

# TRAINING OF TRAINER (TOT) *TAHSIN AL-QIRAAH* WITH *YANBU'A* METHODE FOR TPQ TEACHERS IN SUMBANG PURWOKERTO DISTRICT

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## Abstract

The ability to read and write verses mentioned in the Qur'an is one of the main competencies that a Muslim must possess. Various methods of transmitting knowledge about reading and writing the Qur'anic verses have been developed since Islam's early development. One method that is considered able to adapt during the various eras is the Yanbu'a Method. To transmit knowledge about the Yanbu'a method, a training of trainer's activity was conducted with the subject of training for TPQ teachers in the sub-district of Sumbang. Training trainers are considered the best way to reach a wider audience and enlarge the scope of the Yanbu'a method. After intensive training and followed up by one month of mentoring, it can be concluded that the Yanbu'a method taught by the two-way learning method is likely to survive during the pandemic. Even so, the obstacles in implementing the Yanbu'a method are the transition process that requires good competence and the availability of learning materials that are not yet sustainable in the sub-district of Sumbang.

**Keywords:** Yanbu'a Method, Training of Trainers, sub-district Sumbang.

## 1. Introduction

The Qur'an as Kalamullah, the greatest miracle for humankind, guides man in arranging his life to obtain inner and outer happiness in this world and the Hereafter. It unravels the instructions for man and his explanations and distinguishes between the *haq* (true) and the *bathil* (perverted). Al-Quran has featured those previous scriptures did not have. Allah Almighty recites the al-Quran worship with multiplied rewards (Anam et al., 2013). It is common for every Muslim to understand al-Quran, obey, and practice its content.

Along with the globalization of information in this millennial era, people can easily and quickly follow information from various parts of the world (Fukuyama, 2004). On the one hand, this condition has a positive impact because it provides access to information from various circles. The public has become aware of the development of information that has occurred recently. It is just that the condition of information disclosure in globalization does not always have a positive impact. Low selection power, lack of basic knowledge, and the absence of analysis make people accept the information as a single truth (Foucault, 2002). Such conditions seem to exist in Indonesia, especially with Generation Zero and millennials emerging. In such a situation, people absorb information and accept it as truth, without more profound analysis and without being based on sound science. Danger will arise when the information on social media or online portals is made with wrong data or by people with particular interests (Syuhada, 2017). Chaos will arise because of information warfare, so people are confused about which point to stand.

Responding to this phenomenon may be essential to equip basic religious knowledge. Why religion? Because in Indonesia, issues about religion often arise as an attempt from certain circles to get attention (Faridah and Mathias: 2019). One of the largest religions in Indonesia is Islam, with adherents reaching 199,959,285 people or 85.2% of the total population of Indonesia (Databox: *Total population of Indonesia...*). One of the efforts to understand religion fundamentally is to return to the Qur'an and Hadith

as the testament of the Prophet Muhammad SAW. What is considered very important and fundamental is that every Muslim must be able to read the Qur'an and understand its contents deeply as a guide to life. By understanding the fundamental essence, everyone will have the power to analyze the source, not the reduced information.

Optimal learning of the Quran will give birth to a generation of Quranis who can prosper the earth from world civilization. The absolute requirement to bring up the Quranic generation is understanding the Qur'an, which begins with reading the Quran properly and correctly following the established rules. Therefore, a more practical method is needed to facilitate students in learning to read al-Quran (Langgulong, 2004).

Al-Quran Education Park (TPQ) is a very effective educational tool for learning Al-Quran. The existence of TPQ from the past until now has never changed. It is still in demand and sought after by the community considering the limitations of religious education in formal schools. However, Al-Quran Education Park (TPQ) has not been successful as a place to teach children to learn and understand the Qur'an early and correctly.

One of the exciting conditions to be given training is the teachers or *astidzah*, which is the key to learning in every Quran Education Park (TPQ) spread across Sumbang District and its surroundings. One of the reasons for choosing the distribution of al-Quran Education Park in Sumbang District is because of the limited number of Quran Education Parks (TPQ) that are touched by quality Quran learning methods, generally still using the Iqra method, which is a method that has been used for a long time. The IQRA method is reasonably familiar, only because of the limitations of the ability of teachers or Ustaz and ustazah in teaching the Quran, more specifically the problem of *mahkrajiil letters* and *tajweed*, so that the output produced or their students (read: *santri*), becomes a concern in itself.

