Al-Qur'an Literacy Model in Indonesian Islamic Universities (Case Study at IAIN Kediri, East Java)

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Abstract. This modern research aims to understand the model of al-Qur'an literacy in Islamic universities in Indonesia. This research uses constructivism paradigm with descriptive qualitative approach and case study research type. Research informants consisted of the person in charge of the Qur'an literacy program, managers, tutors, and students. Data were collected using field observations, interviews and documentary techniques, while data analysis was carried out using an interactive model through data condensation, data presentation and conclusion drawing. The results showed that the Al-Qur'an literacy model at the State Islamic Institute (IAIN) Kediri was carried out through the following stages: (1) forming a homogeneous class based on the cognitive competence of students; (2) maximizing the cognitive and affective competencies of the tutors as controllers of the continuity of learning al-Qur'an literacy; (3) maximizing the results of the collaboration of modelling, drilling, and habituation methods in the learning model of al-Qur'an literacy, and (4) strengthening the quality of student reading through *tahsin* and *tashih* carried out by tutors and managers of al-Qur'an literacy learning. This literacy model is called MANTEB learning model (Modelling, Observe, Imitate, *Tahsin*, Evaluate and Familiarize) and has been proven effective by looking at the percentage increase in the competence of reading al-Qur'an of IAIN Kediri students.

**Keywords*: Model; Literacy; Al-Qur'an

INTRODUCTION

The development of an increasingly modern era will lead to the position of Islamic religious education to become a priority in learning in educational institutions. The basic thing that can be done by academics is to give meaning to the learning process as a transfer of knowledge and in the end it will be closed with a transfer of value from educators to students. This concept can be manifested in the indoctrination of cognitive religious knowledge through the process of learning al-Qur'an literacy.

The basic meaning of literacy comes from English, namely a person's ability to carry out activities related to discourse in order to be able to interact with their environment (Gong & Irkham, 2012; Hayat & Yusuf, 2010; Goody&Watt, 1963; Donald, 1991). Stephen B. Kucer states that literacy has several dimensions, namely developmental, sociocultural, linguistic, and cognitive (Kucer, 2009).

The command to be literate in the Qur'an is written in the holy book of Allah SWT, such as in QS. Yunus 101 about the advice for humans to explore more deeply whatever is in the heavens and the earth and the QS. al-Qashash 17-20 who asked humans to pay attention to the process of the formation of this universe. From these verses, it can be concluded that the higher the level of knowledge a nation has, the higher the civilization it can create and the greater its ability to control and influence the world (Setiadi, 2006; Herimanto and Winarno, 2010; Thoifah *et al.*, 2021). This was also emphasized by Leo Fay and Hartoonian stating that one thing a nation can do to become a superpower is to increase the literacy competence of the community through reading activities (Harras, 2014; Syam, 2009).

This is implemented in the world of education where literacy is a basic skill that is the foundation for achieving other competencies. Roger Farr and the American Association of School Librarians (AASL) state that reading is the heart of education where reading is a basic competency in literacy (Jahandar *et al.*, 2012)and the Minister of Education and Culture of the Republic of Indonesia No. 81 of 2013. This statement has a great effect on the acquisition process. Inquiry-based knowledge continues in its internalization form (Petrone, 2013; Rudyanto *et al.*, 2018).

However, the reality on the ground reveals something different, namely that the literacy skills possessed by the community are still very low. This refers to the National Assessment of Adult Literacy which states that about 14% of Americans have low reading competence and another 43% are unable to maximize their reading competence (Baer, Kutner and Sabatini, 2009; Steen, 2016). Not much different, the condition of the low interest in reading the Indonesian people (Kurniasih, 2016). The results of a 2011 UNESCO survey on the position of Indonesia which is ranked 124th out of 187 countries related to the level of public reading in the assessment of the Human Development Index (IPM). The results of another study conducted by Central Connectcut State University regarding the Most Litered Nation in the World stated that Indonesia was ranked 60th out of 61 countries in literacy (Kurniawan, Sriasih and Nurjaya, 2017). This is due to the existence of oral traditions that have been rooted from generation to generation. Starting from the community environment that prefers to talk-hear rather than read-write (literacy). BPS data in 2016 shows that 85.9% of people prefer watching TV than listening to the radio and reading newspapers, so visual media is more interesting than reading and writing (Rudyanto, 2018; Suragangga, 2017). This condition is caused by several things, including those related to their low motivation (Guthrie and Knowles, 2001), family background (Ogunrombi and Adio, 1995), psychological factors (Habibian, 2015) and many others.

