

Development of Human Values-Based Textbook Patterns of Al-Qur'an Reading at Pesantren Yogyakarta

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Abstract

The research aimed to discover and describe the urgent textbook pattern for reading al-Qur'an at Al-Fataa Islamic Boarding School before treatment and the textbooks needed for treatment, the ability to read al-Qur'an, and the humanist attitude of students before and after treatment. This research type was research and development with a qualitative descriptive approach. We collected data using observation, interviews, documentation, testing, and questionnaires. The research showed that the textbook pattern before treatment was much less coherent subject matter, the separation between theory and practice, and the psychomotor aspects were more dominant. The student's ability after treatment: All students passed; 17 got a B, and 9 got an A. Students who were able to read al-Qur'an without *tajwid* required 12 meetings, and students were able to read al-Qur'an according to the science of recitation, and *garib* Al-Qur'an takes 78 hours. The humanist attitude of the students after the treatment was all development models were perfect. The Self-Concept model was perfect except for two students who had good predicate. Model Sensitivity and group orientation were all excellent. The consciousness-expansion model was mostly better.

Keywords

Humanist; Textbooks; Reading the Qur'an; Treatment

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1. INTRODUCTION

The Qur'an has an important function in human life, one of which is as a guide and guide to life (Miftahurrohman et al., 2021). As a guide, the role of textbooks is important to analyze and develop, especially for the Muslim generation from an early age. Textbooks are one aspect of learning that has a significant position. With textbooks, knowledge gains direction and grip. Textbooks are also part of the child's environment. Exposure to the subject matter, quizzes, group assignments, stories, pictures, practice questions, and answer keys are very much needed in textbooks (Arifin & Kusrianto, 2009), which significantly influences the attitude of the subject of students. Humanist textbooks can influence students' character to become humanists, so the educational process must be oriented toward developing physical, biological, and psychological human aspects (Idris, 2014). Even though there are many learning media, especially in today's digitalization era, textbooks still dominate the classroom. Kinship's theory states that textbooks can improve student learning, and some academics reveal that choosing textbooks accurately for the sake of improving learning (Britton et al., 2011).

Conversely, in textbooks that suppress the rights of students' subjects, students' issues tend to grow into an oppressor (Freire, 2005). On the other hand, much of education is oriented toward the value of reports and diplomas rather than personality development (Ichsan, 2019). Subjects are more indulged in the cognitive mastery of the material rather than in efforts to build and develop self-quality. As a result, the essence of the values in the material is detached from its primary goal, namely self-development (Freire, 2005).

Textbooks should be able to internalize the cognitive, affective, and psychomotor domains in a balanced way (Fitriah, 2019). The development of texts needs to pay attention to three essential things, namely: the availability of reference sources as the basis for preparing textbooks, the needs of prospective textbook users, and the curriculum that is enforced (Prasetyo & Perwiraningtiyas, 2017). Presentation of subject matter in books needs to be arranged systematically to make it easier for students to understand the contents (E. Woolfolk & McCune-Nicolich, 1987). The coherence of presenting subject matter in textbooks also needs to start from the superficial level to the complex, from concrete material to the abstract, or from easy to difficult (Winkel, 2000).

To understand the text of the Qur'an well for students, it is necessary to start from the easy level to the next level. So, the subject of reading the Qur'an in Islamic boarding schools is the main subject, so the textbooks used as a guide in learning to read the Qur'an have a very strategic role in shaping the humanist attitudes of students. In this case, the role of the teacher as a facilitator and motivator for students regarding awareness of the meaning of learning in students' lives (Ichsan et al., 2021). Thus, it is a demand for textbook compilers to develop humanist values in the books they compose because it is at the age of these children that personality begins to form (Noor, 2020).