In addition, many Qur'anic learning methods have developed in today's society. These methods developed along with the increasing number of Qur'an learning carried out in various regions in Indonesia. These methods include the Tartil method. This method was invented and written by Hj. Gazali in early 1993. He is a pensyarah al-quran Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Quran (STAI-PIQ) Negeri Sumatera Barat, Indonesia. At first, this method was called the "Quick and Practical Method of Reading al-Quran." Background of being introduced to this method is after seeing the phenomenon of teaching and learning methods al-Quran that is developing today.

Furthermore, the sorogan method is where students approach the teacher and read according to their respective pages. In addition to the Sorogan method, there is also a classical method, which is a teaching method by dividing time where part of the time is used to read together, and the rest is used individually according to ability. There are also Bagdadiyah, Iqra', Qiro'ati, Annur, Quantum Hijaiyah, Muta'allim, and Yanbu'a methods.

The Yanbu'a method is learning to read, write and memorize the *Qur'an*, which is arranged systematically in 7 volumes. How to read al-Quran directly; without spelling, fast, precise, correct, and uninterrupted following *the makhoriijul letters* and the science of *tajweed*. Learning to read the Qur'an can be done from an early age, namely the focus of fostering the Qur'an with *tilawah wa tahfidz* (reading and memorization) because *tilawah and tahfidz* are the first steps of parents in fostering faith and Islam in children from an early age. The role of parents is significant, instilling a love for the holy Qur'an from childhood and will be a significant capital in adulthood and make the Qur'anic Generation.

## 2. Yanbu'a Method

One of the learning methods on how to read the Qur'an currently developing is the Yanbu'a method, pioneered at the encouragement of alums of the Pondok Tahfidz Yanbu'ul Qur'an Islamic Boarding School. The desire to always knit relationships with fellow students and the general public, especially in the Kudus and Jepara areas, made them ask the pesantren to develop an applicable method of learning how to read the Qur'an. The method desired by alumni to be developed is one that can guide Muslims to read the Qur'an fluently, not spelling or intermittently, and of course, following the rules of *makhoriijul letters* (Arwani, 2004).

Although initially refused because the existing reading method was sufficient to meet the needs, the pesantren eventually melted down and began to develop a new method. This is mainly due to the encouragement of alumni, maintaining uniformity of methods for reading the Qur'an, and the need for

effective methods. The willingness of the pesantren certainly gives sugar and optimism for all parties to be able to find the most effective learning method that anyone can apply.

The preparation of the yanbu'a method was initiated by three caretakers of the Tahfidh Yanbu'ul Qur'an Islamic Boarding School, namely K.H. Agus M. Ulin Nuha Arwani, K.H. Ulil Albab Arwani, and K.H. Manshur Maskan who are all sons of K.H. Arwani Amin Al-Kudsh. In preparing the Yanbu'a method, the three figures collaborated with the mutakhorijin of the Yanbu'ul Qur'an Tahfidh Islamic Boarding School members of the *Holy Nuzulis Sakinah* council. The mutakhorijin consisted of K.H. Sha'roni Ahmadi from Kudus, K.H. Amin Sholeh from Jepara, Ma'mun Muzayyin from Kepanjen Pati, K.H. Sirojuddin from Kudus, and K.H. Busyro from Kudus.

The preparation of the Yanbu'a method began on November 22, 2002, and took two years to go through the stages of evaluation and refinement. After going through the process, Yanbu'a's teaching materials were agreed to be printed in eight volumes that were published in stages. Volume I was published on January 10, 2014, followed by volumes II and III on March 24, 2004, while volumes IV to VI were published on May 2, 2004. To complement the eight volumes, Yanbu'a's teaching guidance book was published on June 13, 2004, and the Pre-kindergarten book on October 31, 2004. In order to support more comprehensive learning, the Yanbu'a method also penetrated into memorizing short letters and prayer collections compiled in a book published in 2007.

