

The Ummi Method for Enhancing Quranic Reading Skills: A Study among Housewives

Alan Alifudin Alghozi¹, Difa'ul Husna^{2*}

¹ Universitas Ahmad Dahlan, Indonesia; alan2000031086@webmail.uad.ac.id

² Universitas Ahmad Dahlan, Indonesia; difaul.husna@pai.uad.ac.id

ABSTRACT

Low Qur'anic literacy among homemakers remains a critical challenge, despite their vital role as the first educators within the family. This study aimed to analyze the implementation of the Ummi method as an alternative model to enhance Qur'anic reading skills among homemakers in Kralas Village, Bantul, Yogyakarta. A descriptive qualitative approach was employed, with data collected through observation, interviews, and documentation. Eight informants, including two teachers and six participants, were selected using the snowball sampling technique. The findings revealed that learning was carried out through a systematic process, spanning from planning to closure. The novelty of this study lies in the application of two-way evaluation, where both teachers and participants assessed each other, and in identifying the importance of teacher certification and participatory learning management for adult learners. Academically, this research enriches the literature on Qur'anic education based on andragogy, while practically, it offers a replicable community-based model to empower homemakers in strengthening family Qur'anic literacy.

Keywords: Education, Housewives, Literacy, Quran, Ummi

How to Cite Alghozi, A. A., & Husna, D. (2025). The Ummi Method for Enhancing Quranic Reading Skills: A Study among Housewives. *Jurnal Al Burhan*, 5(2), 353–368. <https://doi.org/10.58988/jab.v5i2.599>

INTRODUCTION

Reading the Qur'an incorrectly can affect its meaning and interpretation, so it's critical to learn and explore the science of makharijul huruf and tajwid as well as other related topics. Most academics believe that tajwid is the essential information for reading the Qur'an accurately and fluently (Syaifullah et al., 2021). In short, it can be understood that by learning tajwid, one can correct the way the Qur'an is often inaccurately pronounced, including the provisions for the pronunciation of single letters, connected letters, training the mouth and tongue to produce letters from the correct articulation points, and learning how to pronounce long and short sounds, as well as similar matters. As Allah SWT has stated in the Qur'an Surah Al-Muzzammil: 4

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا^٤

Meaning: "Or more than (half) of that, and read the Qur'an slowly."

Imam Ibn Ashur provided an interpretation of the verse, stating that 'reading the Qur'an with tartil' means pronouncing the letters of the Qur'an slowly and carefully, ensuring that their makhraj and harakat are given their due rights. Therefore, it is obligatory (fardhu 'ain) for every Muslim to read the Qur'an with tartil. The verse above is a call directed specifically to the Prophet Muhammad SAW, and then subsequently to his followers. Meanwhile, learning the science of tajwid is considered fardhu kifayah. This means that the Muslim community must undergo an intensive learning phase of tajwid to achieve a good and correct reading that meets the criteria of tartil as stated in the above evidence (Nidhom et al., 2021)

Homemakers are important figures in family life, especially in their role as mothers, which involves raising children. Being busy as a mother does not hinder the obligation to learn, especially in the study of religious knowledge (Hidayatulloh, 2019). However, based on current data, up to 72% of Muslims in Indonesia are illiterate in the hijaiyah script and unable to read the Qur'an (Ayu, 2023). Even in the village of Kralas, where some residents still lack literacy in hijaiyah and struggle to read the Qur'an, this is especially true for adult groups, particularly homemakers. According to the Great Dictionary of the Indonesian Language, a housewife is a mother who oversees various domestic duties. The term 'mother' can also refer to an entire, distinct, biopsychosocial-cultural and spiritual entity. Learning the Qur'an for them becomes important, as emphasized by Effendy, who notes that the role of a mother is crucial, encompassing the management of household affairs, caregiving, and education for her children, who are also members of their community (Wahyuni, 2018).

The application of learning for adults, in this case, homemakers, clearly has differences compared to learning for children, both in aspects such as learning experiences, differences in tasks and responsibilities, self-concept, needs, and barriers to learning. In addition, other elements can also support the differences between adults and children, such as age, social situation, ways of interacting with the environment, roles, and their status in society, making it truly impossible to equate the two subjects in terms of learning methods. During the learning process, adults tend to employ generalization and abstract thinking, whereas children tend to use concrete thinking. Therefore, adult learners will be more suitable and in harmony with the implementation of learning methods that align with andragogical learning theory rather than pedagogical learning theory (Farabi, 2018).

