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Journal of General Education and Humanities Vol. 5, No. 1, February 2026, pp. 757 – 767,
<https://doi.org/10.58421/gehu.v5i1.963> ISSN 2963-7147 757 Journal homepage:

<https://journal-gehu.com/index.php/gehu> Implementation of the Ummi Method in Increasing

Interest in Learning the Qur'an Among Students at the Riyadlul Jannah Islamic Boarding

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University of Surakarta, Surakarta, Indonesia Article Info ABSTRACT (10 PT) Article

history: Received 2025-12-13 Revised 2026-01-08 Accepted 2026-01-12 This study aims

to describe the implementation of the Ummi Method to increase students' interest and

enthusiasm in learning the Qur'an at the TPQ Riyadlul Jannah Islamic Boarding School in

Ngreni, Simo, Boyolali. This study uses a qualitative, phenomenological approach, with

data collected through observation, in-depth interviews, and document analysis. Data

analysis was conducted using the stages of data reduction, data presentation, and

conclusion drawing to comprehensively understand the learning process. The results

showed that the Ummi Method improved students' reading quality, motivation, and

confidence through structured, interactive, and enjoyable learning. Students experienced

significant progress in pronunciation accuracy, recitation fluency, and memorization thanks

to the memorization target system, reading and listening exercises, and munaqosyah

activities. The ³ implementation of the Ummi Method consisted of seven main stages:

opening, apperception, concept planting, concept understanding, skill training, evaluation,

and closing. In addition, the application of the classical-individual model, the mapping of

abilities through initial screening, and the development of teacher quality through tahsin,

tashih, certification, and routine evaluation further strengthen the effectiveness of this

method. Thus, the Ummi Method has proven to be an effective strategy for teaching the

Qur'an, increasing students' interest in learning, reading quality, and discipline. Keywords:

Al-Qur'an Learning Interested in Learning Ummi Method This is an open-access article

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zakiyyahagustin@gmail.com 1. INTRODUCTION Education plays a strategic role in

shaping individuals' intellectual abilities, character, and moral values. Education not only serves as a means of transferring academic knowledge but also as a process of internalizing social and religious values that form the foundation of human personality [1].

In the context of Islamic education, learning the Qur'an

<https://doi.org/10.58421/gehu.v5i1.963> 758 occupies a central position, understood not only as a source of teaching but also as a guide to life that shapes Muslims' spiritual, moral, and social dimensions. The ability to read the Qur'an properly is a key prerequisite for understanding and practicing its values. Therefore, learning the Qur'an from an early age is a fundamental need that cannot be ignored [2]. However, learning to read the Qur'an is not enough to focus only on the technical ability to recognize letters, but one must also pay attention to the aspects of tartil, makhraj, and the proper application of tajwid rules so ² that the quality of reading is ³ in accordance with the guidance of the Sharia [3]. In reality, learning the Qur'an in the modern era faces increasingly complex challenges. The development of digital technology and the dominance of gadget use have influenced children's learning patterns, leading to a decline in interest in reading the Qur'an. Children and teenagers spend more time on digital entertainment than on direct interaction with the Qur'an [4]. This situation has led to decreased motivation to study, inconsistent attendance, and poor-quality Quran recitation, due to a lack of intensive guidance. The problem of low interest in learning the Qur'an is not only caused by internal factors among students, but is also closely ² related to the appropriateness of the learning methods used. Monotonous, uninteractive teaching methods that do not adapt to children's psychological characteristics can make learning the Qur'an seem boring. In fact, learning the Qur'an requires a pedagogical approach that can foster interest, active involvement, and continuous learning habits [5]. Various methods of learning the Qur'an have been developed, such as the Iqra', AlBaghdadi, Qiro'ati, Jibril, and Ummi methods. Each method has different characteristics and approaches. The Ummi method is one of the methods of learning the Qur'an that emphasizes quality-based, systematic, and continuous