Al-Fataa Islamic Boarding School was founded by K.H. Achmadi al-Hafiz in 1991 and obtained an official certificate from the Regional Office of the Yogyakarta Ministry of Religion on April 26, 1996 (Personal Interview, 23/02/2021). Most of the students in this pesantren are street children and abandoned children. Santri comes from various provinces in Indonesia, including Yogyakarta, Central Java, Jakarta, and West Nusa Tenggara. This Islamic boarding school teaches memorizing Al-Qur'an and Arabic, practicing worship, and understanding Islamic teachings and morals. At this pesantren, most students are free of charge (Personal Interview, 19/01/2021).

For this reason, having an easy-to-understand Al Qur'an reading textbook is a very important part of teaching at Islamic boarding schools. This textbook can motivate students to study harder and develop the potential quality of reading Al-Qur'an so that it can be used as a benchmark and inspiration for Islamic educational institutions in Indonesia. This research seeks to reveal patterns of reading Al-Qur'an textbooks before and after treatment, the ability to read the Al-Qur'an, and students' humanistic attitudes before and after receiving treatment.

Therefore, to understand the research gap, the researcher reveals several relevant previous studies, including 1) research from Khaerul Fajri and Taufiqurrahman (2017) with the title "Development of Textbooks Using 4D Models in Increasing Learning Success in Islamic Religious Education", 2) research from Francisca et al. (2022) with the title "Development of the Budimas E-book "Digital Book of Islamic Religion" for PAI Learning in Elementary School Students," 4) research from Ajeng Arianatasari and Luqman Hakim (2018) with the title "Application of Plomp Model Design in Guided Inquiry-Based Textbook Development," 5) Research from Ratih Puspasari (2019) with the title "Development of a Graph Theory Compilation Textbook with the Addie Model." From the various studies above, it is important to carry out Al-Qur'an textbooks based on Human Values, especially those used in Islamic boarding schools.

2. METHOD

This type of research is research and development (research and development) (Sugiyono, 2019). The research approach uses qualitative. This study's data collection method used four things: *First*, in-depth interviews (Ichsan, 2020). The researcher uses two ways of interviewing, namely structured and unstructured. Both researchers used to ask questions about the history of Islamic boarding schools, opinions, views, and attitudes of informants about learning to read the Qur'an and its humanist perspective. Informants the researcher has successfully interviewed are Caregivers, some Ustaz, some students, and some guardians of students. *The second* is observation (Gall et al., 2003). The observation that the researcher uses is participant observation (participatory action research). Researchers have succeeded in involving themselves at the location and collecting data from the Al-Fataa Islamic Boarding School's general condition, the student's needs, attitudes, teachers/clerics, facilities, and teaching and learning activities (KBM).

Third is documentation (Creswell, 2015). Researchers use this method to obtain data that researchers cannot accept or lack detailed data through interviews and observations. With this method, researchers have collected data: profiles of Islamic boarding schools, meeting archives, certificates, curriculum, trophies, libraries, textbooks before treatment, and data on students and teachers/clerics — fourth, testing. The testing data that the researchers have managed to collect is data on the students' ability to read the Qur'an before and after treatment—the fifth questionnaire.

The researcher uses the Miles & Huberman Model, including data reduction, display, and verification (drawing) (Sugiyono, 2017). During the research steps, Meredith D. Gall, Joyce P. Gall, and Walter R. Borg put forward a ten-step Educational Research and Development model, which includes assessing needs to identify goals, conducting learning analysis, student and context analysis, writing performance targets, developing assessment instruments, developing and selecting learning strategies, developing and selecting learning content, designing and conducting formative evaluations in learning, revising learning, designing and conducting summative evaluations (Gall et al., 2003). The researcher validated the design, edited, and tried out textbooks so that the R & D research steps of Meredith D. Gall, Joyce P. Gall, and Walter R. Borg above, the researcher collaborated with Sugiyono's R & D research steps.