The characteristics of learning methods for adults are flexibility, openness, and participation. Flexible means that its use can be modified. Open means it can accept input for change and development. Participatory means that learners are involved in planning, implementation, and evaluation. Then, Sudjana stated that

several steps for teachers as facilitators in the implementation of adult learning can be carried out through: (1) Building familiarity; (2) Identifying learning needs, learning resources, and potential barriers that may arise during the learning process; (3) Determining learning objectives; (4) Creating a learning program together; (5) Implementing the learning program; (6) Overall evaluation, both in terms of process, results, and the impact of learning (Farabi, 2018).

The development of Qur'an education in Indonesia has become familiar with several types and variations of Qur'an learning methods, including the Iqro method, al-Barqy method, Qiro'ati method, Ummi method, and others. The Ummi method is a technique that has begun to gain popularity and is being increasingly utilized in Indonesia. One of the characteristics of this method is that it employs a direct approach to introduce and practice reading in a measured manner according to the rules of Tajweed. The purpose of the Ummi method is to fulfill the needs of Qur'an educational institutions, ensuring that every student who has completed their studies in these institutions can read the Qur'an accurately (Fondation, 2016).

This method is an innovative approach to learning the Qur'an, initially developed and introduced by experts in the field of the Qur'an, namely Drs. Masruri, M.Pd., and Ahmad Yusuf MS., M.Pd., to attract interest and facilitate the deepening of learning the science of reading the Qur'an. There are differences between the two methods, even though they are fairly similar in terms of identifying hijaiyah letters, the science of tajwid, reading books in volumes, and other things. One of these differences is that the teacher who teaches this method must have completed the Ummi method's certification process, whereas the Iqro method does not require it. (Masruri, 2016). The requirement to pass certification before teaching ensures that every teacher has a thorough understanding of the Ummi method for learning the Qur'an, including its stages, comprehension of the material, and the ability to apply effective classroom management. Masruri explained that the Ummi method is oriented towards three key strengths, which are its main characteristics: a quality method, quality educators, and a quality-based system (Rajab & Sahrawi Saimima, 2019).

Previous research results indicate that the application of the Ummi method enhances participants' ability to accurately and correctly pronounce each letter sound (Mahrizki et al., 2022). Additionally, a similar study was conducted by Liwa Kartina Hapip, specifically targeting homemakers as its subject. The results of her research indicate that Quran learning for homemakers is more effective when it is adapted to their free time and learning abilities, and conducted in a classroom close to their residence (Hapip, 2022). Furthermore, the results of the community service carried out in the Konang village also indicate that the Ummi method can effectively improve the pronunciation quality of the

Surah Al-Fatiha among homemakers (Istiqomah et al., 2024). A similar statement was also revealed in the research conducted by Annisa Fadhilah, which concluded that the Ummi method has a positive contribution to the improvement of knowledge, understanding, and skills in reading the Quran (Liansyah & Achadianingsih, 2020). Previous research has primarily focused on improving reading quality in a single letter or enhancing overall reading abilities in the Quran. A notable gap in research is the lack of studies examining the implementation of organized Quran learning for homemakers, particularly in rural areas, utilizing specific Quran learning methods. Based on the gap, this study aims to determine the implementation of the Ummi method in improving the reading Quran among homemakers in Klaras, Bantul.

METHOD

This research uses qualitative methods with a descriptive approach. The subjects of this research were selected using the snowball sampling technique. The informants of this research consisted of 8 people, including two teachers and 6 participants who were chosen by the researcher based on several criteria, those who had been participating in the program the longest. And were able to communicate fluently in Indonesian, speaking it well and correctly. The data collection techniques used in this study are non-participant observation, semi-structured interviews, and documentation. The validity tests in qualitative research include credibility, transferability, dependability, and confirmability (Sugiyono, 2011).

This research uses one of the validity tests in qualitative research, namely the credibility test. The credibility test is conducted on the study results to eliminate doubts about the scientific validity of the findings. Credibility testing in qualitative research is conducted through prolonged observation, increased rigor, triangulation, and the use of reference materials (Sugiyono, 2011). The analysis in this study was performed simultaneously with the data collection process. According to Miles & Huberman, the activity of analyzing qualitative data is carried out interactively and continuously until it is complete, ensuring that the data obtained is saturated (in-depth). The work procedure of this type of data analysis model involves data reduction, data presentation, and concluding (Miles & Huberman, 2007).

