

Implementing the *Ummi* Method to Enhance Qur'anic Recitation Skills: A Qualitative Study at the Qur'anic House of Utsman Bin Affan Majene

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Abstrak

Mastery of Qur'anic recitation (*tajwid*) is a foundational religious competency for Muslims, yet many learners—particularly children—struggle with letter differentiation, correct articulation (*makharij al-huruf*), and proper recitation length. This study examines the implementation of the Ummi Method as a structured approach to improving Qur'anic reading ability among students (*santri*) at the Qur'anic House (*Rumah Qur'ani*) of Utsman Bin Affan in Majene. A qualitative descriptive method was employed, with data collected through participant observation, structured interviews, and documentation from multiple informants including the institution's director, teachers (*ustazah*), students, and parents. Data analysis followed the stages of data collection, reduction, display, and conclusion drawing, with methodological triangulation employed to ensure data trustworthiness. Findings reveal that the Ummi Method is implemented in accordance with the standards established by the Ummi Foundation, encompassing three pedagogical approaches—direct method, repetition, and sincere affection—and four learning models suited to varying classroom configurations. Seven sequential learning stages are applied: opening, apperception, concept instillation, concept comprehension, practice, evaluation, and closing. Teacher recruitment adheres to the Ummi Foundation's ten quality pillars, with the majority of teachers holding official Ummi Method certification. Two forms of evaluation are employed: daily formative evaluation, which monitors individual recitation progress per session, and volume-level summative evaluation conducted upon completion of each instructional book (*jilid*). Students who initially could not distinguish Qur'anic letters or apply *tajwid* rules demonstrated measurable improvement upon completing the program. The study concludes that the systematic structure, certified instruction, and continuous dual-evaluation framework of the Ummi Method significantly contribute to enhancing students' Qur'anic recitation competency in non-formal Islamic educational settings.

Keyword: Ummi Method, Qur'anic recitation, *tajwid*, non-formal Islamic education, *santri*, formative evaluation

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Introduction

The ability to read the Qur'an accurately is a fundamental component of Islamic religious literacy. Beyond the technical skill of recognizing Arabic letters, Qur'anic recitation requires mastery of pronunciation (*makharij al-huruf*), observance of tajwid rules, and fluency in delivering verses as prescribed in the Islamic tradition. For Muslim children, acquiring these competencies at an early age is particularly important because childhood represents a critical period for language acquisition and habit formation.

Despite the central position of Qur'anic education in Muslim communities, many children continue to experience difficulties in learning to read the Qur'an properly. Common challenges include confusion in distinguishing similar Arabic letters, incorrect articulation, and limited understanding of tajwid principles. These difficulties often lead to inaccurate recitation, which may alter the intended meaning of Qur'anic verses. Consequently, Qur'anic learning institutions are required not only to provide access to learning but also to ensure that instruction is delivered through effective and systematic pedagogical approaches.

In response to these challenges, various Qur'anic teaching methods have been developed in Indonesia, including Iqra', Tilawati, Qiraati, Yanbu'a, and Ummi. Among these approaches, the Ummi Method has gained considerable attention because it combines structured instructional materials, teacher certification, quality assurance mechanisms, and continuous assessment procedures. The method emphasizes direct reading practice, repetition, and a nurturing learning environment that mirrors the affectionate guidance traditionally associated with parental care.

Previous studies have reported positive outcomes of the Ummi Method in improving learners' fluency and accuracy in Qur'anic reading. For instance, Ramadhani and Werdiningsih (2022) found that the method supported students' memorization and recitation performance through systematic instructional stages. Similarly, Munif et al. (2024) demonstrated that structured implementation of the Ummi Method contributed to improved mastery of Qur'anic reading skills among elementary-level learners. However, existing studies have largely focused on formal educational institutions such as madrasahs and Islamic schools. Limited attention has been paid to how the method is implemented in community-based and non-formal Qur'anic learning settings, where organizational structures, learner characteristics, and instructional practices may differ significantly.

This study addresses that gap by examining the implementation of the Ummi Method at Rumah Qur'ani Utsman Bin Affan in Majene, a non-formal Islamic educational institution that has consistently adopted the method as its primary instructional approach. Specifically, the study investigates how the method is planned, implemented, and evaluated, as well as how these processes contribute to the development of students' Qur'anic reading competence.