3. FINDINGS AND DISCUSSIONS

Humanist Education: A Concept

Humanist education is an educational process that places humans as beings who are God's creatures and have nature to be developed optimally (Samsudin, 2014). A humanist approach to learning must involve all cognitive, affective, and psychomotor elements (Nugroho, 2017). John P. Miller, in his book *Humanizing the Classroom Models of Teaching in the Affective Education*, explains that there are 17 effective classroom teaching models, which can be grouped based on their orientation into four models, namely:

- a. Development of the personality and soul of the subject of students. This model includes ego development, problem-solving, identity-building, and solving moral barriers (Miller, 1976).
- b. Self-concept. This model includes self-assessment, self-identification, decision-making, problem-solving exercises, and self-direction (Miller, 1976).
- c. Social sensitivity. This model includes being sensitive in communicating and understanding others, social transactions or open in personal communication, relations with fellow human beings, or personal relationship training (Ulya, 2018).
- d. Expansion of awareness (a learning model that is easier to understand through an exercise). This sub-model includes meditation or concentration of attention, smectic (building creativity and imagination), integrating awareness, and self-medication, which is an attempt to solve self-problems or self-medication (Miller, 1976).

Textbook Pattern at Al-Fataa Islamic Boarding School Before Treatment

The Ministry of National Education, as quoted by Nugroho Aji Prasetyo and Pertiwi Perwiraningtiyas, stated that the development of textbooks needs to pay attention to three essential things, namely: the availability of reference sources as the basis for preparing texts, the needs of potential textbook users, and the curriculum that is enforced (Prasetyo & Perwiraningtiyas, 2017). Before treatment, the students at the al-Fataa Islamic Boarding School used the book "Iqro': *Cara Cepat Belajar Membaca al-Qur'ān*" (Iqro': How to Quickly Learn to Read the Qur'ān) and Book of "*Cara Cepat Belajar Tajwīd*" (How to Quickly Learn Tajwid).

a. Book of "Iqro': *Cara Cepat Belajar Membaca al-Qur'ān* (Iqro': How to Quickly Learn to Read the Qur'ān)

This book was compiled by H. As'ad Humam from Kotagede Yogyakarta in 1984. This book consists of 6 volumes plus one volume of material on quickly learning practical recitation.

1) The subject matter of *Iqro's* book

The pattern of Iqro's books volumes 1-6, each volume is approximately 36 pages, and each volume is almost the same in material and method, for example, The subject matter of Iqro's book volume 1. Iqro's book volume 1 consists of 36 pages, all containing models. Examples of reading Hijāyah letters with *ḥarakat fathāh* are not continuous. All the standards contained therein, without descriptions and explanations of the subject matter. According to Abu Ahmadi, learning requires understanding the things learned to obtain understanding (Ahmadi, 2002).

From the beginning to page 15 of Iqro's book volume 1, the horizontal direction contains examples of readings consisting of two sets of Hijāyah letters. The right side consists of three letters, and the left three letters (personal observation, 10/02/2022). At the same time, the vertical direction consists of six lines. So, one page consists of thirty-six letters grouped into three letter-three letters. At the bottom of each page are Hijāyah letters sequentially from the letters listed at the top. On pages 15 to 33 of Iqro's book volume 1, the horizontal lines display three sets of *Hijāyah* letters, each series consisting of three letters. At the same time, the vertical direction consists of three to nine lines (Lubis et al., 2020).

At the end of Iqro's book volume 1, some letters sound almost the same as ¹ with *ḡ*, *ḥ* with *ḥ*, *ḥ* with *ḥ*. However, this book does not include nearly the same notes in the form of writing. Likewise, on page 35, beta material is given in the form of reading *Hijāyah* letters with *ḥarakatfathāh* sequentially from front to back, then reversed from back to front. On the last page, the names of the *Hijāyah* letters are listed in tabular form. It consists of the terms of the letters written in Latin letters, the type of *Hijāyah* letters written in Arabic letters, and the reading of letters that have not followed the transliteration guidelines from the Decree of the Minister of Religion and Minister of Education and Culture of the Republic of Indonesia (Rogers, 1989).