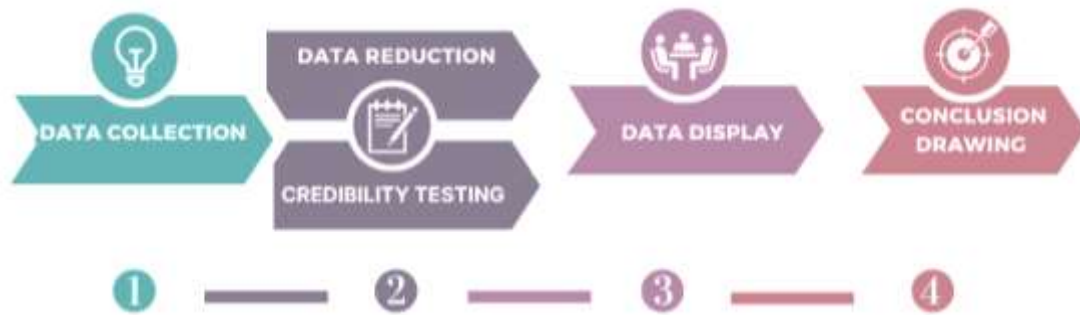


Figure 1. Research flowchart

RESULTS AND DISCUSSION

RESULTS

Learning with the Ummi method has guidelines and basic rules in its implementation. Several stages need to be understood and considered, including preparation, implementation, and lastly, evaluation. The procedures for implementing the Ummi method are fully and thoroughly outlined on the official Ummi Foundation website.

Ummi Method Qur'an Learning Plan for Housewives in Bantul

This aligns with the primary concept or reference in the Ummi method's implementation, which is to create a Qur'anic generation based on quality. Therefore, the planning stage is crucial and serves as the initial step that can significantly impact the final results. The preparations made during the planning activities at Tahsin Ummi Kralas include certifying Al-Qur'an teachers using the Ummi method, developing learning contracts, models, and learning tools that will be utilized. The Al-Qur'an teacher using the Ummi method for homemakers in the Klaras village has been declared graduated from the tashih held by the Ummi Foundation. The tashih program is a basic competency mapping program for teachers aimed at measuring the level of skills and readiness of teachers in the aspect of reading the Al-Qur'an. The Al-Qur'an teacher certification program, utilizing the Ummi method, is conducted through a series of activities where teachers receive standardized materials on the Al-Qur'an learning method with the Ummi approach, including classroom management, learning stages, curriculum, administration, evaluation, and learning targets, among others. The Al-Qur'an teacher certification program is organized to align understanding and perceptions of methodology in the learning process. After participating in the tahshih and certification program, it is followed by an internship program (coach).

The next step is to draft the learning contract at the beginning of the program, before the commencement of the learning process. The learning contract is prepared together by both parties, namely the instructors and the homemakers in Kralas village, who are part of the Ummi method tahsin class.

The agreement on the learning contract produces several points: (1) The learning program at Tahsin Umami Kralas is divided into two groups and two different locations; (2) Learning will be held twice a week with a duration of 60 minutes for each meeting; (3) The determination of the learning schedule is made based on a mutual agreement between the instructor and the students well in advance before the implementation of the Umami learning method begins; and (4) Teachers and students agree to use the pure classical reading comprehension model so that students can learn the same material concurrently until completion.

Based on field data, the Qur'an teachers using the Umami method in Klaras village apply a pure classical reading method, which means that each student will achieve the same level of understanding, and it is combined with a flexible learning system for homemakers as students, creating an interactive learning experience between the teachers and the students. Based on field data, it is known that one teacher handles 8-9 students. Learning lasts for about one hour using the halaqoh system. In addition, the homemakers who become students in the Tahsin learning program, utilizing the Umami method, are also encouraged to have supporting learning tools, such as a foldable wooden table, Umami-bound books, or a copy of the Qur'an. At the same time, the educators only provide Umami teaching aids.

Implementation of the Umami Method for Housewives in Bantul

Based on the guidelines from the Umami Foundation, the implementation process of the Umami learning method consists of seven stages: the opening stage, apperception, concept planting, concept understanding, practice and skills development, evaluation, and finally, closing. Therefore, the mapping of time is determined in such a way that it will be beneficial in maximizing the achievement of the program and the learning outcomes in each session. The implementation of Quran learning with the Umami method at Tahsin Umami Kralas lasts approximately 60 minutes, with the following time distribution: 5 minutes for opening, 10 minutes for repeating the memorization of Juz 'Amma, 20 minutes for pure reading comprehension learning, 20 minutes for evaluating reading, and finally 5 minutes for closing the lesson. Students in each group are accompanied by a teacher from the beginning of Volume 1 through to its completion.