One of the efforts that can be done to minimize the negative effects as mentioned above is that efforts are needed which will ultimately result in changes in three aspects, namely cognitive, affective and psychomotor. This is what is called learning (Faizah, 2017). Therefore, a concept of literacy learning is a process that must be followed in order to be able to have good literacy competencies.

The State Islamic Institute (IAIN) Kediri is one of the State Islamic Religious Colleges that conducts an al-Qur'an literacy learning program in the campus environment. This answers the national problem that more than 80% of new students cannot read the Qur'an (Sak, 2015) and more than 50% of Muslims in Indonesia cannot recite the Qur'an (Sarnapi, 2017). Therefore, researchers are interested in conducting research on the campus in order to see the concept of the Al-Qur'an literacy model in Islamic Higher Education through the learning model used.

The first and main dimension in the concept is things that are cognitive, in the form of reading competence. This competency is the foundation of the other three competencies, so that its existence plays a vital role and will continue to have a strong influence (Kucer, 2009). The results of Clark and Rumbold's study stated that a person's reading activities will be directly proportional to their academic competence and will have an impact on other competencies, such as having strong self-confidence, being a creative and innovative person (Clark and Rumbold, 2006; Antoro, 2017). In other words, if someone wants to be successful, they must increase their reading competence (Noortyani, 2018) (Maharsi, 2019)

Reading is a collaborative process of four components consisting of the reader (as the actor), the text (as the material to be read, namely the Qur'an), the strategy (learning model) and fluency (the goal to be achieved). Theoretically, reading competence has two basic frameworks, namely the component display (the competencies that are already possessed, are in the early stages of reading) and the display of the learning process (Stine-Morrow *et al.*, 2005). Neil Anderson stated that the display of the learning process through reading activities includes three processes and involves three skills, namely recording, which is the beginning of the reading process, namely the presence of sensory visuals through the disclosure of graphic symbols that are captured by the eye or often referred to as recording and recording. processing letters, words and sentences, decoding (encoding), is a form of response to the recordings made by the brain and processed based on existing experience, referring to the process of translating graphic sequences into words), and meaning (understanding the meaning), in the form of the result of interpretation of the existing text, the result of collaboration between the brain and visuals in the form of understanding meaning through the construction of a situation model, in the form of semantics (the study of meaning through language) and syntax (part of grammar that discusses the structure of phrases and sentences) to realize meaning (Burn, Roe and Ross, 1996) (Hoover & Gough, 1994; Anderson, 1999).

This stage in the reading process is very important to be mastered by students who carry out al-Qur'an literacy considering that the language in the Qur'an is a foreign language learned by them after their mother tongue, namely Indonesian or Javanese. This occupies the same position as the existence of English or Arabic in our lives, namely being a foreign language (Douglas H. Brown, 2000). This process involves the use of two languages simultaneously, namely the first language as the language of communication in the delivery of material and a foreign language as the material being taught. Both languages are covered in cognitive and linguistic skills. Therefore, the process of learning to read requires contributions from various disciplines, such as linguistics, psychology, psycholinguistics, and education (Gass and Mohamed, 2017).

Joyce and Weil stated that there are five main concepts in the learning model, namely (1) Syntax, describing the structure of the learning model and the sequence of steps for organizing learning and showing the stages that must be carried out by

educators when they have determined a particular learning model; (2) Social System, the prevailing atmosphere in the implementation of the learning process; (3) Principles of Reaction, a pattern that describes how educators respond in seeing and treating students; (4) Support System, all facilities and infrastructure needed to support the sustainability of the implementation of the learning model, and (5) Instructional and Nurturant Effect. The impact of learning outcomes either directly or indirectly.

The position of the language of Qur'an as a foreign language (a language or grammar that students learn as knowledge only, not to be implemented in daily communication) and becomes a second language after the mother tongue as the first language (both Indonesian and Java) has a major influence on determining the use of a learning model and its components, namely approaches, strategies, methods and learning techniques.