The findings are expected to enrich the growing body of literature on Qur'anic pedagogy and provide practical insights for educators, administrators, and Islamic educational institutions seeking to strengthen the quality of Qur'anic learning through structured and sustainable instructional models.

Method

This study employed a qualitative descriptive design to explore the implementation of the Ummi Method in improving students' Qur'anic recitation skills at Rumah Qur'ani Utsman Bin Affan, Majene. A qualitative approach was considered appropriate because the study sought to understand educational practices, learning interactions, and evaluation processes as they naturally occurred within the learning environment.

The research was conducted at Rumah Qur'ani Utsman Bin Affan, a non-formal Islamic educational institution that specializes in Qur'anic learning for children. The institution has implemented the Ummi Method as its primary instructional approach for more than a decade. Participants in this study consisted of the institution's director, Qur'anic teachers (ustazah), students (santri), and parents. These participants were selected purposively because they were directly involved in the planning, implementation, and evaluation of Qur'anic learning activities.

Data were collected through participant observation, structured interviews, and document analysis. Participant observation enabled the researcher to observe classroom interactions, teaching strategies, and student participation during learning sessions. Structured interviews were conducted using a predetermined set of questions to ensure consistency across participants while allowing the researcher to obtain detailed information regarding the implementation of the Ummi Method. Documentary evidence, including student progress reports, learning schedules, institutional records, and assessment documents, was also examined to support and verify the findings obtained from observations and interviews.

The collected data were analyzed using the interactive model of qualitative data analysis proposed by Miles, Huberman, and Saldaña (2014). The analysis involved four interconnected stages: data collection, data reduction, data display, and conclusion drawing. During the reduction stage, irrelevant information was removed while meaningful data were categorized according to the research objectives. The categorized data were then organized and presented narratively to facilitate interpretation. Finally, conclusions were drawn through continuous comparison and verification of emerging patterns across different data sources.

To enhance the trustworthiness of the findings, methodological triangulation was employed. Information obtained through observations, interviews, and documentation was compared and cross-checked to ensure consistency and credibility. This triangulation process allowed the researcher to develop a comprehensive understanding of how the Ummi Method was implemented and how it contributed to the development of students' Qur'anic reading competence.

Result and Discussion

Educating Students through a Structured Qur'anic Learning Approach

Educating students and providing them with knowledge and understanding requires an instructional method that offers a clear structure and systematic framework. The selection of an appropriate teaching method significantly influences students' learning outcomes. Therefore, before implementing a particular method, educators must first understand the learners' needs, characteristics, and learning conditions to ensure that the intended educational objectives can be achieved effectively. Through Qur'anic learning based on the Ummi Method, which follows a structured and standardized instructional pattern, students are guided to recognize and read Arabic letters accurately in accordance with the principles of *tajwid*. The method gradually develops students' reading abilities until they achieve fluency and accuracy, thereby minimizing errors that could alter the intended meaning of Qur'anic verses.

Implementation of the Ummi Method

The emergence of the Ummi Method has contributed positively to Qur'anic education within Indonesian Muslim communities, particularly in promoting accurate Qur'anic recitation based on *tajwid* principles. Effective Qur'anic instruction requires a comprehensive system capable of ensuring learning quality and student achievement. One essential component of this system is the instructional process itself. Consequently, the implementation of the Ummi Method involves several sequential stages designed to achieve predetermined learning

objectives. The method is systematically organized according to the standards established by the Ummi Foundation.

1. Planning the Ummi Method Instruction

The planning process follows the guidelines established by the Ummi Foundation and includes several important components.

a. Determining Learning Targets

The implementation of the Ummi Method at Rumah Qur'ani Utsman Bin Affan does not impose rigid time limits on students' learning progress. This policy is based on the understanding that every student possesses different abilities, learning speeds, and educational backgrounds. Consequently, learning achievements are adjusted to each student's individual capacity. Such an approach allows students to learn more comfortably and effectively without experiencing excessive pressure, thereby facilitating deeper understanding and mastery of Qur'anic reading skills. Although learning duration is flexible, competency targets are clearly specified by the Ummi Foundation and outlined in each instructional volume.