1. Opening Stage

The ustadzah leads the learning, the teacher, inquiring about the well-being of the students in an encouraging tone, similar to a motivational chant, before the lesson begins. Then, before guiding the students to read the prayer, the teacher prepares the learning space, such as arranging the seating neatly and ensuring that the students are calm and ready to receive the learning material. After everything is prepared, the teacher leads the students to read the prayer

together. The order of the prayers begins with Surah Al-Fatiha, the prayer before learning, followed by Al-Fatiha again, the opening prayer of the Qur'an, and ziyadah, or the review of memorized short surahs. Once the prayer before learning is finished, the teacher offers motivational words for perseverance in learning, whether from excerpts of the Quran, hadith, or Mahfudzot. This is also beneficial for helping the students feel relaxed during the learning process.

2. Apperception Stage

The stages of apperception are a series of processes that enable the recall of previous learning in a fun and engaging manner. This repetition activity is designed to assess students' understanding of the earlier material and determine whether they can still recall it. Tahsin Ummi Kralas divides the stages of apperception into two parts, namely material apperception and memorization apperception. The stages of material apperception and memorization apperception each have their own important roles. Memorization apperception involves the activities of ziyadah and muroja'ah, which are carried out routinely and periodically. Memorization apperception is performed in several steps.

The first step is for the teacher to select a surah to be memorized and then determine the number of verses to be read together. Next, the teacher performs their role in interpreting each of their students so that they understand how far the students have memorized the specified surah and verses. The next step is for the teacher to call on each student one by one to read their memorization, which is done to ensure the individual progress of each student's memorization. Then the teacher can conduct consultations and direct corrections to facilitate the improvement of the students' memorization. If each student has made progress and meets the criteria for good reading improvement, the teacher can continue with memorization or perform ziyadah with 2-3 subsequent verses.

The next stage of apperception is the apperception of the material, which aims to help learners recall the material they have previously received and studied, and then relate it to the new material they will learn. At this stage, the teacher will ask the students to focus on two pages: the page that has been studied previously and the following page. Then, they will read together, and the students will be chosen randomly or in order based on their seating arrangement. The teacher will make corrections while the other students attentively listen to their peers' reading.

3. Concept Understanding Stage

The concept of planting is used as an initial introduction or pre-learning approach to the learning topic that will be taught. The purpose of concept planting is for students to understand the basic patterns of the material to be studied. The teacher begins the concept introduction by instructing the students to open the relevant pages of the Ummi book according to the material to be

learned and asks them to focus on listening to the teacher's explanation of the main topic in the chapter that will be explored. Then the teacher conducts a classical reading and comprehension check to assess the new understanding acquired by the students during the concept planting process. Technically, students will read the material that has been previously presented, and the teacher will provide an example of reading collectively. The teacher helps guide students by using a pointer to point to the material on the teaching aid that they will read. The next process involves students reading new material on the teaching aid individually so that it can then be corrected directly by the teacher, while other students focus on listening.

Learners will receive a detailed and comprehensive understanding of the subject matter in this comprehension-level idea. To ensure that the process of imparting knowledge to students incorporates not only the delivery of information but also mastery of the topic and excellent practice, learners can consult about any challenges they encounter during the stage of understanding the idea. Concept understanding is essentially the act of training students to read examples that are displayed on instructional aids. Each conversation varies in difficulty and is designed to assess students' comprehension of the content they have been given. Then, after the students are evaluated to have the capability and understanding of the main topics of the material provided, the next step is to solidify the understanding of the concepts obtained and to provide a strong foundation so that the impact is that the students will not easily forget what they have learned before by doing periodic repetitions and providing explanations or keywords that help the students recall the understanding gained.

4. Training and Skills Stage

The primary purpose of the training and skills stage is to help students improve their reading fluency. At this stage, students are given specific questions related to the learning material.



Figure 2. Quran Learning Method Ummi for Housewives

The training and skill stages are not only designed to test students through reading but also to assess their understanding. The form of practice typically involves calling students one by one to approach the instructor, who then allows

them to answer questions related to the reading material pointed out by the instructor on teaching aids. Alternatively, the instructor might ask questions about the names of Tajwid rules and how their readings are specified.

5. Evaluation Stage

The evaluation of learning conducted at Tahsin Umami Kralas is divided into two types: assessment in the form of memorization and evaluation through reading. The results of the review are recorded by noting two assessments, specifically from the aspects of memorization and reading, with additional notes highlighting points that require correction for the students and areas for improvement in the next meeting. The assessment points are based on specific criteria, such as mastery of makharijul letters and proficient memorization. The evaluation of the material focuses on the quality of the students' reading that needs improvement, ranging from their ability to grasp the material to the internalization and understanding of it.

