



IMPLEMENTATION OF THE UMMI METHOD AS A STRATEGY FOR STRENGTHENING AL-QUR'AN LEARNING AT DARUL HIKMAH ISLAMIC BOARDING SCHOOL IN TANGERANG

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ABSTRACT

Qur'anic education in Islamic boarding schools often struggles with accurate recitation and comprehension. This study explores the implementation of the Ummi Method at Darul Hikmah Boarding School, Tangerang, as a structured model emphasizing habituation, modeling, and guided learning. Using a qualitative descriptive approach, data were gathered through interviews, observations, and documentation. Findings reveal that since its adoption in 2015 and formalization in 2024, the method has improved students' tajwid, articulation (makharijul huruf), fluency, and confidence. It fosters daily Qur'anic engagement and peer-assisted learning, enhancing retention and motivation. Success factors include certified instructors, standardized modules, and formative assessments. Challenges such as varied student abilities and limited time are addressed through differentiated instruction. The study offers a replicable model for institutionalizing Qur'anic pedagogy in pesantren-based education reform.

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1. INTRODUCTION

Qur'anic education is a foundational component of Islamic pedagogy, particularly within Islamic boarding schools (*pesantren*), which serve as pivotal institutions for religious instruction and character formation (Mukhlis, 2023). The success of Qur'an learning is not solely defined by technical proficiency in *tartil* (proper recitation), but also by the internalization of its spiritual and ethical values (Sabilla et al., 2025). Nonetheless, empirical evidence reveals that many students continue to struggle with accurate Qur'anic recitation, especially in terms of *tajwid*, *makhraj*, and fluency (Ritonga et al., 2025). This underscores the urgent need for more effective, systematic, and contextually grounded pedagogical approaches to Qur'an instruction in response to the evolving demands of modern Islamic education.

The Ummi Method, developed in Indonesia, represents an innovative response to these challenges. It emphasizes habitual practice, teacher role modeling, and structured guidance through *talaqqi* and *musyafahah*. Its strength lies in maintaining *tartil* standards while fostering the internalization of Qur'anic values in daily life. A study at SMAN 1 Pangkep demonstrated significant improvements in students' *tajwid*, *makhraj*, fluency, and confidence, with Minimum Completion Criteria (KKM) rising from 0% in the pre-cycle to 90.32% in cycle II (Maharani et al., 2025). These findings affirm the relevance of further research on the method's implementation in *pesantren* settings, which differ substantially from formal schools in structure and pedagogical culture.

Previous studies have primarily focused on technical aspects of Qur'anic reading enhancement. Research at SMP IT Kaifa Bogor and SMP Islam Batam identified implementation stages and supporting factors such as student motivation and institutional management, while also noting constraints related to time, media, and teacher availability (Ridwanulloh et al., 2020; Subur et al., 2021). Studies at SDIT Darojaatul' Uluum and SMP Negeri 1 Rancakalong highlighted sustainability challenges due to limited teaching staff and instructional time (Hayati, 2019; M. Fauzi, 2020). Meanwhile, (Alamsyah, 2025) documented a seven-stage implementation model in *pesantren*, conducted systematically but requiring extended instructional time.

Although the Ummi Method has demonstrated effectiveness across various Islamic educational contexts, comprehensive studies that examine its implementation within *pesantren* environments remain scarce. In particular, there is a lack of research that critically explores its pedagogical application, impact on Qur'anic reading proficiency, and the contextual factors that facilitate or hinder its success. This study seeks to address this gap by investigating the implementation of the Ummi Method at Darul Hikmah Islamic Boarding School in Tangerang. It aims to analyze the method's application, evaluate its impact on students' Qur'anic reading abilities, and identify supporting and inhibiting factors within the *pesantren* context.

By highlighting the unique dynamics of *pesantren* and critically assessing the effectiveness and challenges of the Ummi Method, this research intends to contribute to the development of more adaptive and sustainable Qur'anic learning strategies. It also seeks to

enrich the academic discourse on Islamic education by offering practical insights and theoretical advancements relevant to Qur'anic pedagogy.