The Yanbu'a method is based on lafad in the Qur'an, which means source. This word is also the basis for naming Yanbu'ul Quran Islamic Boarding School. Taking the word Yanbu'a as a method of learning to read and write the Qur'an is added to the name of the pesantren and a tribute to K.H. Arwani Amin as the pesantren community (Arwani, 2004).

During the learning of the Yanbu'a method, the stages are divided into seven according to the number of volumes in the method of reading the Qur'an through the Yanbu'a method. The seven stages have their respective achievement targets, which can be conveyed in the following table.

Table 2.1 Yanbu'a Method Learning Target.

Volume	Learning Targets
I	<ol style="list-style-type: none"> <li>1. Students are targeted to be able to read hijaiyah letters with <i>harokat fathah</i> both in single letters and in a good and correct manner.</li> <li>2. Students are expected to be able to know the names of hijaiyah letters as well as recognize and know numbers in Arabic script.</li> <li>3. Students are required to be able to write single Arabic letters and two threads, as well as Arabic numerals.</li> </ol>
II	<ol style="list-style-type: none"> <li>1. Students are expected to be able to read the letters with harokat <i>kasrah</i> and <i>dhommah</i> properly and correctly.</li> <li>2. Students are asked to be able to read the letters read long both in the form of mad letters and long harokat properly and correctly.</li> <li>3. Students are taught to understand how to read <i>the letters waw/ya'</i> breadfruit preceded by the letters with harokat <i>fathah</i> properly and correctly.</li> <li>4. Students are expected to know and know harokat <i>fathah</i>, <i>kasrah</i>, <i>dhommah</i> both long and short as well as breadfruit harokat properly and correctly. In addition, students are required to be able to read Arabic numerals in the form of hundreds or thousands.</li> </ol>
III	<ol style="list-style-type: none"> <li>1. Students are targeted to be able to recognize and read <i>harokat fathahtain</i>, <i>kasrohtain</i>, and <i>dhommahtain</i> properly and correctly.</li> <li>2. Students are asked to be able to read the letters read breadfruit properly and correctly, as well as be able to pronounce <i>them correctly</i>.</li> <li>3. Students are expected to be able to read <i>qolqolah</i> and get to know <i>hams</i>.</li> <li>4. Students are required to be able to read tasydid readings and distinguish which ones are read <i>ghunnah</i>.</li> <li>5. Students are introduced to <i>hamzah washol</i> and <i>al ta'rif</i>.</li> <li>6. Students are asked to know <i>fathahtain</i>, <i>kasrohtain</i>, <i>dhommahtain</i>, <i>tasyid</i>, <i>hamzah washol</i>, and Arabic numerals up to thousands.</li> <li>7. Students are expected to be able to write a 4-letter kalimah and know how to string hijaiyah letters.</li> </ol>