Additionally, an overall evaluation is conducted to discuss the ongoing learning process of the Qur'an, allowing for improvements to be made in any areas that are lacking. The review at Klaras involves students actively making improvements to ensure that future learning is better. Educators conduct a detailed evaluation of the overall learning process, encompassing aspects such as time allocation, location, classroom conditions, method application, and learning steps, as well as the progress of each student. Then, students also evaluate the educators regarding their teaching methods, which are key points for the students' comfort in learning and the difficulties they experience during their study of the Qur'an using the Umami method.

6. Closing

The last activity is the closing stage. The teacher will conclude the lesson by saying greetings and leading a prayer after studying together with the students. After reciting the prayer together, the teacher delivers a closing statement and also motivates the students to gain more knowledge and be more enthusiastic in learning the Quran. Lastly, the teacher and students recite the prayer of Kafaratul Majlis together.

Table 1. Quran Learning with the Umami Method

Stage	Implementation in the Field	Main Focus
Planning	Teacher certification, preparation of learning contracts, group division, and provision of learning facilities	Standardization of teacher competence and technical readiness
Opening	Collective prayer, motivational remarks, and preparation of the learning environment	Building participants' mental readiness
Apperception	<i>Muroja'ah</i> / review of memorization and repetition of previous material	Connecting prior knowledge with new material

Stage	Implementation in the Field	Main Focus
Concept Introduction	The teacher provides reading examples, and participants imitate with direct correction.	Strengthening the basic concept of reading
Concept Comprehension	Discussion, repetition, and correction using keywords	Deepening understanding and memory retention
Skills Practice	Rotational reading in <i>halaqoh</i> focusing on <i>tajwid</i> and articulation of letters (<i>makharijul huruf</i>)	Improving fluency and reading accuracy
Evaluation	Reading and memorization tests, complemented by two-way evaluation (teacher and participants)	Providing formative and reflective feedback
Closing	Collective prayer and motivational reinforcement by the teacher	Strengthening motivation and learning spirit

DISCUSSION

The findings of this study suggest that the success of the Ummi method is not only due to the accuracy of Qur'anic recitation but also to its structured learning system. The planning stage, which begins with teacher certification, supports the findings of Zulkarnain (2021) and Nawawi et al. (2021), emphasizing that teacher competence is a key determinant of learning quality. This is also consistent with the principles of andragogy, in which teacher readiness plays a significant role in meeting the learning needs of adults (Farabi, 2018). Teacher certification enhances quality assurance and ensures that teachers are competent to fulfill their roles (Bella, 2024; Febryanti, 2025; Latiana, 2019; Nawawi et al., 2021).

The implementation stage employed the *halaqoh* system, consistent with Ilham's (2020) findings that small groups facilitate more intensive interaction and direct correction. The process of apperception through *muroja'ah* reinforces the Alpha Zone theory (Chatib, 2011), which prepares the brain for effective learning. Within the *halaqoh*, the teacher serves as the central figure in the knowledge transfer process (Salirawati, 2018). This model enables teachers to listen to participants' recitation more clearly, thereby allowing for more effective correction. Mastery of *tajwid* is crucial for preventing alterations to the meaning of Qur'anic verses (Kudus et al., 2023). Similarly, Mahdali emphasizes the importance of mastering *makharijul huruf* and the characteristics of letters as foundational principles of Qur'anic reading instruction, ensuring accuracy and preventing deviation from the original meaning (Mahdali, 2020).

At this stage, teachers are responsible for explaining new material and demonstrating it through discussion to facilitate participant comprehension (Masruri, 2016). This process allows learners to understand and practice each concept taught. Once participants are considered competent in grasping the core

material, their comprehension is reinforced by integrating new concepts with previously acquired knowledge. Repetition and reinforcement align with the memory theory of encoding, storage, and retrieval proposed by McDermott and Roediger (2018).

The evaluation stage further supports the view of Idrus (2019), who stated that evaluation results can be used to ensure learners' achievement while providing feedback to teachers for instructional improvement. The purpose of evaluation is therefore to provide evidence of progress after a period of learning and to measure instructional effectiveness (Kurniawan et al., 2022). The review employed in this study was formative in nature, providing continuous feedback for both teachers and learners to enhance learning outcomes (Magdalena et al., 2020; Taqiyuddin et al., 2024). Notably, this study introduced a two-way evaluation, in which teachers assessed learners, and learners also evaluated teachers. Such an approach is rarely found in previous studies. Moreover, this two-way evaluation reinforces the principles of andragogy, which emphasize the active role of adults in the learning process (Farabi, 2018). Thus, this research contributes new insights into enhancing participant involvement in a more participatory manner.