Based on the discussion at the beginning, there are two theories that become the basis of study material in the implementation of a learning model used by educators in classroom activities, namely (1) linguistic theory (language). Language learning raises two assumptions in it, namely placing the position of language as a phenomenon that can be divided into several parts and focusing on how to understand its division and placing the position of language as a tool of social interaction so that it will maximize sociolinguistic and communicative aspects; (2) psychological theory, as a theoretical basis in implementing learning models in the classroom which are controlled directly by educators, namely social interaction learning models, information processing learning models, behavioral learning models, and personal learning models. These two theoretical assumptions are combined to obtain a standard language learning model.

METHOD

This research uses constructivism paradigm with descriptive qualitative approach and case study research type. Research informants consisted of the person in charge of the Qur'an literacy program, managers, tutors, and students. Data are collected using field observations, interviews and documentary techniques, while data analysis is carried out using an interactive model through data condensation, data presentation and drawing conclusion.

RESULT & DISCUSSION

The model of al-Qur'an literacy applied in Indonesia, especially IAIN Kediri, is very different from what is in other Islamic universities. David Nunan stated that there is no same standard model in class development but it is adapted to existing situations and conditions (Zohrabi, Torabi and Baybourdiani, 2012; Khaghaninejad, 2016). This statement is the basis for a higher education institution, especially IAIN Kediri, to have a characteristic in implementing the Qur'an literacy learning program by maximizing the advantages and minimizing the existing shortcomings.

The first activity carried out was class classification based on student competence. This decision is based on the statement of Soetopo (1982) and Mitchun (2012) who stated that there are 4 basics that are carried out in grouping students or students, one of which is achievement grouping or often called ability grouping (Cheung and Rudowicz, 2010; Rohman, 2014). An affirmation was also made by Daniel Linden Duke & Robert Lynn Canady in their book School Policy which stated that basically the existence of

homogeneous classes aims to ensure students get access according to their needs, talents and competencies (Duke and Canady, 1991).

The next activity is the implementation of the Qur'an literacy model through the existing learning system. The model used modifies Robert Gagne's information processing learning model and behavioral learning model which in the end found the syntax of the MANTEB learning model (Modelling, Observe, Imitate, *Tahsin*, Evaluate and Familiarize) with details of the activities as follows

Fase 1 Modelling

The conceptual model is a form of implementation of the orientation stage, where the tutor positions himself as a model who carries out modelling activities in providing examples of reading for students.

a. The tutor recites the reading of the *hijaiyah* letters contained in the Al-Qur'an literacy learning module
b. The frequency of repetition of reading pronunciations can be done many times (especially for students who have low Al-Qur'an literacy competence) or only once (for students who have high Al-Qur'an literacy competence).

Fase 2 Observe

This second stage is a form of response made by students in the Al-Qur'an literacy learning model, in the form of:

a. The first form of response is that for students who have a visual learning type, they will maximize their visual ability to pay close attention to the tutor's mouth movements in reciting the reading of the *hijaiyah* letters.
b. The second form of response is that for students who have an auditory learning type, they will maximize their hearing ability to sharpen their hearing.
c. These two forms of response have something in common, namely that students make careful observations of what has been exemplified by the tutor.

Fase 3 Imitate

This stage is the second step taken by students after making observations, in the form of:

a. Students imitate the reading of the *hijaiyah* letters which are the result of their observations of the examples that have been given by the tutor
b. The first form of imitation is done jointly by the students while the tutor pays attention to the students one by one in reciting the readings
c. The second form of imitation is done individually. There are two systems that tutors can use in appointing these students, namely random appointments or they can also appoint students who are deemed unable to pronounce the readings correctly.

Fase 4 *Tahsin*

The *tahsin* stage is the first stage of evaluation carried out by the tutor, in the form of:

a. The tutor gives a direct warning if the reading that is pronounced by the student is wrong, then, an example of the correct reading is given for the student's mistake.
b. This can be done repeatedly by the tutor so that students do not repeat their mistakes again

Fase 5 Evaluate

The evaluation stage is the second form of evaluation for students carried out by the *mushohhih*, in the form of:

a. The tutor calls the selected students one by one to recite the readings in the Qur'an that were chosen at random.

b. The tutor does not provide corrections to the student's reading, but when the reading that is recited there are errors three times, the student automatically does not pass.

Fase 6 Familiarize

Habituation activities are not included in the syntax of the learning model, but will be a very important factor in the successful implementation of the MANTEB learning model. This is based on the flow of behaviourism, namely the basis of Ivan Pavlov's Classical Conditioning theory, which states that a behaviour will become an inherent habit if it is given reinforcement, so that the existence of rewards and punishments will support the existence of these habits.