IV	<ol style="list-style-type: none"> <li>1. Students are required to be able to read Allah's lafadh correctly.</li> <li>2. Students are expected to be able to identify and read <i>mim breadfruit</i>, <i>nun breadfruit</i>, and <i>tanwin</i> and distinguish between those read and those that are not .</li> <li>3. Students are required to know and be able to read <i>mad jaiz</i>, <i>mad obligatory</i>, and <i>mad commonly</i> both <i>kilmy</i> and <i>charfu</i>, <i>mutsaqqol</i>, and <i>mukhoffaf</i> which have long punctuation marks ~.</li> <li>4. Students are introduced to letters that cannot be read.</li> <li>5. Students began to be taught <i>the letters fawatichus suwari</i> and other letters that have different rules.</li> <li>6. Students are expected to be able to read pegen Arabic script.</li> </ol>
V	<ol style="list-style-type: none"> <li>1. Students are expected to be able to read the waqof and know the waqof and punctuation marks found in the Qur'an Rasm 'Uṣmani.</li> <li>2. Students are required to be able to read breadfruit letters that are idgham-kan and <i>tafkhim</i> and <i>tarqiq</i> letters.</li> </ol>
VI	<ol style="list-style-type: none"> <li>1. Students are expected to be able to know and read <i>the mad</i> letters (<i>alif</i>, <i>wau</i> and <i>ya'</i>) which are still read long or short as well, whichever has two faces, both during <i>waṣal</i> and during <i>waqaf</i> .</li> <li>2. Students are required to know how to read hamzah waṣal.</li> <li>3. Students are expected to know how to read <i>isymam</i>, <i>ikhthilaṣ</i>, <i>tashil</i>, <i>imalah</i>, and <i>saktah</i>, as well as know the places .</li> <li>4. Students are asked to know how to read shod writing which should be read shod and which should be read sin.</li> <li>5. Students should know sentences that are often read incorrectly.</li> </ol>
VII	<ol style="list-style-type: none"> <li>1. Students are expected to be able to read the Qur'an correctly and fluently, which means they can practice tajweed and gharib properly and correctly.</li> <li>2. Each student is required to read the recitation that has been practiced in tajweed lessons when the <i>mudarasah</i> or <i>musyafahah</i> al-Qur'an is held and every child reads the readings that have tajweed lessons.</li> <li>3. Each student is asked to answer questions from the ustaz / ustazah regarding the reading of the law of tajweed and is expected to answer properly and correctly.</li> </ol>

Yanbu'a provides standard guidelines that teachers must follow when delivering Qur'anic learning materials that can be found in each volume in Yanbu'a and in the manual. The standard guidance is in the form of class implementation procedures arranged as basic ethics in the classroom. Systematically, the class ethics established in the Yanbu'a method are as follows:

Some of these things include:

1. The teacher delivers the greeting before the start of the lesson and will not deliver the closing greeting before the students have calmed down.
2. The teacher recites the *hadrah* (which can be seen on page 46 of volume 1), to which the students then respond by reading Surat Fatihah and reciting the opening prayer.
3. Teachers try to apply the ASLM (Active Student Learning Method) during lessons by actively involving students.
4. Teachers are required to be able to guide by:
  - a. Explain the subject (in each volume marked with an underlined word).
  - b. Giving examples of excellent and correct reading.
  - c. Listen patiently and thoroughly to students' readings but still show firmness.
  - d. Correct student readings if errors are found through gestures or taps. However, if students do not understand how to read correctly, teachers must show them the right way.
  - e. When students are felt to be able to read fluently, the teacher gives a checkmark either next to the volume page number or an attendance sheet as a sign that students have the right to continue to the next page.
  - f. However, if the student is not fluent and correct or there are still many errors, the teacher is asked to put a period in the page number as a sign that he must repeat in the next meeting.
  - g. Study time ranges from 60-75 minutes and is divided into three parts:
    - 1) 15-20 minutes to read prayers, attend, explain the subject at each meeting, or read classically.
    - 2) 30-40 minutes are used to teach students individually or listen to students one at a time.

- 3) The last 10-15 minutes are used to provide additional lessons such as daily prayers, prayer readings, short letters, and others. After that, read the concluding prayer (Mustofa, 2008).

As in general learning, the Yanbu'a method of learning the reading of the Qur'an also requires an evaluation at the end of each period. The Yanbu'a method applies four stages of evaluation to enable students to understand the Qur'an reading system properly and correctly. The four stages of evaluation are a series of stages that can test and perfect students' abilities comprehensively.

The four stages of evaluation in the Yanbu'a method are divided into:

#### 1. Page Ascension Exam

The first stage of the exam is a more formative evaluation and is carried out every day after students have completed one page in the volume being studied. The primary purpose of this evaluation stage is to find out how far the understanding of individual students is after the student has learned. In addition to conducting evaluations, during formative assessments, teachers (ustaz/ustazah) are required to provide *feedback* by identifying deficiencies and showing ways to correct those deficiencies. This examination stage aims to determine and assess the extent of student mastery of the materials taught and evaluate students' basic competencies as part of a short-term program. This type of evaluation is not intended solely to measure student ability but to improve and perfect students' basic competencies and the learning process. Thus, learning can be maximized as a two-way process that has the potential to perfect the competence of students and teachers. The evaluation carried out every day is accompanied by motivating students to achieve basic competencies per learning targets. The evaluation in the form of a page increase exam is well recorded in the attendance book so that teachers, students, and guardians can monitor well.