Closure is the last phase. Although the Ummi approach places a strong emphasis on consistency in the learning process, motivation for learning is necessary to achieve better performance. Teachers, therefore, offered motivating reinforcement to help students achieve learning objectives in addition to closing sessions with prayers (Sari & Arif, 2020

Fathurrohman, 2017). This research aligns with previous findings that support the effectiveness of the Ummi method in enhancing Qur'anic reading skills, particularly among homemakers, a group that has often been underrepresented in Qur'anic education studies (Hapip, 2022; Istiqomah et al., 2024). Liansyah & Achadianingsih (2020) reported that the Ummi method significantly enhanced reading skills among different groups, including homemakers, students, and younger learners. These results reinforce the Ummi method's position as a versatile model for Qur'anic education. Furthermore, the study highlights the importance of systematic instructional management from planning to closure. These findings enrich the concept of andragogy-based learning, where adult learners benefit from active engagement in the learning process (Nadlir et al., 2024).

Research also compared the Ummi method with other models. Laili (2025) examined the Iqro' and Tsaqifa methods, concluding that systematic and structured instruction proved more effective for Qur'anic literacy. This resonates with the present study's findings, which indicate that structured phases—planning, implementation, and evaluation—were critical to success. Moreover,

Ulum & Muyassiroh (2025) stressed the importance of classical read-and-listen models for comprehension, which parallels the Ummi method's emphasis on repetition, correction, and collaborative learning. The role of learning management is also underscored in related studies. Solihat et al. (2023) demonstrated that effective management of majelis taklim was instrumental in enhancing community literacy, reinforcing this study's findings that teacher certification and organized learning contracts contribute to success. Qalbi & Asari (2024) explicitly linked adult Qur'anic education with andragogy, underscoring that adult learners thrive when they actively participate, reflect, and receive feedback.

Practically, this study demonstrates that the success of enhancing Qur'anic literacy among adults is strongly influenced by the certification of Qur'anic teachers, which ensures both the quality of recitation and pedagogical competence (Bella, 2024; Febryanti, 2025; Latiana, 2019; Nawawi et al., 2021; Zulkarnain, 2021). In addition, the systematic stages of learning – spanning from planning to implementation and evaluation – can serve as a model for non-formal educational institutions and majelis taklim in implementing community-based Qur'anic instruction (Rajab & Sahrawi Saimima, 2019). Accordingly, this research makes a direct contribution to enhancing the quality of Qur'anic literacy empowerment programs at the community level.

The findings also indicate that improved Qur'anic reading skills among homemakers benefit not only the individuals themselves but also contribute to the quality of religious education within the family. As the first educators, mothers play a strategic role in instilling Qur'anic values in their children (Wahyuni, 2018). Increased Qur'anic literacy among homemakers thus strengthens the religious life of families and communities. This aligns with the core objectives of the Ummi method, namely to nurture a generation that is Qur'anic, excellent, and morally upright (Mahrizki et al., 2022)

CONCLUSION

Through the phases of preparation, performance, and assessment, this study shows that the Ummi method of teaching the Qur'an to homemakers in Kralas was carried out methodically. Teacher certification, learning contract preparation, and the organized design of the learning model were all part of the planning phase. Opening, perception, idea delivery, concept understanding, practice or skills, assessment, and closing were the seven primary processes that comprised the implementation stage. To facilitate changes in subsequent sessions, the evaluation stage was conducted thoroughly by assessing time allocation, classroom environment, method application, learning methods, and each student's progress.

From an academic perspective, this study contributes to strengthening the body of literature on the effectiveness of the Ummi method, particularly among homemakers. The findings confirm that the Ummi method not only enhances Qur'anic reading skills up to the level of *Gharaibul Qur'an* but also provides a structured model of learning management that can be replicated within both community and family-based contexts. From a practical standpoint, the study emphasizes that enhancing Qur'anic literacy among homemakers necessitates the presence of certified instructors, well-prepared learning plans, and ongoing evaluation. These elements are crucial for ensuring quality assurance and sustainability in community-based Qur'anic education.

The novelty of this study lies in the two-way evaluation, whereby teachers assessed participants while participants also provided feedback to the teachers. This participatory approach, which has been rarely discussed in previous studies, aligns closely with the principles of andragogy, which view adult learners as active subjects in the educational process. Moreover, while most earlier research emphasized schools or pesantren, this study focuses on homemakers in a rural community, thereby expanding the contextual application of the Ummi method. Such expansion underscores its potential to empower homemakers as the primary educators within the family, thereby reinforcing Qur'anic literacy at both the individual and community levels.