learning. This method is not only oriented towards the final achievement of reading, but also towards **1 the quality of the** process through standardized learning stages, consistent hands-on practice, and a strict quality control system [6]. The uniqueness of the Ummi Method lies in the application of the principles of tartil and tajwid from the early stages of learning, as well as **the use of** classical-individual and read-listen models that allow students to be actively involved in the learning process. In addition, the Ummi Method is supported by a teacher-training system that includes tahsin, tashih, certification, supervision, and continuous evaluation, thereby maintaining **the quality of** teaching [3]. This approach makes the Ummi Method relevant for responding to the challenges of learning the Qur'an amid social and cultural changes. The urgency of this research is further reinforced by its link to the empirical conditions at the Riyadlul Jannah Ngreni Islamic Boarding School TPQ in Simo, Boyolali. Based on initial observations, the previous use of the Iqra' method in teaching the Qur'an led to low student enthusiasm and inconsistent attendance. These conditions prompted the TPQ to switch to the Ummi Method to increase students' interest and enthusiasm for learning. This change in method is an important educational phenomenon that warrants scientific study, particularly in the context of non-formal Qur'anic educational institutions. Previous studies have shown that the Ummi Method is effective in improving students' ability to read the Qur'an from a technical and tajwid perspective [7], [8]. However,

<https://doi.org/10.58421/gehu.v5i1.963> 759 most of these studies focus more on learning outcomes. In contrast, studies that examine in depth the process of implementing the method, the dynamics of learning, and its contribution to increased student interest and enthusiasm are still limited. Therefore, this study makes an important contribution to the development of Islamic Education, especially in the study of Al-Qur'an learning. This study not only describes the effectiveness of the Ummi Method but also provides a comprehensive understanding of how its learning stages, quality system, and pedagogical practices contribute to increasing students' interest and enthusiasm in learning the Al-

Qur'an. The findings of this study are expected to serve as an academic and practical reference for educators, TPQ administrators, and future researchers in developing effective, humanistic, and sustainable Qur'an learning models.

2. METHOD

This research uses a qualitative, phenomenological design to gain an in-depth understanding of the experiences and perspectives of those involved in learning the Qur'an through the Ummi Method at the Riyadlul Jannah Islamic Boarding School TPQ. A qualitative approach was chosen because it can explore social phenomena holistically through descriptive data in the form of words, actions, and documents relevant to the research context. In qualitative research, participants are selected using purposive sampling, or the selection of informants based on specific criteria who are considered most capable of providing rich and relevant data on the phenomenon being studied, namely those who are directly involved in the application of the Ummi Method, thereby producing a valid understanding of this learning practice [9]. The research informants consisted of one Islamic boarding school caregiver, one TPQ coordinator, two Ummi Method Quran teachers, and two students selected for their involvement in the Quran learning process using the Ummi Method, for a total of six. This selection was made by considering their roles, experiences, and contributions to the phenomenon under study, to ensure the data obtained were comprehensive and representative of different perspectives on the implementation of this learning method [9]. Data collection was conducted using three complementary techniques, namely indepth interviews, participatory observation, and documentation studies. Semi-structured interviews were used to explore informants' detailed experiences and perceptions of the application of the Ummi Method in Al-Qur'an learning. Furthermore, participatory observation was conducted by directly visiting the learning room to observe firsthand the interactions, dynamics of the activities, and the real context of the learning process. This technique helped researchers capture events that might not have been revealed through interviews alone. The documentation approach involved collecting supporting materials, such as learning schedules, student achievement records, learning modules, and photos of relevant activities, to enrich and verify the data obtained from interviews and observations

[10]. Data analysis was conducted interactively and continuously, following the model proposed by Miles, Huberman, and Saldaña (data collection, data reduction, data presentation, and concluding). This model allows researchers to reduce or simplify field data

<https://doi.org/10.58421/gehu.v5i1.963> 760 into significant themes, compile narratives of findings, and draw meaningful conclusions based on the patterns and relationships that emerge from the data. This analytical approach is suitable for phenomenological and contextual qualitative research because it emphasizes the relationship between data and the real social context in the field [9]. To increase data validity, this study applied triangulation of techniques and data sources, namely comparing findings from interviews, observations, and documentation from various informants, as well as conducting member checks by reconfirming interview results with informants to ensure that data interpretation was in line with their intended meaning. This strategy is important in qualitative research to ensure the credibility, transferability, and confirmability of research findings [11]. The research procedure began with the preparation of research instruments (the compilation of interview guidelines and observation sheets), the obtaining of research permits from the Islamic boarding school, and field data collection and analysis from **3 the beginning of** collection until completion. The final stage was to conclude and report research findings from a systematic, continuous data analysis process.