#### 2. Random Exam

In implementing this type of evaluation, the implementation time cannot be predicted periodically but is left to the teacher for timing. Even so, with the material tested, the teacher can determine it. Thus, this evaluation stage is intended to test students' understanding comprehensively while monitoring students' independent learning process while not being accompanied by a teacher. In addition, evaluation in the form of random exams also determines whether the student is qualified to proceed to the following material.

#### 3. Volume Ascension Exam

Similar to the page increment exam in time stages, the volume increase exam is held at the end of each study per volume. The material tested is any material studied in a specific volume. The primary purpose of this evaluation stage is to determine the extent of mastery of the volume material and the readiness of students to continue to the next volume. The teacher can determine who can continue and who should repeat the learning from the student's ability. Of course, success indicators for determination are used objectively so that teachers can constantly monitor so that students master the material per volume comprehensively. As additional competencies in this volume increase exam, several additional competencies were also tested included in the Yanbu'a method learning volumes such as the ability to write and read numbers in Arabic script, the ability to read and write pegon letters, to the ability to memorize and apply daily prayers.

#### 4. Imtihan Niha'iy

Although not all institutions carry out this evaluation stage, it is interesting to know the *niha'iy imtihan* method to get a clear picture so that the evaluation in the Yanbu'a method can be carried out optimally. This stage evaluation is carried out once a year and is spearheaded by LMY (*Lajnah Muroqobah Yanbu'a*) Mojokerto branch.

Implementing this stage of evaluation requires that the teaching of seven volumes of Yanbu'a has been thoroughly taught. Known as a summative form of evaluation, *imtihan niha'iy* requires that students have at least mastered the targeted essential competencies per volume (see Table 2.1). In addition, applicative competence is also tested in the evaluation process at this stage. The results of this evaluation stage will be used as a value in the annual report card as the most significant percentage of value when compared to the values of other evaluation results (Zaini, 2009).

Unlike the evaluation at other stages, implementing *imtihan niha'iy* is carried out by forming an assessment team, not individuals. One assessment team comprises five examiners with their respective duties and functions. The team consists of:

1. *Pentashih mandate* in charge of discussing *fashohah* material.
2. Methodological mandate with the main task of testing material related to tartil.
3. *The mandate of the secretary* is authorized to examine material related to the science of tajweed and *tajweed amali*.
4. *The book mandate* has the main task of evaluating *ghorib* material (Muslih, 2012).

In addition to the four materials mentioned with each examiner, there is another material, namely *imtihan* material. The determination of the graduation of the *imtihan* material must be agreed upon by the four examiners, including those who tested the material.

One thing that is noted in this phase evaluation is that participant testing is carried out by Yanbu'a experts who do not come from the educational institution. This aims to obtain objective and fully accountable evaluation results. In determining the value of the *nihai'y imtihan*, the teachers who teach their students do not have the authority to intervene in the evaluation process or results.

After students pass all evaluation stages, especially *nihai'y imtihan*, and are declared to graduate with sufficient scores, they are entitled to participate in *khatam*, which is also carried out as a student graduation procession. As proof of graduation, students will receive a diploma of having passed learning by the Yanbu'a method. The diploma awarded also serves as a *shahadah*.

### 3. Training of Trainers

The effectiveness of training is the main focus of the training trainer's program with the hope that the *yanbu'a* method can be applied sustainably. To achieve this goal, instead of conducting direct training of students, training is aimed at teachers (*training of trainers*). This method is one of the most effective methods to ensure that the Yanbu'a method can reach students in the broader area.

The primary purpose of *training trainers* is to ensure that teachers have various competencies and additional competencies needed as a teacher. This method has long been applied in the world of education, with the primary training targeting a teacher's main and additional competencies.