The outcomes of this research may serve as a valuable reference for non-formal educational institutions and Majelis Taklim organizers in designing more effective Qur'anic literacy empowerment programs. Nonetheless, this study acknowledges certain limitations, particularly in relation to resource constraints and the ongoing need for teacher training. Therefore, future research is recommended to examine further how the Ummi Foundation supervises learning through munaqasyah for homemakers and to explore strategies for strengthening teacher capacity, thereby ensuring a more optimal and sustainable implementation of the method.

REFERENCES

- Ayu, T. (2023). *Wakil Ketua MPR Miris 72 Persen Muslim Indonesia Buta Aksara Al Quran*. Tempo. <https://www.tempo.co/politik/wakil-ketua-mpr-miris-72-persen-muslim-indonesia-buta-aksara-al-quran-212225>
- Bella, E. N. (2024). *Pengaruh Sertifikasi Metode Ummi Terhadap Kompetensi Pedagogik Guru Al-Qur'an Di TPQ Masjid Ad-Du'a Bandar Lampung*. UIN Raden Intan Lampung.
- Chatib, M. (2011). *Gurunya Manusia*. Kaifa.
- Farabi, M. Al. (2018). *Pendidikan Orang Dewasa dalam Al-Qur'an*. Kencana Prenadamedia Group.

- Fathurrohman, M. (2017). *Belajar dan Pembelajaran Modern: Konsep Dasar, Inovasi dan Teori Pembelajaran* (Garudhawaca (ed.)).
- Febryanti, A. I. (2025). *Peran Guru Sertifikasi Metode Ummi Dalam Menjaga Konsistensi Dan Kualitas Pembelajaran Membaca Al-Qur'an Pada Peserta Didik Di Mi Muhammadiyah Kauman Wiradesa*. UIN K.H. Abdurrahman Wahid Pekalongan.
- Fondation, U. (2016). *Tentang Ummi*. Ummifondation.Org.
- Hapip, L. K. (2022). Taman Pendidikan Al-Quran bagi Ibu Rumah Tangga. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 3(1).
- Hidayatulloh, H. (2019). Hak dan Kewajiban Suami Istri dalam Al-Qur'an. *Jurnal Hukum Keluarga Islam*, 4(2).
- Idrus, L. (2019). Evaluasi dalam Proses Pembelajaran. *Jurnal Manajemen Pendidikan Islam*, 9(2), 922.
- Ilham, & Sukrin, H. . (2020). Konsep Metode Halaqah dalam Pembelajaran Pai dan Budi Pekerti. *KREATIF: Jurnal Pemikiran Pendidikan Agama Islam*, 18(2).
- Istiqomah, Saputro, B., Parera, N., Maghfiroh, N., & Ichya'Ulumuddin, A. (2024). Service Learning Bagi Komunitas Ibu Rumah Tanggadalam Pelafalan Surah Al-Fatihah Sesuai Makhoriul Huruf dengan Metode Ummi di Dusun Konang. *COMMUNITY Jurnal Pengabdian Kepada Masyarakat*, 04(01).
- Kudus, R., Ulum, F., & Fiddienika, A. (2023). Pelatihan Tahsin Tahfidz Qur'an Di Rumah Tahfidz Qur'an At-Taqwa, Masjid At-Taqwa Nusa Mappala Gowa. *ALKHIDMAH: Jurnal Pengabdian Dan Kemitraan Masyarakat*, 1(4).
- Kurniawan, A., Febrianti, A. N., Hardianti., T., Ichsan, Dessy, RisanSari, R., Maya, D. M., Sitopu, J. W., Dewi, R. S., Sianipar, D., Fitriyah, L. A., Zulkarnaini, Jalal, N. M., G, H., & Hasyim, F. (2022). *Evaluasi Pembelajaran*. Global Eksekutif Teknologi.
- Laili, A. L. (2025). Comparing the Effectiveness of Iqro' and Tsaqifa Methods on Elderly Qur'anic Reading Skills at Nurul Iman Karanganyar. *Edulab :Majalah Ilmiah Laboratorium Pendidikan*, 10(1).
- Latiana, L. (2019). Peran Sertifikasi Guru dalam Meningkatkan Profesionalisme Pendidik. *Edukasi*, 13(1).
- Liansyah, A. F., & Achadianingsih, N. (2020). Penggunaan Metode Ummi Dalam Rangka Peningkatan Kemampuan Membaca Al-Qur'an Bagi Ibu Rumah Tangga. *Journal Comm-Edu*, 3(3).
- Magdalena, I., Wahyuni, H., Imelda, M. I., & Tazki4, N. N. (2020). Analisis Evaluasi Formatif pada Materi Kewajiban, Hak dan Tanggung Jawab Pelajaran PKn Kelas V SDN Salembaran III. *Pandawa : Jurnal Pendidikan Dan Dakwah*, 2(2).
- Mahdali, F. (2020). Analisis Kemampuan Membaca Al-Qur'an Dalam Perspektif Sosiologi Pengetahuan. *Mashdar : Jurnal Studi Al-Quran Dan Hadis*, 2(2).