Iqro's book also does not provide the types and names of *shakals/ḥarakat*. Terms of *syakal/ḥarakat* are an essential subject matter to read the Qur'an (Arifin & Kusrianto, 2009). On the last page of Iqro's book volume 1, one additional line containing subject matter about Arabic numbers from 1-10 is displayed sequentially. WS Winkel reminded us that the sequence of presentation of subject matter in textbooks needs to start from the superficial level to the complex, from concrete material to the abstract, or from easy to difficult (Winkel, 2000).

2) Learning Methods of *Iqro's* Book

According to several students at the Al Fataa Yogyakarta Islamic boarding school, the learning

methods in the Iqro book show that some of the learning methods applied are humane, but some are less humane. Many examples of words do not refer to verses from Al-Qur'an. For example, on pages 4-5 of volume 2 of the book, there are examples of the following terms: *dzaraha*, *tsatsaba*, and *ranaya*. A subject starts from a shallow level to a complex level, and vice versa. Lesson material starts from challenging classes to simple ones (personal interview, 24/02/2022).

The presentation of the subject matter could be more coherent. For example, in Iqro' volume 4, the subject matter for *ḥarakat* is mixed with madd readings, readings of *mim sukūn* and *nun sukūn*, and *qalqalah*. Likewise, in volumes 5 and 6 (personal observation, 10/02/2022). Based on the theory of feasibility of writing textbooks, the technique of presenting subject matter must pay attention to the coherence of concepts. Borrowing the term Anita E. Woolfolk and Lorraine McCune-Nicolich, the presentation of subject matter in textbooks needs to be arranged systematically to make it easier for students to understand the content (E. Woolfolk & McCune-Nicolich, 1987).

b. Book of “Cara Cepat Belajar Tajwīd” (How to Quickly Learn Tajwīd)

The book How to Quickly Learn Practical Tajwid comprises 68 pages. Before entering the main discussion, an introduction, table of contents, introduction, and Hijāiyah letters and *ḥarakat* are presented. The core discussion includes *nun sukūn* law, dead *mim* law, *idgām* reading, thick and thin reading, *imālah* reading, *isymām* reading, *naql* reading, *tas-hil* reading, *saktah* reading, *ṣad* (ص) which is read by *sin* (س), madd *fathah* which is read short, *wawu* which is considered absent, *nun 'iwaḍ*, reading *madd*, reading *qalqalah*, *sujūdtilāwah*, signs of *waqf*, names of letters, characteristics of letters, *makhārij al-ḥuruf* and their characteristics.

The data above shows that the subject matter of recitation is given in the book "The Book on How to Learn Practical Recitation Quickly." It has been discussed in Iqro's book volumes 4-6 regarding recitation material. It means there is an overlap in the presentation of subject matter between Iqro's books, volumes 4-6, and "The Book on How to Learn Practical Tajweed Quickly" (personal observation, 10/02/2022). WS. Winkel stated that starting from the simple material level to the complex is necessary, from concrete material to the abstract or from easy to difficult (Winkel, 2000).

The Ability to Read Al-Qur'an for Santri at Al-Fataa Islamic Boarding School Before Treatment

As for the ability to read the Qur'an of students at Al-Fataa Islamic Boarding School before treatment is carried out based on assessment standards: scores 86-100 grades A (perfect), scores 71-85 grades B (good), scores 51-70 degrees C (fair), a score of 26-50 D (poor), a score of 0-25 E (terrible) indicates that not a single student gets a B (good) let alone A (very good). The highest student score only reached C (enough) 64. 6 students got C (enough). While the majority of students (17 students) only get a D (bad). Some students even got an E (very bad) score, namely 3. At the same time, the average score is 41.15 (D value, wrong category) (The data result of research, 13/11/2022). From these data, there are two categories of students at Al-Fataa Islamic Boarding School, namely elementary level students (without being tied to recitation and songs) and intermediate level (reading the Qur'an according to punctuation and recitation) (Nurhayati & Husni, 2018).