*Training trainers* have high expectations for training subjects to be able to transmit knowledge effectively to students and other teachers. This method is often used in language learning, both foreign and local languages (Bowers, 1987). Tahsin training based on the yanbu'a method that teaches how to read the Qur'an in a new language should follow the training *trainers'* guidelines regarding achievement targets. Two main achievement targets must be obtained after conducting *training of trainers*, namely core knowledge and professional values (Kelly, 2008).

The core knowledge that a trainer must master is learning material, the most appropriate method for learning, how students learn, the use of appropriate technology, methods for evaluating, and the implications of quality assurance (Kelly, 2008). In the yanbu'a method, the first classification of learning materials, a trainer must master tahsin with the Yanbu'a method, both in recitation (*makharij al-surat*), tajweed, even the rules of reading the Qur'an to Arabic and pegon script. The second classification is intended to understand better the ways and patterns of students learning by applying the Yanbu'a method. This classification is related to the next point, namely, the use of appropriate technology in learning tahsin with the Yanbu'a method. This third classification is crucial in the pandemic era, with a massive shift from offline to online learning. The following classification, namely the evaluation method, has been explained in the previous sub-chapter. To monitor student abilities, four evaluation methods are used. Thus, this fourth classification has a vital role in ensuring that learning is on target, as well as a guarantee of the implementation of quality assurance by achieving student learning goals.

The core knowledge possessed by a trainer will not be complete if it is not accompanied by professional values that must be applied to every learning. In contrast to core knowledge that focuses on the competence of a teacher, professional values focus more on the attitude that must be possessed by a trainer in every learning activity. These professional values consist of five points, namely: respect for every student who learns, commitment to integrating processes and outcomes, commitment to developing methods for the benefit of the audience, commitment to always motivate learning participants, and develop to continue professional development and periodic evaluation (Kelly: 2008). The first point about valuing students is the entry point in ensuring the implementation of effective learning and includes all participants. In the second point, the commitment to integrate processes and outcomes in learning tahsin Yanbu'a method, processes, and outcomes can be analyzed through the four types of evaluations that have been described, especially evaluations that are not carried out routinely. This is closely related

to the next point regarding the development of methods based on the integration process results, so that the input obtained can be material for the development of the Yanbu'a method. The next point about the commitment to always motivate students in every stage of the Yanbu'a method tahsin is sought always to be carried out regularly and consistently. The last point in professional values is to develop the Yanbu'a method tahsin according to the dynamics that occur for the program's sustainability.

The two achievements to be achieved in the training of trainer's process can be aligned with the application of the Yanbu'a method tahsin in Sumbang District. The use of the training of trainer's method is the most appropriate method as the transmission process of the Yanbu'a method. By targeting the achievement of core knowledge, and professional values, the Yanbu'a method will consistently be implemented under all conditions and continuously in every period.

#### **4. Training of Yanbu'a Method Trainers in Sumbang District**

Training on how to read the Qur'an was conducted from 9 to July 11, 2014, at a restaurant in Sumbang District. The location of choosing a restaurant as a training place is based on considerations of efficiency and effectiveness. Given that the current training is carried out in the midst of pandemic conditions, health protocols are really implemented very strictly. Not only are they required to maintain distance, participants and training committees are required to wash their hands with soap and wear two masks during the training.

The training was attended by approximately twenty participants from various Islamic educational institutions from all over the Sumbang sub-district. The twenty participants were not only limited to one particular institution but from various types of Islamic educational institutions. As explained earlier, the distribution of participants was carried out to disseminate the method of how to read the Qur'an as widely as possible.

The training event began with the opening and recitation of the holy verse of the Qur'an by one of the Ustaz from TPQ in the Sumbang sub-district. Before the main event began, Mrs. Waliko, M.A., the head of the implementation committee, gave a speech. The main content of the speech delivered was a thank you for the arrival of all participants, as well as the willingness of Ustaz Muhammad Saifulloh to become a tutor in training on the method of reading the Qur'an Yanbu'a.

After the speech, the event continued with implementing the core event guided by Ustaz Muhammad Saifulloh. Before conducting training at the core event, Ustaz Muhammad Saifulloh explained a brief history of the Yanbu'a method and asked all participants to give Fatihah prizes to the compilers.