b. Developing the Learning Schedule

Qur'anic learning activities are conducted from Monday to Friday between 1:30 p.m. and 4:00 p.m. For Volumes 1–6, instructional time is allocated as follows: 5 minutes for opening activities (greetings, opening prayers, and classroom preparation); 10 minutes for memorization of short chapters from *Juz 'Amma*; 10 minutes for classical instruction using teaching aids; 30 minutes for individual reading, read-and-listen sessions, or pure read-and-listen activities; 5 minutes for drills and closing prayers.

c. Determining Promotion Examinations

Students who have completed a particular instructional volume and demonstrated mastery of the required competencies, as assessed by their teachers, are reported to the Ummi Method coordinator or designated examiner. Subsequently, they are scheduled to participate in a volume-promotion examination. Once the examination schedule is issued, students undertake the assessment to determine their readiness for progression to the next volume.

d. Determining the Learning Model

The instructional model is selected according to students' learning conditions and needs. Although individual teachers may employ different teaching models, all instructional practices remain aligned with the principles and standards prescribed by the Ummi Method.

2. Stages of Implementing the Ummi Method

The implementation of the Ummi Method consists of seven interconnected instructional stages.

a. Opening Activities

The opening stage marks the beginning of the learning session and includes greetings, checking students' readiness, recitation of opening prayers, and reinforcement of classroom etiquette (*adab*). One of the most important objectives of this stage is character formation through the cultivation of Islamic values and discipline.

Teachers are expected to instill *tawhid* by reinforcing the belief in the oneness of Allah and encouraging students to maintain classroom discipline. Learning activities do not begin until students are fully attentive and the classroom environment is orderly. Through the integration of *adab* instruction, the learning process aims not only to develop students' Qur'anic reading competence but also to foster commendable character and behavior.

Interview data revealed that teachers consistently implemented the seven instructional stages prescribed by the Ummi Method, albeit in a simplified manner adapted to classroom realities. Classroom observations confirmed these findings. Before instruction began, the teacher conditioned students by saying, "Sit properly, righteous children," to which students

responded, “Ready.” When the teacher instructed, “Perfect posture,” students replied, “Hands folded, body upright, eyes forward,” before sitting neatly in their designated places. The session then continued with greetings, recitation of Surah Al-Fatihah, prayers for parents, the prayer of Prophet Musa, and a collective learning prayer. Teachers also reminded students to remain respectful and attentive during prayer.

b. Apperception

The apperception stage is conducted at the beginning of a lesson to review previously learned material and establish connections with new content. According to one teacher:

“Apperception involves reviewing previously learned material and introducing the content that will be studied next.”

In practice, teachers utilize visual teaching aids and instructional books to facilitate students’ review of previous lessons. During this stage, classical instruction is employed, allowing teachers to explain concepts while students read collectively. Teachers may also randomly select individual students to assess their understanding of previously learned material.

c. Concept Introduction

Concept introduction represents students’ first encounter with new learning material. During this stage, teachers explain and demonstrate how new Qur’anic reading patterns should be pronounced.

As one teacher explained:

“Concept introduction means showing students how a reading should be pronounced and where the emphasis should be placed.”

Teachers use instructional aids to introduce the main learning focus, usually by pointing to a particular letter combination and modeling its pronunciation. For example, when introducing the syllable **أَب**, teachers immediately pronounce it correctly without spelling out each letter separately. Students then imitate the pronunciation collectively. This process is repeated several times until students demonstrate understanding. If difficulties arise, teachers provide additional explanations using simpler language and examples.

d. Concept Understanding

Concept understanding aims to ensure that students comprehend the newly introduced material by practicing examples related to the target concept.

During this stage, teachers explain that examples appearing beneath the main lesson follow the same reading principles introduced earlier. After students demonstrate basic understanding, they practice reading various examples displayed on instructional aids. Classroom observations showed that after introducing the syllable **أَب**, teachers guided students through progressively more complex examples consisting of one-, two-, and three-letter combinations marked with *fathah*. Students initially read collectively before being asked to read individually. Repetition is frequently employed to strengthen comprehension and fluency.

e. Practice and Skill Development

This stage provides opportunities for intensive practice of all previously introduced concepts. Its primary objective is to strengthen understanding, improve fluency, and develop students’ confidence in reading the Qur’an correctly according to the rules of *tajwid*.