As for the humanist attitude of the students of Al-Fataa Islamic Boarding School before the first stage of treatment, based on the results of a questionnaire with the following conditions: answer A = 4, answer B = 3, answer C = 2, answer D = 1 using the four assessment predicates as follows: score 30.10–40 Predicate A (excellent), score 20.10–30 Predicate B (good), score 10.10–20 Predicate C (enough), score 1–10 Predicate D (less) (The data result of research, 13/11/2022).

As for the four models of the humanist attitude of al-Fataa students before treatment, if assessed based on standards: score 120.10–160 predicate A (very good), score 80.10–120 predicate B (good), score 40.10–80 predicate C (enough), score 1–40 predicate D (less), indicates that there are half of the students who have an excellent humanist attitude, namely thirteen out of twenty-six students. At the same time, the overall average score is 83.23 (reasonable) out of a maximum score of 160 (The data result of research, 13/11/2022). Based on these data, the humanist attitude of al-Fataa students still needs to be improved by being given treatment. In other words, Iqro's book, which is used as a textbook, shows that he has not been able to internalize the cognitive, affective, and psychomotor domains in a balanced manner, as stated by Trianto above. The development of textbooks needs to pay attention to three essential things: the availability of reference sources as the basis for preparing texts, the needs of prospective textbook users, and the applied curriculum (Prasetyo & Perwiraningtyas, 2017).

Analysis of the Needs of al-Fataa Islamic Boarding School for Humanist Textbooks

The Ministry of National Education reminded that the development of textbooks needs to pay attention

to three essential things, namely: the availability of reference sources as the basis for preparing texts, the needs of prospective textbook users, and the curriculum that is enforced (Prasetyo & Perwiraningtiyas, 2017). Based on the vision, mission, goals of the pesantren, and the background of the students, most of whom come from street children, it shows that there is no conformity with the needs of users of old textbooks al-Fataa Islamic Boarding School, namely the Iqro' book. After students study using the Iqro book for six months - six years, students still need help understanding the subject matter. Students do not know the names and types of *syakal/ḥarakat*; students do not know Arabic-Indonesian transliteration guidelines. Students cannot read numbers 11 -500; students also don't know the terms of recitation and can't yet practice the science of tajwid in reading the Qur'an. Likewise, the humanist attitude of the students has not been able to meet the expectations of the pesantren. Based on the data above, there were only 13 students who got grades with a good predicate (good), while 13 other students only got grades with a proper predicate (C).

It means that the ability to read the Qur'an and the humanist attitude of al-Fataa students still really needs to be improved through the development of textbook patterns for reading the Qur'an at the Islamic boarding school so that the ability to read the Qur'an and the humanist attitude of the santri can develop for the better, by the demands of the pesantren (personal observation, 10/02/2022). So, we need textbooks that can internalize techniques for learning to read the Qur'an that are practical, effective, and efficient. The researcher made an indicator of the ability to read the Qur'an, and the humanist attitude of the students increased. All students completed their test scores in reading the Qur'an, namely 71.00. While the minimum humanist value has reached 116 (good), students have 13 out of 17 humanist values (The data result of research, 18/11/2022).

The Pattern of Textbooks for Reading Al-Qur'an Subjects for Treatment

As the data shown in the previous sub-chapter shows, Al-Qur'an reading textbooks are very important to use as treatment so that students at the Al-Fataa Islamic boarding school can improve the quality of their reading properly and correctly according to existing rules. Therefore, the researcher compiled textbooks for children's boarding school students. According to Wasty Soemanto, it is at the age of these children that personality begins to form (Soemanto, 2007). Humanist textbooks can influence students' character to become humanists, so the educational process must be oriented toward developing physical, biological, and psychological human aspects (Idris, 2014). The textbook the researcher compiled to treat students was entitled "Textbook for Reading Al-Qur'an Based on Humanist Values" (*Buku Ajar Mata Pelajaran Membaca Al-Qur'an Berbasis Nilai-Nilai Humanis*).