In addition, Ustaz Muhammad Saifulloh also guided the form of procedures for implementing the Yanbu'a method and things that must be done during the use of the method. The thing that must be done before starting to learn the Yanbu'a method is to pray and send prayers to the compilers of the method. He emphasized that teachers should never forget this while practicing the Yanbu'a method in their education centers.

Furthermore, as an introduction, Ustaz Muhammad Saifulloh then explained the seven volumes of Yanbu'a that must be used as a reference in the learning process. The seven volumes have functions and objectives that have been adjusted to students' abilities according to the stages they will go through. Ustaz Muhammad Saifulloh also explained other competencies that are the primary concern in the Yanbu'a learning method.

The training was then carried out, starting with the first learning volume. The main objective of the target competence of volume one is the ability of students to read hijaiyah letters that expect fathah. For this reason, before the practice of reading the letters harakat, ustaz demonstrated the reading of each letter correctly and precisely according to *the makhorijul letters*. For the participants to understand clearly and later pass on their knowledge to the students, Ustaz asked them to repeat what he exemplified. Occasionally Ustaz Muhammad Saifulloh also provides corrections if errors are found in the reading.

Continuing the training in the next volume, Ustaz Muhammad Saifulloh first read the closing prayer at the end of each volume. The same thing was done when the new volume began to be discussed, namely reading prayers and sending Surat al-Fatihah to the compiler of the Yanbu'a learning method. In addition, at the beginning of each volume change, the Ustaz also explains what targets are to be achieved in each volume. Ustaz also explains the procedures for practicing writing listed in the bottom box on each page.

Through the explanation at the beginning of the volume, Ustaz Muhammad Saifulloh provides an initial overview for teachers to guide students to achieve the expected targets. The countermeasures of demonstrating the proper oral position during the recitation of each letter are also of particular concern. This is intended to minimize the occurrence of errors that have the potential to become significant errors in subsequent developments. At the end of each volume, Ustaz also asked the participants to read certain pages used as references for competency tests. Ustaz will provide input and correction if it is felt that the reading done is not correct.

After a series of training events were completed, the event was closed by continuing the recitation of prayers by not forgetting to include Surat al-Fatihah for each compiler of the Yanbu'a method. The training, which was held for three consecutive days, was intended so that each participant could truly understand the Yanbu'a method and transmit knowledge to their students.

However, although the training event has ended, the series of *training of trainers'* activities have not been entirely over. The training will be continued with a mentoring program that takes place from July 12, 2021, to July 16, 2021, at the place of each participant who has attended the training. The primary purpose of this assistance is to ensure that the Yanbu'a learning method has been implemented thoughtfully, as well as an evaluation of what obstacles are faced while practicing the method.

Mentoring programs are carried out as a follow-up to ensure the sustainability of the Yanbu'a Method Training of Trainers program. These mentoring programs are carried out in the place of each participant who has attended previous training. The main purpose of this assistance is as an evaluation during the process of applying the Yanbu'a method and providing solutions if obstacles are encountered in the learning stages.

## 5. Conclusion

The Yanbu'a method has the potential to be applied as a learning method that can be applied in various circles with a comprehensive competency target. From the implementation of training and mentoring carried out in the Sumbang sub-district, the following conclusions can be drawn; The Yanbu'a method has the potential to be applied on a large scale considering the very comprehensive competency targets as well as the method used to involve the active role of both parties. In addition, Yanbu'a is an integrated learning method with *rosm utsmany* so that after mastering the Yanbu'a method, students will automatically be able to read the Qur'an properly and correctly; The Yanbu'a method can adapt well in the pandemic era through various adjustments, such as changes in learning media and scheduling periodic evaluations.

For the sustainability of the application of the Yanbu'a method in TPQ in Sumbang sub-district, the following are needed; The continuity of the training and mentoring process so that obstacles in the learning process can be immediately communicated and solutions can be found; There must be a guaranteed supply of Yanbu'a teaching materials so that this method can last for an extended period of time. For this reason, a network of cooperation and distribution with publishers of teaching materials of the Yanbu'a method is needed; Find a way to transform from other methods to Yanbu'a methods that are not burdensome to any party so that it can be done lightly.

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