3. RESULTS AND DISCUSSION

3.1. **Implementation of the** Umami method in increasing interest and enthusiasm for learning the Qur'an

The discussion of implementing the Umami Method in this study begins with research questions that aim to understand how and why applying the Umami Method can increase students' interest and enthusiasm in learning the Qur'an. These questions are conceptually based on Ki Hajar Dewantara's holistic education theory, which emphasizes the integrated development of physical, spiritual, and intellectual potential [12]. Moreover, reinforced by the empirical need for Al-Qur'an learning, which continues to face low learning motivation among children. Methodologically, this research

question is addressed through a qualitative approach that includes observation, in-depth interviews, and documentation. Therefore, the research results presented are thematic interpretations of teachers' and students' experiences, rather than mere narrative descriptions of learning activities. This emphasis is important so that the discussion remains scientifically consistent and easy for readers to understand [13]. Al-Qur'an education is understood as the primary foundation for shaping students' character and spirituality. However, the learning process requires pedagogical strategies that sustain children's interest and enthusiasm, preventing them from becoming easily bored. The Ummi Method, developed by the Ummi Foundation, offers a systematic and enjoyable learning approach by integrating rhythm, interaction, and tartil practice, so that learning the Qur'an is not only focused on reading accuracy but also on students' emotional comfort [14]. This finding aligns with the research by Alam Tarlam [15], which concluded that the Ummi Method is conceptually capable of increasing children's intrinsic motivation because learning is active, structured, and aligned with students' developmental characteristics. The motto of the Ummi Method, which is easy, enjoyable, and heartwarming, reflects a learning design that focuses not only on the technical achievement of reading the Qur'an but also on the internalization of values and the formation of religious attitudes in everyday life [16]. In the context of the Riyadlul Jannah Islamic Boarding School TPQ, the

<https://doi.org/10.58421/gehu.v5i1.963> 761 implementation of this method begins with a screening or pre-test to assess students' basic reading abilities. This strategy aims to ensure that the learning process aligns with students' ability levels and to prevent learning disparities among students [17]. This ability-based grouping practice aligns with Hadinata's [18] findings, which confirm that the effectiveness of the Ummi Method is greatly influenced by the accuracy of the initial mapping and the consistency in the implementation of the learning stages. Implementation is the application of a method to achieve predetermined objectives. For example, at the Riyadlul Jannah Ngreni Islamic boarding school in Simo, Boyolali, the Ummi method has been implemented in its TPQ (Quran Learning Center) to

foster enthusiasm for learning the Quran and improve students' Quran recitation. As per the SOP in the Ummi method, there are seven stages of teaching, including the opening, which prepares students to learn by praying together. Then there is apperception, which involves reviewing the previous material, followed by concept planting, which explains the main material to be taught. Then, concept comprehension, which is ensuring that students understand the concepts, followed by skill practice, where students submit/practice in their student books, then evaluation, where the teacher assesses the ability and quality of each student's recitation, and finally, the closing, which involves conditioning the students to return to order and then continuing with a closing prayer and ending with the greeting [16].

The **3 implementation of the** seven stages of the Ummi Method, from the opening to the closing, demonstrates a systematic and standardized pedagogical structure. The results of observations and interviews show that teachers strive to conduct lessons in accordance with the official guidelines of the Ummi Method. The ummi method itself has four learning models. First, private/individual learning is teaching by calling students one by one. Second, classical individual learning is teaching by reading teaching aids together and then calling students one by one. Third, classical reading and listening is taught by reading teaching aids together and then having one student read while the others listen. Fourth, pure classical reading and listening is taught by reading teaching aids together, followed by one student reading and the others listening. This is usually used when students in a class are on the same page [16]. As the author has observed, at the Riyadlul Jannah Ngreni Islamic Boarding School TPQ in Simo, Boyolali, the majority of Quran teachers use the classical-individual method. The learning process begins with the students sitting neatly in a "U" formation. Then the teacher greets the students and asks how they are doing. This is intended to create a family atmosphere and build habits and religious character in the students before learning [19]. After that, one of the students leads the opening prayer before the learning process begins. Next, the teacher leads the students in reviewing the previous lesson to help them remember and reinforce the material taught. After the review, new material is presented, and the teacher ensures that each student truly understands it

by reading it aloud with teaching aids. Then, the students recite what they have memorized and practice reading the chapters on their assigned pages. After that, the teacher and students together review the material learned that day to reinforce their mastery. Next, a student leads the closing prayer, and finally, the teacher closes the lesson with a greeting.