2. RESEARCH METHODS

This study employs a descriptive qualitative approach to explore the implementation of the Ummi Method in Qur'anic learning at Darul Hikmah Islamic Boarding School, Tangerang. This approach was selected for its ability to explain educational phenomena in a contextual, natural, and holistic manner (Creswell, 2018). The research was conducted over a three-month period, from April to June 2025. A total of 12 informants were purposively selected based on their direct involvement in the learning process, including one boarding school caregiver, four Qur'an teachers (ustadz/ustadzah), and seven students (santri) from various levels who had studied using the Ummi Method for at least one semester.

Data were collected through participatory observation, in-depth interviews, and documentation. Observation was used to examine the actual practice of Qur'anic instruction using the Ummi Method; interviews were conducted to gather insights from caregivers, teachers, and students regarding the method's effectiveness and challenges; and documentation included institutional archives, the Ummi Method guidebook, and student reading evaluation records. These techniques align with Sugiyono's emphasis on triangulation to enhance data validity in qualitative research (Sugiyono, 2021).

Data analysis followed the interactive model of Miles et al. which consists of three stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). The research procedure began with a pre-field phase (instrument design and informant mapping), followed by fieldwork, thematic analysis, and final reporting. Data credibility was ensured through source and method triangulation (Denzin & Lincoln, 2018). This methodological framework is expected to yield a comprehensive understanding of how the Ummi Method is implemented, its impact on students' Qur'an reading proficiency, and the supporting and inhibiting factors influencing its application at Darul Hikmah.

3. RESULTS AND DISCUSSION

3.1 Overview of Darul Hikmah Islamic Boarding School in Tangerang

Darul Hikmah Islamic Boarding School in Tangerang is one of the modern Islamic educational institutions that has grown from the scholarly traditions of the community and responds to the challenges of the times. Established in 1999, this boarding school began as a simple religious study group that later developed into an integrated educational institution with a boarding system. This is where the distinctive character of Darul Hikmah was formed, striving to combine the strengths of the pesantren tradition, particularly in character building and mastery of religious knowledge, with a modern vision in the fields of education, technology, and community empowerment. This transformation demonstrates how a pesantren can establish itself as both an educational institution and an agent of social change.

Darul Hikmah places the kyai as the central figure and the mosque as the center of spirituality, in accordance with the typology of traditional Islamic boarding schools. However,

this boarding school also presents innovations by involving professional educators from academic circles in the management of education. The education system implemented does not solely rely on the charisma of the kyai, but also on a modern educational management structure that emphasizes teaching quality. This model makes Darul Hikmah an example of a pesantren that is able to maintain a balance between spiritual, intellectual, and social dimensions.

In the perspective of contemporary Islamic education, Darul Hikmah is relevant because it adopts an integrated system between religious and general education. The curriculum is designed to be balanced, covering mastery of Sharia law, memorization of the Qur'an using the Ummi method, and mastery of science and technology. In addition, this pesantren instills the five basic principles of pesantren (sincerity, simplicity, independence, Islamic brotherhood, and freedom) as the foundation for shaping the character of the students. With this approach, Darul Hikmah is committed to producing a generation of Muslims who are religious, intelligent, and ready to face global challenges.

Geographically, Darul Hikmah is strategically located in Tangerang Regency, Banten, an area known for its dynamic development of Islamic education. The beautiful and religious environment supports a conducive learning process, while easy access strengthens relationships with the wider community. This Islamic boarding school not only functions as an educational center but also as an integral part of the social life of the surrounding community. With the number of students continuing to increase to more than 250, as well as the implementation of systematic learning methods in the fields of tahfidz and mastery of the Qur'an, Darul Hikmah demonstrates its identity as a modern Islamic boarding school that remains rooted in traditional Islamic values and is adaptive to social changes and the challenges of modernization.

3.2 Implementation of the Ummi Method at Darul Hikmah Islamic Boarding School

The Ummi Method was first introduced at the Darul Hikmah Islamic Boarding School in Tangerang in 2015, but at that time, this Islamic boarding school was still using various methods to study the Qur'an. The Ummi Method was only officially used and implemented in mid-2024. Ustadz Rubiyanto, S.Ag, as the head of the boarding school, decided to use the Ummi Method because of the need to improve the ability and quality of Quran learning with a simple, structured, and effective approach. This method offers advantages that not only make it easier for students to understand the recitation but also allow us to monitor their progress through a measurable evaluation system. Additionally, this method was chosen because it aligns with the boarding school's vision to produce students who can read the Quran fluently with proper tajwid while instilling a love for the Quran.

