanbu'a method, for students who are still having difficulty reading the Qur'an can practice from advanced students. In addition, students are also encouraged to often read or nderes Al-Qur'an in their spare time at the cottage .

Inhibiting Factors: 1) The pesantren does not hold a Qur'an reading selection as part of the entrance test. This is an obstacle because there is no Al-Qur'an reading test to assess the ability of prospective students, which makes it difficult for the pesantren to determine the feasibility of admission to the pesantren. 2) The santri's personal factor is one of the causes, where before entering the pesantren, santri learn the Qur'an without guidance from ustadz or competent teachers. This has an impact on the carrying of regional accents in the recitation of the Qur'an when starting boarding school. As a result, adjustments are needed so that the pronunciation and characteristics of the letters are in line with the guidelines taught in the yanbu'a method. 3) Low self-awareness among santri is one of the problems, where some santri do not realize that the ability to read the Qur'an properly and correctly is an obligation for a Muslim. As a result, santri tend to ignore the Qur'an recitation program and do not participate in learning the Qur'an seriously.

Supporting & Inhibiting Factors of Living Qur'an at Al-Ibanah Purwantoro Islamic Boarding School

One of the supporting factors for Living Qur'an in Al-Ibanah Islamic boarding school is the values of the pesantren itself, which has long taught students to live in simplicity, discipline, and togetherness. The pesantren environment that tends to be conducive allows students to facilitate understanding and application in their daily activities. In addition, the support of the caregivers and ustadzah or musyrifah who act as role models is one of the keys to the success of this method. Musyrifahs who understand and practice Qur'anic values can provide real inspiration to students. However, the application of the Living Qur'an method is inseparable from various challenges. One of the main obstacles is the lack of deep understanding of some educators of the concept of Living Qur'an itself. Many musyrifahs are accustomed to conventional learning methods, such as teaching reading or memorization, so they are less accustomed to teaching the Qur'an in the context of real life. In addition, the limited time in the pesantren learning system, which is often crowded with various other subjects, is also an obstacle in integrating this method thoroughly. Cultural factors and old habits in certain pesantren can also be an obstacle. Some may see the Living Qur'an approach as something too modern or different from deep-rooted traditions. This obstacle often arises in pesantren that are still very attached to more traditional teaching methods.

By understanding these supporting and inhibiting factors, the successful application of the Yanbu'a and Living Qur'an methods in Islamic boarding schools is highly dependent on the pesantren's ability to manage supporting factors and overcome existing obstacles. With careful planning and support from all parties, these two methods can go hand in hand to produce a generation of santri, who are not only fluent in reading the Qur'an, but also able to implement its teachings in their daily activities.

CONCLUSIONS AND SUGGESTIONS

The ability to read the Qur'an of the santri at Pondok Pesantren Al-Ibanah shows variations that depend on experience, age, and intensity of practice. New students start with the introduction of the hijaiyah letters, while older students, especially those participating in the tahfiz program, are able to read fluently and master tajweed. The halaqah program and tajweed teaching are important factors in improving the quality of reading. The Yanbu'a method has proven effective in improving the ability to read the Qur'an, through a structured approach, regular evaluation, and direct guidance from ustadzah or musyrifah. In addition, the application of Living Qur'an at Al-Ibanah Islamic Boarding School integrates Qur'anic learning with daily life through activities such as recitation, muraja'ah, manzilan, and recitation of Surah Al-Kahf. The purpose of this is to make the Qur'an not only a reading, but as a guide to life that teaches moral, ethical, and spiritual values. The success of the application of this method is influenced by the support of pesantren administrators, the motivation of students, and a conducive environment, although there are challenges such as the lack of Al-Qur'an reading selection in the admission of students and the lack of understanding of educators of the concept of Living Qur'an. Al-Ibanah Islamic Boarding School succeeded in creating students who are not only fluent in reading and memorizing the Qur'an, but also able to practice the teachings of the Qur'an in daily life, thanks to a structured approach and consistent support.

Research at Al-Ibanah Islamic Boarding School provides important insights into the ability to read the Qur'an and the application of the *Living Qur'an* concept. However, it requires the development of innovative learning methods and a more in-depth analysis of the impact of *Living Qur'an* on the character building of santri. The obstacles faced include limited data on new students, lack of documentation of the Yanbu'a and *Living Qur'an* methods, and interviews that have not covered all educators. Future research is recommended to expand the scope of participants, use mixed methods, and establish closer cooperation with pesantren administrators to produce more applicable recommendations.

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