<https://doi.org/10.58421/gehu.v5i1.963> 762 The classical-individual learning model predominantly used at TPQ Riyadlul Jannah has proven effective in creating a conducive, interactive, and focused learning environment. The learning process, which begins with religious familiarization, repetition of material, presentation of new concepts, and graded exercises and evaluations, shows that the Ummi Method is not only oriented toward final results but also toward the **1 quality of the** learning process. This finding is consistent with the research by Sari and Arif [20], which found that the Ummi Method's learning structure significantly increases students' motivation **and the quality of** their Qur'an reading. Teaching in this method is based on specific, measurable, and systematically arranged learning targets to ensure that each student achieves stable, continuous progress in learning the Qur'an. The main component of this process is volume deposits, in which each student is expected to complete the reading and understanding of a full volume according to their ability. In addition, short surahs are recited according to the Ummi Method's standard criteria. These targets include: volume 1 to Surah Al-Lahab, volume 2 to Al-Ma'un, volume 3 to At-Takatsur, volume 4 to Al-Adiyat, volume 5 to Al-Bayyinah, and volume 6 to Surah Al-Alaq [16]. Assessment in this method does not focus solely on **1 the amount of** memorization or the number of volumes completed, but also on **the quality of** students' understanding and reading accuracy, including aspects of tartil, makhraj, and the application of tajwid rules. This comprehensive evaluation aims to ensure that students not only master the material textually but also understand how to read correctly and internalize the values contained therein [21]. Skill training through pure reading and listening activities is a key stage in improving the accuracy of makhraj and the application of tajwid. Excerpts from students' statements mentioning increased fluency and confidence after participating

in the Ummi Method learning show a significant affective impact. This impact is consistent with the findings of Hanif Sunni Gunawan [22], which confirm that repeated practice with tartil standards can **2 improve the quality of** reading and students' confidence. Learning evaluation is a crucial aspect of every teaching and learning process, as it helps measure **1 the extent to which** learning objectives have been achieved, assess the effectiveness of the methods used, and provide teachers with comprehensive information about their students' strengths and weaknesses. Through evaluation, teachers can determine each student's competency level, decide on remedial strategies for those who have not yet reached the standard, and plan the next learning steps to optimize the learning process [23]. In the context of the Ummi Method, each volume increase requires structured reading and memorization tests, in which students must demonstrate their ability to read verses from the Qur'an with correct tajwid and memorize previously studied parts of the volume. This assessment emphasizes not only the quantity of memorization, but also **1 the quality of** reading and the students' understanding of the material. However, before reaching the formal test stage, intensive drills and repetitions are conducted to review all the material studied. This activity ensures that each student truly understands, masters, and applies their reading and memorization skills appropriately before continuing to the next volume. Tiered evaluation through drills, volume promotion tests, and munaqosyah activities serves as an instrument to strengthen students' motivation and discipline in learning. Evaluation is not only an

<https://doi.org/10.58421/gehu.v5i1.963> 763 assessment of results but also a reflective process that encourages students to continuously improve **1 the quality of their** recitation. This aligns with Hermawansyah and Muljono Damopolii [23], who emphasize that systematic learning evaluation can increase student motivation and engagement on an ongoing basis. In applying the ummi method, children are not only taught to read and memorize according to the rules, but also required to recite their readings with intonation. As it should be, memorization of the Qur'an can be considered **1 of high quality** when

children can recite it in a tartil manner, with correct rules such as tajwid, gharib, and fashahah [22]. The use of intonation in the recitation process has been proven to be one of the effective factors in increasing children's enthusiasm for learning and making the teaching method more exciting and enjoyable for students, because by integrating musical elements into the recitation of the Qur'an, students are not only able to memorize verses more easily but also feel a sense of joy similar to playing or singing, so that their motivation to learn is constantly increasing. Evaluating a process can increase students' enthusiasm for learning. In addition, giving gifts or rewards can also motivate students, because these rewards are considered special and symbolize recognition of their work so far [24].