The implementation of the Ummi Method in Al-Qur'an learning at the Darul Hikmah Islamic Boarding School is carried out systematically through several stages, namely preparation, core learning, and evaluation. In the preparation stage, the ustadz and ustadzah prepare the Ummi guidebook, audio equipment, and whiteboards as learning media. Before starting the session, students are invited to recite prayers together and are given brief motivation regarding the virtues of reading the Qur'an. Ustazah Zainabul Fadhilah, S.M.,

head of the boarding school, said that this motivation is important to build students' enthusiasm for learning, because they understand that studying the Qur'an is part of a noble act of worship.

The core learning stage uses the talaqqi musyafahah technique, whereby the ustadz or ustazah reads verses from the Qur'an and the students repeat them in turn. Each reading is corrected immediately until the desired fluency is achieved. This process is repeated as a form of reinforcement so that students truly understand the verses being studied. According to Ustadz Sudarsono, S.H., learning is not done hastily, but emphasizes mastery of the recitation before moving on to the next material. In addition to talaqqi, the drill technique is also applied to strengthen the students' memory and build their confidence in reading the Qur'an.

In addition to the talaqqi and repetition methods, the Umami Method also uses a sensory learning approach, in which students are encouraged to listen, see, and recite the readings simultaneously. Ustazah Elok Rofiqoh, S.H. emphasizes that this multisensory stimulation helps students master the readings more quickly. Audio media is also used as a means of independent practice outside the classroom, so that students can repeat lessons flexibly. Peer learning techniques are applied by assigning more proficient students to help their friends who are still experiencing difficulties, which not only speeds up the learning process but also fosters a sense of responsibility and social skills.

Evaluation is one of the key elements in the implementation of the Umami Method. Evaluations are conducted in stages, ranging from daily, weekly, to monthly. Daily evaluations are used to measure students' understanding of newly taught material, while weekly and monthly evaluations assess long-term progress, including aspects of tajwid, fashahah, and makharijul huruf. Documentation in the form of reading notes and voice recordings is used as a tool to monitor the students' progress. Ustadz Muhammad Kafa Bihi, S.Ag explained that daily evaluations allow ustadz to immediately provide additional guidance to students who are experiencing difficulties.

The results of the study show that the application of the Umami Method at the Darul Hikmah Islamic Boarding School in Tangerang has had a significant positive impact on the students' ability to read the Qur'an. Students who initially had difficulties are now able to read with correct tajwid, good fashahah, and more accurate pronunciation of makharijul huruf. In addition, the students' confidence has increased because they are accustomed to reading in turns and receiving direct feedback from their teachers. Ustazah Zainabul Fadhillah, S.M., emphasized that the students' progress is very noticeable, with most of them able to read the Qur'an fluently in a relatively short period of time.

Overall, the implementation of the Umami Method, which officially began in mid-2024, has proven effective in supporting the vision of the Darul Hikmah Islamic Boarding School to produce a generation of students who are fluent in reading the Qur'an with correct tajwid and fostering a love for the holy book. The combination of spiritual motivation, structured learning stages, the use of various learning techniques, and consistent evaluation are the main factors in the success of this method.

Table 1. Application of the Ummi Method in Quran Learning

Stage	Technique/Strategy	Implications
Preparation	Prayer together Motivation for the importance of learning the Qur'an Provision of learning media (books, audio, whiteboards)	Enhancing spiritual motivation Cultivating awareness that learning the Qur'an is part of worship
Core Learning	<i>Talaqqi musyafahah</i> (the teacher reads, the students repeat) Drill technique Multisensory approach (hearing, seeing, reciting) Peer learning	Improving tajwid and makharijul huruf accuracy Improving memory - Students master reading more quickly Improving social skills and responsibility
Evaluation	Daily, weekly, monthly evaluations Reading notes and voice recordings Additional guidance for students who are struggling	Reading progress is more closely monitored Mistakes are quickly corrected Increased confidence due to immediate feedback
Final Results	Integration of spiritual motivation, structured learning stages, varied techniques, and tiered evaluation	Students are able to read the Qur'an fluently with correct tajwid Students develop a love for the Qur'an