According to interview findings:

“During the practice stage, students read independently while the teacher points to the text that should be read.”

Observations revealed that students read assigned passages from their instructional books while teachers closely monitored their pronunciation and accuracy. Students read two lines at a time, followed by other students. When one student read aloud, classmates were expected to listen attentively. If mistakes occurred, students collectively responded by saying *Astaghfirullah* as a reminder of the error.

After group reading sessions, students individually approached the teacher for private reading assessment. Students were first encouraged to correct their own mistakes before receiving assistance from the teacher. Teachers also randomly pointed to letters or words to assess students' recognition and reading skills. Students who experienced persistent difficulties in distinguishing Arabic letters received additional private instruction beyond regular learning hours.

f. Evaluation

Evaluation is conducted continuously throughout the learning process. Teachers monitor students' progress, identify difficulties, and provide corrective feedback. This stage ensures that students achieve the required competencies before advancing to more complex material.

g. Closing Activities

The closing stage serves to conclude the learning session positively and prepare students for future lessons. Before returning home, students perform the *Asr* prayer collectively. They then return to their classrooms, where teachers review the day's lesson using instructional aids and provide motivational messages encouraging continued Qur'anic study.

The session concludes with the recitation of *Kafaratul Majlis*, Qur'anic chants, the prayer for leaving home, and final greetings.

The findings indicate that the implementation of the Ummi Method at Rumah Qur'ani Utsman Bin Affan closely follows the instructional standards established by the Ummi Foundation. The method is not merely employed as a teaching technique but functions as a comprehensive learning system that integrates curriculum structure, teacher competence, instructional procedures, and continuous assessment.

One of the distinctive characteristics observed in the institution is the flexibility afforded to students in achieving learning targets. Unlike many Qur'anic learning programs that impose strict completion deadlines, the learning process at Rumah Qur'ani Utsman Bin Affan emphasizes mastery rather than speed. Students progress according to their individual learning readiness and achievement levels. This approach reflects the principle of mastery learning, which underlies the Ummi Method and ensures that students acquire adequate competence before advancing to higher levels.

The implementation of the method is supported by three principal pedagogical approaches: direct instruction, repetition, and affectionate guidance. Direct instruction enables students to learn correct pronunciation by listening to accurate models provided by teachers. Repetition strengthens retention and reading fluency, while affectionate guidance creates a supportive emotional environment that encourages students to participate actively without fear of making mistakes. These findings support previous studies that identified repetition and teacher guidance as key factors contributing to successful Qur'anic literacy development (Ramadhani & Werdiningsih, 2022; Munif et al., 2024).

The classroom observations further revealed that learning activities were conducted through several instructional models, including classical learning, classical read-and-listen sessions, and individual reading assessments. The selection of a particular model depended on the students' learning needs and classroom conditions. Such flexibility demonstrates that the

Ummi Method is not a rigid instructional framework; rather, it provides teachers with opportunities to adapt learning activities while maintaining established quality standards.

Conclusion

This study demonstrates that the Ummi Method contributes positively to the development of students' Qur'anic reading competence at Rumah Qur'ani Utsman Bin Affan, Majene. Its effectiveness stems not only from the instructional materials employed but also from the systematic learning structure that guides the entire educational process.

The implementation of the method encompasses structured planning, sequential learning stages, certified teacher involvement, and continuous assessment mechanisms. Learning activities are conducted through seven interconnected stages, beginning with classroom preparation and ending with evaluation and reflection. These stages enable students to develop their ability to recognize Arabic letters, apply tajwid rules, improve pronunciation accuracy, and achieve greater fluency in Qur'anic recitation.

The findings also highlight the importance of formative and summative assessment within the Ummi learning system. Daily evaluations provide immediate feedback for students and teachers, while volume-level assessments ensure that learning outcomes are achieved before students progress to more advanced materials. Together, these assessment practices support a mastery-oriented learning environment.

From a broader perspective, the study suggests that the Ummi Method offers a viable model for strengthening Qur'anic literacy in non-formal Islamic educational settings. Future studies may expand this line of inquiry by examining learning outcomes quantitatively, comparing the effectiveness of different Qur'anic teaching methods, or investigating the long-term impact of the Ummi Method on students' religious literacy and character development.

Conflict of interests

The author(s) declare that they have no conflict of interest.

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