In addition to the use of tone in the learning process, the presence of a munaqosyah or public examination system as a form of evaluation, in which students are asked to recite verses from the Qur'an and are tested on the material they have learned in front of an audience, and then given a sash and munaqosyah certificate, has been proven to increase students' enthusiasm for learning significantly. The elements of competition and achievement in these activities not only generate intrinsic motivation but also foster a sense of responsibility and discipline. In addition, the students feel that their efforts and learning process so far are appreciated through these awards. In the world of education, the quality of teachers and their teaching style are often considered the most crucial factors in fostering children's enthusiasm for learning, even more so than the excellence of the teaching methods themselves [25]. Her research emphasizes the importance of continuous teacher training to ensure the appropriate implementation of teaching methods. Teaching the Qur'an is not just a matter of teaching, but a great responsibility. The Qur'an must be taught by the best-trained teachers, with a strong quality system and effective management, while remaining affordable and accessible. The Riyadlul Jannah Ngreni Islamic Boarding School strives to provide the best, dedicated, and sincere teachers. To maintain the quality of teachers so that they remain optimal and capable of providing effective teaching, PP Riyadlul Jannah has made several efforts, including, first, upgrading or tahsin activities carried out twice a week. This upgrading aims not only to

deepen the teachers' competence but also to build a habit of continuous learning that makes them more confident in dealing with students. This aligns with Sarnoto et al. [26], who emphasize that Al-Qur'an-based professional development for teachers has been shown to improve teachers' pedagogical, social, and personal competencies, thereby enhancing **1 the quality of** Al-Qur'an teaching. Second, guiding teachers to participate in tashih activities; third, guiding teachers to participate in Quran recitation certification through the ummi method to increase teacher professionalism and promote learning innovations. This aligns with Al-khatib [27], who emphasizes that teacher certification can increase teacher

<https://doi.org/10.58421/gehu.v5i1.963> 764 professionalism and their contribution to **1 the quality of** Islamic education in general, including discipline, learning innovation, and fourth, conducting weekly or monthly evaluations, which play an important role in systematically monitoring learning progress. During these evaluation sessions, coordinators can collect feedback from teachers, analyze strengths and weaknesses in teaching delivery, and provide constructive suggestions for improvement. 3.2. Supporting and Hindering Factors Every learning method has its supporters and obstacles, and this is also true when the Ummi Method is applied at PP Riyadlul Jannah Ngreni, Simo, Boyolali. **3 In an effort to** apply this method as an innovative approach to teaching the Qur'an to children, from pre-volume to final volume classes, the boarding school often faces complex and diverse dynamics. First, the limited number of teaching staff is a common obstacle in studies of Al-Qur'an learning. Several studies show that the lack of professional, competent teachers, especially in tajwid and memorization, leads to heavy workloads and reduces learning effectiveness when the student-to-teacher ratio is high [28]. This condition makes it difficult to achieve the ideal teacher-student ratio, thereby affecting learning effectiveness and students' progress. In the Ummi method, the ideal teacher-student ratio is 1:12, meaning each teacher is responsible for 12 students to ensure effective learning. However, in practice, this ratio is often not achieved due to the limited number of teachers available.

To run an education system covering nine grades, from pre-school to grade 6 (the final grade of elementary school), plus two special classes for the elderly (senior students), a large number of teachers are needed so that each class can be taught properly. Without adequate teacher availability, teachers' workloads become excessive, ultimately affecting **1 the quality of** teaching and students' overall development. Second, limited classroom facilities and learning media are real obstacles to implementing the Ummi Method in TPQs. In many Al-Qur'an educational institutions, classrooms are makeshift and inadequate, while learning facilities such as mushafs, reading tables, and comfortable enclosed rooms are very limited. These conditions make learning activities less conducive and less focused, forcing administrators to use residents' homes or mosque halls as temporary learning spaces. Although this strategy helps learning continue, non-permanent learning spaces still have limitations in terms of comfort, the completeness of facilities, and the stability of the learning atmosphere. The study also found that the availability of adequate facilities has a significant relationship with student motivation and learning outcomes, as complete educational facilities can encourage student engagement and create a more effective and comfortable learning environment, while inadequate facilities can reduce motivation and the overall quality of learning [29]. Third, limited funding and students' families' economic conditions are significant factors that undermine the sustainability of learning programs. Many TPQs depend on community contributions and donations, so when contributions are low or delayed, the provision of learning media, teacher salaries, and facility maintenance becomes suboptimal. These limitations directly affect **1 the quality of** learning and teacher motivation, a finding also reported in other studies on the problems of Al-Qur'an learning, which show that institutional

<https://doi.org/10.58421/gehu.v5i1.963> 765 funding constraints can be a serious obstacle to the success of the teaching and learning process. Based on literature on "problems and solutions of Quran learning in Islamic education institutions," facilities, learning resources, and teacher quality are crucial factors that influence the success of Quran learning [28]. At