The application of the Ummi method as detailed in Table 1 shows that the success of Al-Qur'an learning does not only depend on the *talaqqi musyafahah* technique, but also on the synergy between spiritual motivation, multisensory strategies, and tiered evaluation. Research by Faqihuddin et al. (2024) emphasizes that a multisensory approach significantly improves memory retention and tajwid accuracy, especially when combined with peer learning that encourages social responsibility among students. Additionally, a study by Firdausiah et al. (2025) shows that spiritual motivation instilled from the preparation stage can shape the awareness that reading the Qur'an is part of worship, which has an impact on increasing the internalization of Qur'anic values. Daily evaluations and voice recordings, as described in the Ummi method, are in line with the findings of Muthalib et al. (2023), which state that direct feedback accelerates error correction and increases student confidence. Thus, the Ummi method is not only a technical learning instrument but also forms a holistic and transformative Qur'anic education ecosystem, which is relevant for application in the context of contemporary Islamic education.

3.3 The impact of the Ummi method on students' ability to read the Qur'an

The findings of this study demonstrate that the implementation of the Ummi Method at Darul Hikmah Islamic Boarding School, Tangerang, has yielded substantial improvements in students' Qur'anic reading proficiency, particularly in the domains of tajwid, makharijul huruf, fashahah, and reading fluency. Tiered evaluations conducted by instructors indicate consistent progress, while ethnographic observations reveal a marked increase in students' confidence when reciting in front of peers and teachers. A testimonial from a student (F.A., age 17) underscores this transformation: *"I used to be very afraid to read in front of the teacher because I often made mistakes. But with this method, I feel more confident because the teacher always guides me patiently and does not immediately blame me."* This qualitative evidence suggests that the pedagogical efficacy of the Ummi Method is not solely attributable to its structured instructional design namely *talaqqi*, *musyafahah* and repetitive drill techniques but also to its humanistic ethos that foregrounds patience, empathy, and the cultivation of learner self-efficacy.

From a theoretical standpoint, these findings engage with the enduring pedagogical tension between traditional authority-based models and contemporary humanistic approaches that prioritize psychological autonomy. Kartika (2019) affirms the epistemic value of *talaqqi* in preserving the authenticity of Qur'anic recitation, while Burhanuddin (2018) critiques rigid instructional paradigms and advocates for emotionally responsive pedagogy. The Ummi Method, therefore, emerges as a pedagogical synthesis retaining the epistemological integrity of classical transmission while embedding affective scaffolding that aligns with modern educational psychology.

Further triangulation through interviews with supervising instructors, such as Ustadz H.S., reinforces the method's adaptive capacity: *"Some students can already read well when they enter, but others are still stuttering. With the Ummi method, we can adjust the learning process, because there are regular evaluations and additional assistance."* This statement reflects the method's responsiveness to learner heterogeneity, situating it within the broader discourse on homogenization versus differentiation in pesantren education. Jasminto (2020) argues that pedagogical flexibility is essential for equitable learning outcomes, whereas Ahsan (2024) defends curriculum standardization as a mechanism for maintaining uniformity in Qur'anic literacy. The empirical data from this study lend stronger support to the former, suggesting that differentiated instruction—tailored to individual learner profiles—is more effective in fostering inclusive excellence.

Moreover, the study identifies a significant affective shift among students, evidenced by their voluntary engagement in *tadarus* and *muroja'ah* activities beyond formal instructional hours. This phenomenon invites a re-examination of the *telos* of Qur'anic education: is it merely technical mastery, or does it encompass the cultivation of spiritual affection toward the Qur'an? Mustakim et al. (2020) caution against technocratic approaches that neglect spiritual interiority, while Azra (2000), drawing from Sufi pedagogical traditions, posits that love for the Qur'an must constitute the nucleus of any meaningful educational endeavor. The Ummi method appears to be able to reconcile these two positions by building technical competence and intrinsic motivation, as evidenced by

the formation of independent muroja'ah groups among santri as an indicator of internalized spiritual commitment.

These results are in line with a holistic educational framework that integrates cognitive, affective, and psychomotor domains. Cognitively, students understand the rules of tajwid and fashahah systematically; psychomotorically, they are able to pronounce letters and readings correctly through intensive practice; and affectively, they develop a sense of pride, gratitude, and love for the Qur'an. This multidimensional development challenges the fragmentation of Islamic education curricula, which tend to emphasize cognitive aspects and neglect affective and spiritual depth (Nasir, 2025; Nata, 2004).