This book consists of three volumes and is a Guidebook for Educators". Each chapter contains two humanist values of John P. Miller. Humanist values are given in the form of dialogue; pictures accompany stories. At the same time, the subject matter for reading the Qur'an contains reading Hijāyah letters, letters with ḥarakat, and numbers/numbers. Starting with two letters- two letters presented in tabular form, then increasing to three letters-three letters. Then, progress to more letter sets. Material numbers from 1-500. Tajweed material includes: *izhār ḥalqiy*, *idgām bi gunnah*, *idgām bilā gunnah*, *iqḷāb*, and *ikhfā' ḥaqīqiy*, *izhār wājib*, *mim sukūn*, *nun/mim ber-tasydīd*, *ikhfā' syafawiy*, *idgām mīmiy*, *izhār syafawiy*, *gunnah*, *idgām mutamāsilain*, *idgām mutaḥaribain*, *idgām mutajānisain*, *lam jalālah*, *reading of the letters ra'*, *qalqalah*, *signs of waqf* and reading of *garīb*.

Subject matter for humanist values is presented in the form of reading the Qur'an, translation/explanation of verses of the Qur'an, short snippets of verses of the Qur'an, and discussion assignments are carried out by 3-5 students. Dialogue is presented after each exposure to humanist values. Pictures and stories are given in one of the discussions on humanist values. The exercises are given toward the end of the chapter before the PBM prayers. Training is provided in two types, namely, multiple choice and essay. After practice, the chapter closes with a short prayer and translation.

Educator's Handbook

Like other guidebooks (especially school guidebooks), this textbook contains Competency Standards (SK), Basic Competencies (KD), achievement indicators, learning methods, and evaluation sheets. The evaluation sheet is divided into the humanist values evaluation sheet and the Al-Qur'an reading evaluation sheet.

a. Treatment Results (Stage I)

After stage I treatment, the Al-Qur'an reading ability test results show that the highest test score was 96. The lowest score was 58; the average score was 77.35. If the researcher sets the Minimum Completeness Criteria (KKM) at 71, then eleven students must finish. The textbooks the researchers compiled in Stage I

were pretty effective. It is based on the learning process of only nine weeks, which can change the ability of al-Fataa students to read Al-Qur'an from being unable to read correctly to being able to read both theory and practice correctly.

The humanist attitude of al-Fataa students based on questionnaire data after the first stage of treatment is as follows:

- 1) The Humanist Attitude of Santri Model Development
After getting stage I treatment, the majority was perfect. Eighteen students get grades with very good predicates. At the same time, the other eight students get rates with a good predicate. The average score is 30.85 (very good).
- 2) The Humanist Attitude of the Santri Self-Concept Model
Fourteen students scored very well. At the same time, 12 other students get grades with a good predicate. At the same time, the average score reached 28.35 (sound).
- 3) Santri's Humanist Attitude Model Sensitivity and Group Orientation
Eighteen students get grades with very good predicates. At the same time, eight other students got good grades. At the same time, the average score is 30.31 (very good).
- 4) The Humanist Attitude of the Santri Consciousness-Expansion Model
All students have a humanist attitude toward the Consciousness-expansion model with a sufficient predicate. At the same time, the average score of students is 18.88 (enough) (The data result of research, 18/11/2022).

The data above shows that there has been a significant increase in the humanist attitude of the students when compared to before receiving treatment. Because before getting treatment, 13 students got grades with a good predicate (B), while 13 other students got grades with a proper predicate (C). At the same time, the average score before getting treatment was only 83.23 (sound). After the students received treatment, the score rose to 108.50 (sound). Thus, based on these data, the humanist attitude of al-Fataa students still needs to be improved through stage II treatment so that most students get perfect grades (A) or the minimum score of students is good with a minimum score of 116 (personal observation, 18/11/2022).

b. Textbook Revision (Stage I)