PP Riyadlul Jannah, most students come from families of low to middle economic status. This situation has led the TPQ to set a very low tuition fee of only around IDR 20,000 per month. Even though the amount is small, tuition fees are often not paid in full or are delayed for quite a long time. This situation makes it difficult for the management to meet various operational needs, such as purchasing teaching aids, maintaining facilities, and providing adequate learning media. In addition, limited income also affects teachers' salaries, which in turn means they cannot always be paid proportionally to the workload they carry, thereby affecting their motivation and performance. ² In addition to facility and funding constraints, teachers also face quite complex challenges in the learning process. One of these is the difference in IQ levels and cognitive abilities among students, which requires teachers to adjust their teaching methods to each individual. Several factors influence students' ability to memorize the Qur'an, both internal and external. External factors include the learning environment and physical nutrition, while internal factors include emotional state, beliefs, habits, and stimulus processing [30]. This results in some students quickly understanding the material, while others require more intensive guidance and longer learning times. On the other hand, the Ummi method also emphasizes ¹ the importance of consistency in tone, rhythm, and energy during the process of learning to read the Qur'an. This phenomenon aligns with research findings indicating that variations in students' abilities and backgrounds are common challenges in religious education that must be addressed through teacher adaptation and appropriate teaching strategies [28]. In the context of the Ummi Method itself, the emphasis on consistency in tone, rhythm, and energy of learning poses an additional challenge, as maintaining a consistent voice quality and intonation over long learning hours is not easy. Teachers are required to maintain voice quality and intonation in accordance with established standards, as these factors affect students' involvement and understanding. This challenge shows that the success of the Ummi Method depends not only on the materials used but also on teachers' readiness and resilience in carrying out the learning process every day.

4. CONCLUSION

This study shows that implementing the Ummi Method at the Riyadlul Jannah Islamic Boarding

School TPQ has increased students' interest and enthusiasm in learning the Qur'an. The Ummi Method, with its principles of being easy, enjoyable, and heart-touching, makes the learning process more interactive, structured, and tailored to students' needs. The application of the seven stages of learning, from the opening to the closing, helps create a conducive and effective learning atmosphere. The results of the study show that using a classical-individual learning model, a clear reading and memorization target system, and skill training through pure reading comprehension have improved students' reading quality

<https://doi.org/10.58421/gehu.v5i1.963> 766 in terms of tartil, makhraj, and the application of tajwid. In addition, munaqosyah activities and the provision of rewards also motivate students to study more diligently. On the other hand, implementing this method is not without obstacles, such as the limited number of teachers, inadequate learning spaces, and the economic conditions of students' guardians, which affect the TPQ's operational financing. Differences in students' cognitive abilities also pose a challenge for teachers when delivering the material. Nevertheless, PP Riyadlul Jannah strives to maintain **1 the quality of its** teachers through upgrading, tahsin, tashih, certification, and routine evaluation activities. Overall, this study concludes that the Ummi Method is an effective, systematic, and relevant approach to learning the Qur'an, and it is worth continuing to develop. REFERENCES [1] Y. Rahmawati, "Peran Pendidikan Sosial dalam Membentuk Karakter Individu," vol. 1, no. 2, pp. 8– 10, 2023, doi: 10.62238/jupsi.v1i2.100. [2] Mochammad Shofwan Hidayatullah, "Peningkatan Hasil Belajar pada Materi Tajwid Mata Pelajaran BTQ (Baca Tulis Al-Qur'an) Dengan Metode Ummi," vol. 2, no. 1, 2022, doi: 10.51878/elementary.v2i1.933. [3] D. Hernawan, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an," *Profetika J. Stud. Islam*, vol. 19, no. 1, pp. 27–35, 2019, doi: 10.23917/profetika.v19i1.7751. [4] Aisyah Ayun Khoirurrizki and Betty Mauli Rosa Bustam, "Analysis of Low Interest in Reading the Qur'an in School Age Children," *J. Ilmu Pendidik. dan Sos.*, vol. 1, no. 1, pp. 47–59, 2023, doi: 10.58540/jupsi.v1i1.12. [5] Mappanyompa, "The Level of Understanding of Tajwid Knowledge on Al-Quran Reading Skills," vol. 6, no.

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