Thus, the impact of the Ummi Method cannot be understood reductively as merely an improvement in reading skills, but must be placed in the broader academic discourse on tradition versus modernity, standardization versus personalization, and the cognitive versus affective dimensions in Islamic education. The advantage of the Ummi Method lies in its ability to operationalize a pedagogical model that is epistemologically authentic and psychologically sensitive to the needs of contemporary students. Therefore, the Ummi Method represents a transformative paradigm in Islamic education bridging classical transmission with modern pedagogical sensibilities, and contributing to the reconstruction of pesantren-based Qur'anic instruction in the 21st century.

Continuing this transformative paradigm, the structured stages in the Ummi Method from preparation to evaluation embody pedagogical coherence that is in line with contemporary educational theory while remaining rooted in Islamic tradition. The preparation stage, which emphasizes communal prayer and strengthening motivation, creates a sacred learning atmosphere, so that students are emotionally and spiritually ready to interact with the Qur'an. In the core learning stage, the integration of *talaqqi musyafahah*, drilling techniques, and a multisensory approach (hearing, seeing, and reciting) not only accelerates the mastery of *tajwid* and *makharijul huruf*, but also fosters collaborative learning through peer interaction. This strategy is in line with Vygotsky's sociocultural theory, in which learning is mediated through social interaction and scaffolding. Furthermore, a tiered evaluation system (daily, weekly, and monthly) ensures formative feedback and targeted remediation, which are essential for maintaining learning motivation and monitoring student progress (Bailey et al., 2020). This systematic approach transforms Qur'anic literacy from a fragmented ritual into a dynamic, learner-centered process, fostering fluency, confidence, and lifelong engagement with the Qur'an.

3.4 Factors that support and hinder the implementation of the Ummi method

The implementation of the Ummi method at the Darul Hikmah Islamic Boarding School in Tangerang shows dynamics that are influenced by both supporting and inhibiting factors. The success of Al-Qur'an learning using this method is influenced by several supporting factors, including:

1. High dedication of teaching staff

An interview with Ustadz Rubiyanto, S.Ag confirmed that all teachers have received intensive training on the theory and practice of the Ummi Method, enabling them to

implement it correctly. The commitment of the ustadz is also reflected in their willingness to provide additional guidance to students who are still experiencing difficulties. Additionally, the student mentoring program, where senior students assist junior students, has proven effective in boosting motivation and accelerating reading comprehension. The ustadz patiently assist each student, especially in mastering makharijul huruf and applying tajwid. The student-to-student mentoring program is also one of the innovations that supports the learning process. Senior students who are proficient in the Ummi Method are assigned to help junior students in their daily practice.

2. Readiness of facilities and infrastructure

The learning facilities used include comfortable classrooms, Hijaiyah teaching aids, audio equipment, and learning modules. According to Ustadz Muhammad Kafa Bihi, S.Ag, these media greatly help students master tajwid and fashahah, while also strengthening their independent learning experience outside the classroom. The Islamic boarding school also has a good learning documentation system, where the progress of each student is recorded in detail. This documentation helps teachers monitor the progress of students and provide additional guidance if necessary. However, even though the facilities are adequate, there are still some shortcomings that need to be addressed. For example, the number of teaching aids is sometimes insufficient for use by all classes at the same time. Observations show that in some learning sessions, students have to share teaching aids, which slightly reduces the effectiveness of learning.

3. Innovation in mentoring patterns among students

This pattern allows senior students who are already proficient in reading the Qur'an to intensively assist junior students outside of formal learning hours. This mentoring model has proven to be effective because, in addition to accelerating the process of internalizing reading, it also fosters a sense of responsibility, *ukhuwah* (brotherhood), and self-confidence among students. These findings show that *peer teaching* among students can compensate for the limited teacher-student ratio, while also improving discipline in learning the Qur'an. In addition, collaborative learning among students strengthens motivation and emotional involvement in the learning process. Such innovations not only serve as a technical solution to the limitations of teaching staff, but also as a pedagogical strategy that fosters a participatory, humanistic, and sustainable learning climate.