The stages of learning al-Qur'an literacy above have described a learning model because it includes five main components, namely syntax, social systems, reaction principles, support systems and direct and indirect impacts (Joyce & Weil, 2016).

a. Syntax

The following is a description of the syntax pattern for studying the learning model

Table 1

Syntax Retrieval in the Formation of Learning Model

Social Cognitive Albert Bandura	Growth Cognitive Jean Piaget	Direct Instruction Siegfried Englemann	Syntax Model MANTEB
Attention	**Orientation**	**Orientation**	Modelling
Memory	Tracking	**Presentation**	Observe
Production	Confrontation	**Exercises**	Imitate
Motivation	Inquiry	**Structured practice**	Tahsin
	Accommodation	**Independent practice**	Evaluate
	Transfer		Familiarize

The first syntax in the MANTEB IAIN Kediri learning model begins with the Conceptual Model which takes the important points of the two learning models applied in classes A, B, C, and D. These two models (information processing learning models and behavioral learning models) have similarities namely positioning the tutor as a conceptual model. This analogy is based on the definition of the tutor's role as a conceptual model in the classroom as expressed by Richey, namely a representation of reality which is presented with a certain degree of structure and arrangement (Richey, Klein and Monica, 2010). Harre 1960 added that there are two kinds of 'models', namely micromorphs and paramorphs (Cates, 2011). Mocromophs models are physical visual replicas or visual replicas of reality, for example planetariums. While paramorphs are symbolic models, which specifically use verbal descriptions, such as verbal analogies. Paramorphs model is divided into categories, namely (1) conceptual model, a verbal description of the picture of reality and supported by experience and data owned; (2) procedural model, serves to explain the steps of doing something, and (3) mathematical model, equation that explains the relationship between various components of a situation (Bagdonis & Salisbury, 1994; Sulasmono & Dwikurnaningsih, 2012)

One theory that is based on the paramophs model is Albert Bandura's theory of social cognitive learning. This theory is often known as the theory of learning through observation (observational learning), which is looking directly at a phenomenon that

occurs. The formulation in this theory not only accommodates one's cognitive competence in learning by making social observations but also motivates and regulates behavior to create systems in life (Abdullah, 2019). Another definition states that social cognitive theory is a bridge between behavioristic and cognitive learning theories.

Some important concepts that exist in this social cognitive learning theory are that learning is an activity that is able to bridge the knowledge that has been possessed with new knowledge to be learned and the importance of the existence of educators, namely someone who has power in the classroom and serves as an example that can be imitated and able to strengthen or weaken existing behaviour and even transfer new behaviour patterns. Characters that are expected to exist in educators are able to influence students. This begins with the selection of a truly qualified figure, both in terms of academics and their role in society. The effect is the emergence of a sense of satisfaction with students when they are able to imitate what is inside the educators.

Tutor will get three roles, namely (1) Live model: a model that comes from real life. In learning al-Qur'an literacy the tutor acts as a model in reciting the *hijaiyah* letters while students will observe the model's lip movements; (2) Symbolic model: a model that comes from an example of behaviour in the mind. This is implemented in the form of learning videos that have been made by tutors. Students can use this video to study independently outside of learning hours on campus, and Verbal description model: a model in the form of verbal descriptions in the form of instructions, such as directions to do something. This concept is often found at the end of learning, in the form of giving assignments to be done at home.

Albert Bandura added that the learning process is a process of paying attention to the model by positioning oneself as the model (*vicarious learning*). Thus, the process of observing students on models that seem to play an important role so that students are able to imitate what they have observed. Thus, the concept of students according to Bandura is (1) Students are someone who tends to imitate the behaviour of those around them (called model behaviour). There are two kinds of responses, namely acceptance and rejection. If the imitation gets acceptance then there is reinforcement and it will be imitated into his own behaviour; (2) There are three factors that are closely related to this theory, namely behaviour, environment and personal factors in the form of an ingrained mind-set. If the mind-set is positive, acceptance will occur, otherwise if the mind-set is negative, there will be rejection and (3) Learning outcomes are in the form of visual and verbal behavioural codes.