Ketut Bali Sastrawan and Kadek Hengki Himayana argued the role of the teacher as a facilitator and motivator for students regarding awareness of the meaning of learning in students' lives (Sastrawan & Himayana, 2020). Therefore, teachers must facilitate student subjects with humanist textbooks so that student subjects can be motivated to gain awareness of the meaning of learning in their lives (Personal observation, 23/01/2022). Stage I textbook revision is a real need in the field. The revision of the textbook was based on the needs and realities in the field after the first stage of the text was tested for two months. As for what distinguishes it from the textbook stage I is:

- 1) Humanist Values Subject Material

Textbook development needs to pay attention to the needs of prospective textbook users (Prasetyo & Perwiraningtiyas, 2017). Stage II textbooks, the materials in Stage I texts are still presented, but before submitting a dialogic description of name, place/date of birth, gender, parents/guardians of students, and address. The subject matter of humanist values in the textbook Stage II added assignments and exercises in each chapter, accompanied by exercise answer keys at the end of the book. The assignment material and activities presented by the researcher in this Stage II textbook were based on considerations of the needs in the field. Dialogue material, shown in the textbook's first stage, after each description of humanist values material is omitted in the second Stage textbook for simplification of the subject matter due to the ineffectiveness of this dialogue material to instill humanist values in students (Personal interview, 23/01/2022).

- 2) Study Materials for Reading the Qur'an

In the book Stage II Volume 1, the subject matter for numbers/numbers is presented after the *Hijāyah* letters have a *ḥarakat*. Previously, in stage I textbooks, the subject matter of numbers/numbers was placed before the *Hijāyah* letters with *ḥarakat*. It is based on cases when researchers guide students to study; students have difficulties with such an arrangement of subject matter. In addition, some teachers/*ustāz* gave suggestions to researchers that the material numbers/numbers be placed after the *Hijāyah* letters have *ḥarakat* (Personal observation, 23/01/2022). With this arrangement, students are expected to more easily understand the subject matter, read fluently, and gain calm after repeatedly

reading and interacting with the readings of the Qur'an (Nugraha, 2018).

3) Learning methods

In the second phase textbook, the researcher applied the learning method "*Qirā'ah 'ala ustāz*." That is the learning method using students to read the verses of the Qur'an while the teacher listens while correcting the students' reading. In the science of hadith, this method is called *Al-Qira'ah ala al-Shaykh*, namely the acceptance of hadith using a student reading the hadith in front of his teacher (Al-Salih, 2019). This method is needed in learning to read the Qur'an because it is a requirement for students to be able to read the Qur'an correctly if they have read the Qur'an in the presence of their teacher. In Islamic boarding schools, this method is known as the Sorogan method.

4) Evaluation

Evaluation in learning is a necessity. Evaluation is usually realized in the form of tests and non-tests. The learning achievement test is a test that is used as a tool to measure the ability of students in one field (Setemen, 2010). One of the tests that the researchers arranged in textbooks for the treatment of students was multiple choice. The answer choices in phase I texts only consisted of three options: A, B, or C. When the researcher consulted with the expert staff of a book publisher in Yogyakarta, the researcher received input so that the answer options were added to four choices, namely: A, B, C, and D. The input was directly followed up by response researchers and researchers in the preparation of phase II textbooks (Personal observation, 17/02/2022).

5) Illustration

Pictures and stories in the first phase of textbooks are presented in each chapter. However, in the second phase of the textbook, it was simplified to only a few chapters, adapted to the related material. While the pictures in the first phase of the text are downloaded from the internet, the views are presented from the results of the researcher's photo shoot in the second phase.

6) Eliminating Humanist Values Dialogue and Reducing Picture Stories

In stage II textbooks, dialogue on humanist values was omitted because this material was less effective in the phase I trial. Meanwhile, illustrated stories were reduced because there was too much of this material, reducing the subject matter's substance.