On the other hand, this study also found several obstacles that hindered the optimization of the Ummi Method. One of them is the diversity of the students' basic abilities, where some are still in the early stages of learning the *Hijaiyah* alphabet and therefore require special attention (Interview with Ustadzah Zainabul Fadhillah, S.M). Another significant obstacle is the limited learning time, given that the boarding school's busy schedule often makes it difficult for teachers to provide personal guidance. In addition, the imbalance between the number of teachers and students exacerbates the challenge, as

reading correction and mentoring cannot be carried out comprehensively. Although the available facilities are adequate, the number of teaching aids is sometimes insufficient for the entire class, so students have to share learning media. This condition results in a reduction in the intensity of individual student practice.

Comparatively, these findings are in line with previous research on the implementation of the Ummi Method at the Al-Fath Rejomulyo Islamic Boarding School in Kediri City, which also faced challenges due to an unbalanced teacher-student ratio, thus requiring additional strategies in the form of a peer teaching system (Mufridah, 2024). Syaikh's research on the application of the Qiraati Method in madrasah ibtidaiyah also highlights a similar problem of limited learning time, despite using a different method (Syaikh, 2022). This shows that the issue of limited human resources and time is a common problem in Al-Qur'an learning in various Islamic educational institutions. However, what distinguishes Darul Hikmah Islamic Boarding School is its innovation in the inter-student mentoring program and the integration of students' daily activities, which are rarely found in previous studies. Thus, the experience at Darul Hikmah shows that contextual adaptation is the key to overcoming obstacles that are often structural in nature.

To overcome these obstacles, Darul Hikmah Islamic Boarding School has implemented a number of adaptive strategies. Adding learning time outside of regular hours, for example through afternoon classes and murajaah sessions after congregational prayers, has proven to be effective in helping students who are still lagging behind. The boarding school management is also working to add audio equipment and teaching aids so that each class can be more optimal in their learning activities. From a pedagogical perspective, the integration of formal learning and students' daily activities is an innovative step to overcome time constraints. In addition, the involvement of senior students not only serves as a means of knowledge transfer, but also as a medium for character building through the values of *ukhuwah* (brotherhood) and responsibility.

Furthermore, the adaptive strategies found at Darul Hikmah can be seen as a practical contribution to the academic discourse on Al-Qur'an learning in Islamic boarding schools. While previous studies tended to emphasize the technical aspects of the success of certain methods (such as Ummi, Qiraati, or Iqra'), this study emphasizes the importance of synergy between methodological approaches and the development of a conducive pesantren environment. Thus, the experience of Darul Hikmah shows that the Ummi Method is not only relevant as a technical instrument of learning, but also as part of an educational ecosystem that fosters love for the Qur'an through habit formation, role modeling, and continuous social interaction.

3.5 The Effectiveness of the Ummi Method in Improving Qur'an Reading Skills

Research findings show that after the systematic implementation of the Ummi Method since mid-2024 at the Darul Hikmah Islamic Boarding School in Tangerang, there has been a consistent improvement in the four main indicators of Quran reading ability, namely *tajwid*, *makhārijul ḥurūf*, *faṣāḥah* (fluency), and *tartīl*. Class observation data, daily-weekly-monthly assessment sheets, and recordings of students' recitations show

improvements in the articulation of difficult letters (e.g., *‘ain*, *ghain*, *dhad*, *qaf*) and a more organized reading rhythm. This technical improvement was accompanied by affective changes, namely that students became more confident in reading in public and showed commitment to practicing independently outside of formal hours. Qualitative confirmation came from interviews with leaders and teachers who assessed that Ummi “paved the way” for students to move from simply being able to read to reading correctly and beautifully (Interviews: Rubiyanto, 2024; Elok Rofiqoh, 2024; Sudarsono, 2024).

Mechanistically, this effectiveness is supported by three pedagogical pillars of Ummi: *talaqqī musyāfahah* (direct modeling and correction), drill (structured repetition), and multi-sensory learning (hearing, seeing, reciting simultaneously), which are covered by tiered evaluation (daily, weekly, monthly). This combination maintains phonetic accuracy while building the students’ procedural memory, in line with the findings of Ummi’s implementation in other contexts that emphasize the importance of direct modeling and mastery learning for *tahsin bacaan* (Sajidin, 2025). At Darul Hikmah, standardized audio devices and modules reinforce independent practice, while immediate micro-feedback from teachers reduces the “fossilization” of pronunciation errors common in the early stages.