The three assumptions about students can be concluded that the imitation process is as good as possible on the models that are around so that they are in accordance with their conditions and goals. The elements involved are the behaviour of the model, the internal process of imitation and the resulting influence.

The existence of this **conceptual model** is implemented in the first syntax of Jean Piaget's theory of cognitive growth and Siegfried Englemann's Theory of Direct Instruction, namely the Orientation phase. In this phase, the tutor provides an explanation regarding the learning materials that must be mastered by students, including providing examples of reading, translating verse by verse, to providing the meaning implied in the verse (*tadabbur* al-Qur'an).

The second syntax of the MANTEB IAIN Kediri learning model is **observe** which is adopted from the first syntax in Albert Bandura's social cognitive theory, namely Attention. The attentional phase is identical with focusing students' attention as students

on the existing model. Therefore, it requires its own uniqueness in modelling so that students can be interested and focus on the model, such as the use of varied gestures or even the expression of distinctive intonations that other individuals do not have. Another thing to note is that tutors should be able to adapt to student conditions. Students will have more respect for tutors who are able to explore the personality of their students (Ryan and Deci, 2000).

In addition, in the implementation of this learning model, students are required to give full attention to what is shown by the conceptual model. This can be implemented by way of students maximizing their visual function in observing lip movements when pronouncing *hijaiyah* letters according to the existing *makharijul* letters. Or students can also maximize the auditory role when listening carefully to the reading pronunciation that has been exemplified by the tutor.

The third syntax is **imitating** which was adopted from the third syntax of Albert Bandura's social cognitive theory (Production phase) and the second phase of Siegfried Englemann's Direct Instruction theory (Presentation phase). In this syntax, students process the storage results with the knowledge that has been obtained, considering they are in their teens to adults. At this age they already have the basic competencies they previously had. Therefore, students are required to be active in presenting what they have learned both individually and in groups and tutors must continue to assist students in undergoing the reproduction stage, either through periodic individual evaluation tests in the form of volume increase tests or final evaluation tests.

The fourth syntax is *tahsin* which is a form of implementation of the fifth phase of Jean Piaget's theory of cognitive growth, namely accommodation. The meaning of accommodation in Jean Piaget's learning model is the addition of a new scheme to an existing one without eliminating the old one. The figure of students as individuals who already have the initial components in learning al-Qur'an literacy, makes it a little easier for tutors to re-conceptualize learning al-Qur'an language that has been studied in the past.

However, tutors may encounter difficulties, especially for students who have a fixed mind-set, where students do not have the motivation to continue learning. In fact, the last stage in Albert Bandura's social cognitive theory is the motivation phase, namely the acceptance of encouragement which functions as a reinforcement of all information in one's memory. At this stage, educators are encouraged to praise certain prizes and values for students who have satisfactory performance, while those who have not shown maximum performance need to be convinced of the importance of mastering the material or behaviour presented by the model for their lives. It can also be added evidence of the loss of someone who does not master the material.

The fifth syntax is **evaluation** which was adopted from the fourth stage of Siegfried Englemann's Direct Instruction theory, namely structured practice. The fifth syntax is almost similar to the fourth syntax, namely accommodation. The point of difference lies in the dominance of the tutor in the class. If in the fourth syntax the dominance of the student tutor is balanced, but in the fifth syntax, the dominance of the student is greater than that of the tutor. The existing percentage reaches 75%: 25%. Thus, students must remain more active in producing the language they have learned during the learning process.

The last syntax in the MANTEB IAIN Kediri learning model is **familiarize**, which is a form of implementation of the third and fifth stages of Sigfried Engelmann's Direct

Instruction theory (Exercises and independent practice). This syntax focuses on maximizing the student's role in placing his position as an adult human who can implement the concept of andragogy learning.

Another factor that is quite contributing to the implementation of learning according to Albert Bandura is the environmental factor. Environmental aspects play an important role related to Situated Cognition. A concept that is closely related and closely related to the context of knowledge is developed and in the end is able to develop understanding (Suprijono, 2009; Santrock, 2007).

From table above, the syntax modification of the selected learning model (information processing learning model and behavioural learning model) is carried out which results in the syntax for the MANTEB Qur'an literacy learning model as described in table 2.