7) Guidebook for Teachers

Syamsul Arifin and Adi Kusrianto stated that exposure to the subject matter, quizzes, group assignments, stories, pictures, practice questions, and answer keys were urgently needed in textbooks (Arifin & Kusrianto, 2009). The differences in the main content of the Phase II Educator Handbook and the Stage I Educator Handbook are: First, in the Basic Competency (KD) of the Phase II Educator Handbook, the subject is explicitly stated, namely "Santri are able...". Whereas in the Educator's Handbook stage I, it is not mentioned. Second, the description of students' competencies in the Phase II Educator's Handbook is more detailed. The students' competence is too general in the Phase I Educator's Handbook. Third, the indicators of good, sufficient, and lacking scores in the Phase II Educator's Handbook involve the cognitive domain (the ability to read the Al-Qur'an correctly related to the humanist values that are being discussed along with their translations and explanations), whereas in the Phase I Educator's Handbook more emphasis on affective and psychomotor aspects (Personal observation, 23/01/2022).

Stage II treatment was carried out for one month. The results of the students' Al-Qur'an reading ability test after stage II treatment showed that there were no students who scored C (fair), D (poor), or E (evil). On the other hand, 17 students got a B (good) score, and nine students got an A (very good) score, while the average score reached 81.93 (B score, good category). According to the passing score that the researcher determined, 71, all students have met the graduation standards, so there is no need for treatment III (the result data of research, 19/12/2021).

The data above also shows a significant increase after this stage II treatment. Because after treatment I, there were still ten students who got a C grade (fair), ten students got a B grade (good), and only six students got an A grade (perfect). While the average score only reached 77.35 (grade B, good category). All students who received stage II treatment had passed (completed) if the KKM (Minimum Completeness Criteria) was determined to be 71. It meant the textbooks the researchers compiled in stage II were very effective. Before the stage I treatment, the highest score only reached 64, and the lowest score only reached 10, making 96 the highest score and 62 the lowest score after stage I treatment.

After stage II treatment, these scores changed to 98 (highest) and 72 (lowest) (the result data of research, 19/12/2021). When viewed from the level of graduation: Test results before the treatment was held, all students did not pass. After the first stage of treatment, there were sixteen students passed, while there were ten students did not pass. After the second stage of treatment, twenty-six students all passed.

If the results of the Al-Qur'an reading ability test before treatment, after stage I treatment, and after stage II treatment show that the humanist attitude of the students before treatment, after stage I treatment, and after stage II treatment, there is a significant increase gradually. Before the treatment was held, the average student score was 83.23 (sound). After the first stage of treatment, the student's scores increased to an average of 108.50 (sound). After the second stage of treatment, the score for the humanist attitude of the students rose to 135.19, or a very good predicate. It means there has been a significant increase in the humanist perspective of the al-Fataa Islamic Boarding School students after the second stage of treatment was carried out (the result data of research, 19/12/2021).

Judging from the value of each student, before the treatment was held, there were 13 students whose humanist attitude had a good predicate, while the other 13 students had a good predicate. This condition changed to 24 students who received good grades and two other students who received perfect degrees after the first stage of treatment. This situation increased to 24 students who received stage II treatment received perfect scores, while two other students received good grades.

It means that, based on the theory of Meredith D. Gall, Joyce P. Gall, and Walter R. Borg regarding the ten-step Educational Research and Development model, the development of the humanist value-based Al-Quran Reading textbook above has been able to identify objectives, analyze learning students and their context. Researchers have developed and selected learning strategies and have produced results so that students can optimize their reading of the Koran properly and correctly. Not only that, the development of this textbook can be used as a benchmark by teachers when teaching in classes.

4. CONCLUSION

The discussion of humanist values subject matter refers to the verses of the Qur'an. The verses of the Qur'an used as references for discussing humanist values are verses that are by the orientation of the humanist values being discussed. The poems that become references for discussing humanist values are presented dialogical. The book is equipped with dialogues, illustrated stories, and discussions containing examples of the application of humanist values being discussed. Santri can have humanist values by requiring three months of adequate study time using the habituation and uswah methods. This method is effective if the santri are in the same complex as the ustaz/ustazah and can become a model/uswah for the santri.

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