From a comparative perspective, Ummi’s position is different but complementary to other established methods in Indonesia. Studies on Qira’ati emphasize traditional *talaqqī*-based phonetic accuracy, while Tilawati integrates rhythm (*nagham*) to foster reading flow; Iqra’ is effective in teaching the basic principles of reading in the early literacy phase of letters and *harakat* (Anita & Himmawan (2022). Ummi combines these strengths with rigorous assessment for learning and gradual scaffolding, making it more adaptive to the heterogeneity of students’ initial abilities. At Darul Hikmah, the synergy of peer learning (mentoring among students) with formative evaluation is a distinguishing feature: horizontal correction increases opportunities for practice without reducing control over reading quality (Anita & Himmawan, 2022).

The humanistic dimension of learning is evident when technical improvements are intertwined with the psychological and spiritual growth of students. Learning experiences that value the process: opening prayers, brief motivational talks, empathetic feedback, create a safe space to “dare to make mistakes in order to get it right,” which leads to a surge in confidence and a sense of ownership of the Qur’anic recitation. This finding is in line with the view in Qur’anic education literature that meaningful *tahsin* must simultaneously touch on the cognitive, psychomotor, and affective domains. Ideally, good reading techniques should lead to *hudūr al-qalb* (presence of heart) and *ta’zīm al-Qur’ān* (reverence for the Qur’an) in daily practice (Anita & Himmawan, 2022; Sajidin, 2025).

Academic debates often question the risks of “mechanizing” learning—that an excessive emphasis on technical accuracy can diminish understanding of meaning and inner relationships with the text. Evidence at Darul Hikmah shows a productive middle ground: technique is strictly maintained through *talaqqī*–drill–evaluation, while affection is nurtured through a collaborative learning culture, positive reinforcement, and the integration of *murāja’ah* into the daily rhythm of the dormitory. Thus, Ummi is not merely a phonetic tool, but a framework of formation that unites proficiency, intrinsic motivation, and spiritual

ethos responding to criticism of overly procedural models while maintaining the quality standards of reading (Anita & Himmawan, 2022; Syaikh, 2022).

In summary, the effectiveness of Ummi at Darul Hikmah stems from a balance between process standardization (modules, tools, evaluation) and contextualization of practices (peer mentoring, access to audio media, strengthening of dormitory culture). Practical implications: (1) maintain tiered assessment to encourage mastery; (2) institutionalize peer mentoring as a strategy to close the teacher-student ratio gap; (3) expand technological support to enrich independent practice; and (4) integrate meaning reinforcement (light *tadabbur*, *adab tilāwah*) so that technical achievements lead to lasting spiritual habits. With this design, Ummi appears not only as a method for improving reading skills, but also as a strategy for strengthening a relevant, inclusive, and sustainable Al-Qur'an literacy ecosystem.

4. CONCLUSION

The implementation of the Ummi Method at Darul Hikmah Islamic Boarding School in Tangerang has proven effective in systematically and sustainably enhancing students' Qur'anic recitation quality. Improvements span technical aspects such as tajwid, makharijul huruf, fashahah, and tartil as well as affective dimensions, including public recitation confidence and emotional attachment to the Qur'an. This success is supported by trained instructors, adequate facilities, structured evaluation, and participatory peer mentoring. However, obstacles such as differences in students' basic abilities, time constraints, and an unbalanced teacher-student ratio remain challenges that need to be addressed continuously. Thus, this study confirms that the Ummi Method demonstrates its relevance as an adaptive Qur'anic learning strategy within the context of contemporary Islamic education. Strengthening its implementation requires a flexible supplementary curriculum, continuous teacher training supported by technology, and integration of Qur'anic learning into students' daily routines. Innovations in peer mentoring should also be expanded to cultivate a robust culture of Qur'anic literacy.

Further studies should extend beyond a single institution by comparing the Ummi Method with other approaches such as Iqro' and Tilawati to gain a more comprehensive understanding. Longitudinal research is essential to assess the method's long-term impact on character development and the internalization of Qur'anic values. Additionally, quantitative approaches can complement qualitative insights with objective statistical data on effectiveness.

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