- Mahrizki, F., Elfiadi, & Sari, D. D. (2022). Penerapan Metode Ummi Dalam Pembelajaran Membaca Al-Qur'an Pada Anak Usia 4-5 Tahun di TK IT Al-Manar Kec. Bukit Kab. Bener Meriah. *Journal Raudhah*, 10(2).
- Masruri. (2016). *Sertifikasi Guru Al-Qur'an Metode Ummi*. Lembaga Ummi Foundation.
- McDermott, K. B., & Roediger, H. L. (2018). *Memory (Encoding, Storage, Retrieval)*. DEF Publishers.
- Miles, M. B., & Huberman, M. (2007). *Analisis Data Kualitatif: Buku Sumber Tentang Metode-metode Baru* Jakarta. UI Press.
- Nadlir, Zahrotul Khoiriyatin, V., Aulia Fitri, B., & Nasihatul Ummah, D. (2024). Peran Perencanaan Pembelajaran dalam Meningkatkan Kualitas Pengajaran. *MODELING: Jurnal Program Studi PGMI*, 11(2).
- Nawawi, S. S., Nasir, N. F., Syah, M., & Zaqiah, Q. Y. (2021). Peningkatan Profesionalisme Guru Al-Qur'an Sekolah Dasar Islam Terpadu. *Jurnal Cakrawala Pendas*, 7(2).
- Nidhom, K., Ghinovan, J., & Abadi Siregar, M. (2021). Implementasi Tafsir Surat Al-Muzzammil Ayat Empat dengan Metode Qiraati. *At-Taisir: Journal of Indonesian Tafsir Studies*, 2(1).
- Qalbi, R. H., & Asari, H. (2024). Learning The Qur'an Using The Ummi Method Among Mothers At The Abdi Qur'an Nusantara Foundation, Namorambe District. *Mimbar Pendidikan*, 10(3).
- Rajab, L., & Sahrawi Saimima, M. (2019). *Metode Ummi Dan Pembelajarannya*. LP2M IAIN Ambon.
- Salirawati, D. (2018). *Smart Teaching: Solusi Menjadi Guru Profesional*. Bumi Aksara.
- Sari, S. N., & Arif, S. (2020). Pengaruh Penggunaan Metode Ummi dan Motivasi Belajar Terhadap Kemampuan Membaca Al-Quran Siswa. *Terampil: Jurnal Pendidikan Dan Pembelajaran Dasar*, 7(1).
- Solihat, I., Fauzi, A., & Qurtubi, A. (2023). Efektivitas Manajemen Majelis Taklim Dalam Peningkatan Literasi Al-Qur'an Masyarakat (Studi Di Majelis Taklim Assyifa Dan Majelis Taklim Riyadhussolihin Kota Serang). *Innovative: Journal of Social Science Research*, 3(5).
- Sugiyono. (2011). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Syaifullah, A., Maulida Rahmah, F., Salamah, F., & Srisantyorini, T. (2021). Penerapan Ilmu Tajwid dalam Pembelajaran Al-Qur'an untuk Mengembangkan Bacaan Al-Qur'an. *Seminar Nasional Pengabdian Masyarakat LPPM UMJ*.
- Taqiyuddin, Supardi, & Lubna. (2024). Evaluasi Formatif dan Sumatif dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Ilmiah Profesi Pendidikan*, 9(3).

- Ulum, M., & Muyassiroh, W. (2025). Penerapan Model Pembelajaran Klasikal Baca Simak Metode Ummi Dalam Meningkatkan Pemahaman Dan Kemampuan Membaca Al-Qur'an Santri. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 1(2).
- Wahyuni, E. (2018). Partisipasi Ibu-Ibu dalam Mengikuti Kegiatan Majelis Ta'lim Nurul Haq di RT 06 Kelurahan Muara Dua Kecamatan Kampung Melayu Kota Bengkulu. In *Repository IAIN Bengkulu*. Institut Agama Islam Negeri Bengkulu.
- Zulkarnain. (2021). Pembelajaran Al-Quran Melalui Metode Ummi. *Inteligencia: Jurnal Study Keislaman*, 9(2).



© 2025 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).