Table 2
Results of Modification of Syntax and MANTEB Learning Model

Selected Syntax	Learning Model	Results
Information processing	Growth Cognitive Jean Piaget **a. Orientation** b. Tracking c. Confrontation d. Inquiry **e. Accommodation** f. Transfer	**Modelling** **Observe**
Behavior	Social Cognitive Albert Bandura **a. Attention** b. Memory **c. Production** d. Motivation	**Imitate** *Tahsin*
	Direct Instruction Siegfried Engelmann **a. Orientation** **b. Presentation** **c. Exercises** **d. Structured Practice** **e. Independent Structure**	**Evaluation** **Familiarize**

Table 2 describes the syntax modification of the selected learning model which has the model name MANTEB, which is an acronym for Conceptual Model, Observe, Imitate, Tahsin, Evaluation, and Habit. The step of collaborating and modifying the syntax as shown in table 2 is an effort to fulfill the effort to develop a valid, practical and efficient learning model in order to answer the Qur'an literacy learning model.

b. Social System

The social system that exists in learning al-Qur'an literacy will be well developed when there is a slick collaboration between tutors and students and is fully supported by the existence of a conducive environment and system. Therefore, there is no dominance between each other but each has a major contribution to achieving the goals that have been formulated in the lesson planning at the beginning.

c. Reaction Principle of Learning Model

The principle of reaction in the implementation of the Qur'an literacy learning model at IAIN Kediri will be described in table 3 as follows:

Table 3

Reaction Principle of MANTEB Literacy Model

Structure	Peranan		Note
	Tutor	Student	
Advance (Class A)	Facilitator	Independent Activity Center	The concept of andragogy is used in this class
Intermediate (Class B and C)	There is no dominance in the class so the conditions are balanced		Learning activities are evenly distributed to all subjects and learning objects
Basic (Class D)	Class controller Organizer	Recipient of information Participants	The dominance of the tutor is very large while the students tend to be passive

Table 3 illustrates that the MANTEB learning model is a learning model centered on educators so that the tutor's role is very large in the successful implementation of this model. The following are some of the roles performed by tutors for learning al-Qur'an literacy at MANTEB IAIN Kediri: (1) Tutors as conceptual models: providing examples for students, both in terms of cognitive (in the form of examples of pronunciation of *hijaiyah* letters) and in terms of affective (in the form of behaviour that can be used as *uswah hasanah* for students); (2) Tutor as facilitator: providing facilities for students in the implementation of learning in the form of visual aids or pictures used as learning media; (3) Tutor as a motivator: providing motivation to students, especially for students who have a negative mind-set towards al-Qur'an literacy itself, and (4) Tutor as evaluator: tutor ensuring the correctness of student reading so that tutors have the right to pass or not pass students in the final *munaqosah* exam.

On the other hand, students are the main factor in determining the concept of learning in the classroom. Sometimes, the learning concept used is pedagogy, where students act as participants and receive information from the tutor, but sometimes the learning concept used is andragogy, where students act as someone who is very independent in the classroom environment.

d. Support System

The support systems in this learning model are (1) learning devices; (2) learning modules made by the Qur'an literacy *mushohhih* IAIN Kediri, so that the learning materials have been adapted to the needs and characteristics of students; (3) learning materials and tools, in the form of teaching aids as learning media; (4) learning facilities and infrastructure, such as comfortable and conducive classrooms. In addition, in the implementation of this learning model, many other things are also supported, such as student activity sheets, discussion sheets, and assessment sheets.

e. Instructional and Accompaniment Impact

The instructional impact that is seen in the implementation of the MANTEB learning model is the increasing cognitive competence of students in al-Qur'an literacy, including the competence to read the Qur'an, the competence to memorize the Qur'an and the competence to write verses of the Qur'an. While the accompaniment impact

which is an indirect impact on the implementation of the MANTEB learning model is the creation of a religious environment for academics. Not only students are literate with the Qur'an but lecturers and education staff also contribute to the ongoing implementation of Qur'an literacy on campus.

CONCLUSION

Al-Qur'an literacy model at the State Islamic Institute (IAIN) Kediri is implemented with a new learning model called the MANTEB model, which is an acronym for Modelling, Observe, Imitate, *Tahsin*, Evaluation and Familiarize. The approach taken is a teacher centered approach, a grammatical approach and an audio-lingual approach and is supported by an expository strategy. While the learning method uses the read-listen, peer tutors, *sorogan*, and direct methods. Another thing that also strengthens the implementation of the MANTEB learning model is the existence of drilling and habitus learning techniques for all students.

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