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THE EFFECTIVENESS OF UMMI METHOD IN ENHANCING GHARIB AND TAJWID SKILLS: A QUASI-EXPERIMENTAL STUDY AT TPQ NURUL JADID PASURUAN

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Abstract :

This study examines the effectiveness of the Ummi Method in improving students' gharib (rare Qur'anic readings that deviate from general rules) and tajwid (rules of Qur'anic pronunciation) skills at TPQ Nurul Jadid Winongan Pasuruan. Qur'anic learning at TPQ often faces challenges in teaching these two crucial components. The Ummi Method presents a structured learning system with emphasis on direct method, repetition, and direct correction. This quasi-experimental research employed a pretest-posttest control group design with 72 students divided into experimental and control groups. Data collection included observation, in-depth interviews, documentation, and standardized reading assessments. The findings reveal that: (1) the Ummi Method implementation followed five standard stages: murojaah, talqin (imitation), individual reading-listening, direct correction, and evaluation; (2) the experimental group showed significantly higher post-test scores in both tajwid ($M=82.8$, $SD=3.5$) and gharib ($M=76.2$, $SD=4.1$) compared to the control group (tajwid $M=78.4$, $SD=4.7$; gharib $M=71.2$, $SD=5.3$), with t-test results indicating significant differences at $p<0.05$; (3) the Ummi Method proved effective in improving both skills, evidenced by tajwid score increase from 72.5 to 82.8 (experimental group), gharib score increase from 65.0 to 76.2, and effect size (Cohen's d) of 1.04 for tajwid and 1.16 for gharib. This research contributes empirically to the effectiveness of the Ummi Method in Qur'anic education and provides practical implications for TPQ institutions in improving the quality of Qur'anic reading instruction. This research contributes to the literature on Qur'anic education by providing comprehensive empirical evidence of the Ummi Method's effectiveness in improving both gharib and tajwid skills simultaneously.

Keywords : Ummi Method, Gharib Reading, Tajwid Competence, Quasi-Experimental Design

Abstrak :

Penelitian ini mengkaji efektivitas Metode Ummi dalam meningkatkan kemampuan gharib (bacaan langka Al-Qur'an yang menyimpang dari kaidah umum) dan tajwid (kaidah pelafalan huruf Al-Qur'an) santri di TPQ Nurul Jadid Winongan Pasuruan. Pembelajaran Al-Qur'an di TPQ sering menghadapi tantangan dalam mengajarkan kedua komponen krusial tersebut. Metode Ummi hadir sebagai sistem pembelajaran terstruktur dengan penekanan pada pendekatan langsung, pengulangan, dan koreksi langsung. Penelitian eksperimen semu ini menggunakan desain pretest-posttest control group dengan 72 santri yang dibagi menjadi kelompok eksperimen dan kontrol. Pengumpulan data meliputi observasi, wawancara mendalam, dokumentasi, dan asesmen membaca terstandar. Temuan menunjukkan bahwa: (1) Penerapan metode Ummi dilaksanakan melalui lima tahapan baku: murojaah, talqin (peniruan), baca-



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simak individual, koreksi langsung, dan evaluasi; (2) Kelompok eksperimen menunjukkan nilai post-test yang secara signifikan lebih tinggi dalam tajwid ($M=82,8$, $SD=3,5$) dan gharib ($M=76,2$, $SD=4,1$) dibandingkan kelompok kontrol (tajwid $M=78,4$, $SD=4,7$; gharib $M=71,2$, $SD=5,3$), dengan hasil uji-t menunjukkan perbedaan signifikan pada $p<0,05$; (3) Metode Umami terbukti efektif meningkatkan kedua kemampuan tersebut, dibuktikan oleh peningkatan nilai tajwid dari 72,5 menjadi 82,8 (kelompok eksperimen), peningkatan nilai gharib dari 65,0 menjadi 76,2, dan effect size (Cohen's d) sebesar 1,04 untuk tajwid dan 1,16 untuk gharib. Penelitian ini berkontribusi secara empiris terhadap efektivitas Metode Umami dalam pendidikan Al-Qur'an dan memberikan implikasi praktis bagi lembaga TPQ dalam meningkatkan kualitas pembelajaran membaca Al-Qur'an.

Kata Kunci: *Metode Umami, Bacaan Gharib, Kompetensi Tajwid, Desain Eksperimen Semu*

INTRODUCTION

Qur'anic education constitutes the foundational pillar of Islamic education, emphasizing not merely reading and writing skills but more profoundly the mastery of scientific rules for correct recitation. Within the pesantren and TPQ traditions, the ability to recite the Qur'an properly according to gharib and tajwid represents competency standards that every student must master. The Umami Method implementation faces inefficiencies, as students often fail to complete target volumes due to inconsistent evaluation systems and lack of standardized assessments (Herawati, 2022). Similarly, the Umami Method implementation at Al-Islam Elementary School Yogyakarta still faces obstacles such as student absenteeism and limited practice time at home, which affect learning outcomes (Amalia, Sudiyatno, Nurbaiti, & Tuanaya, 2024).

Proficiency in Qur'anic recitation with correct tajwid is a form of respect for the Word of Allah and a prerequisite for the validity of prayer. However, many Qur'anic educational institutions still face serious challenges in producing students who optimally master both aspects. Saputra (2026) found that digital tajwid applications can improve reading fluency and understanding of tajwid rules, yet their effectiveness depends heavily on teachers' roles in guiding and integrating digital media with traditional methods, while challenges such as limited facilities and uneven digital literacy remain significant obstacles (Saputra, Kartubi, & Saputra, 2026).

The Umami Method, developed by the Umami Foundation in Surabaya since 2011, has emerged as one of the most effective approaches in teaching Qur'an literacy, emphasizing simplicity, accuracy, and affection through direct, repetitive, and heart-touching instruction (Esron, Mardi Takwim, & Fauziah Zainuddin, 2025). This method employs a structured curriculum consisting of six progressive book levels, supplemented by tajwid and gharib materials, and is implemented under strict supervision, teacher certification, and quality assurance from the Umami Foundation (Junaidin Nobisa & Usman, 2021). Previous studies demonstrate that this method significantly improves students' fluency and comprehension in reading the Qur'an, as well as their motivation and spiritual engagement (Agustin & Shohib, 2026).

The implementation of the Umami Method in Qur'anic learning requires a systematic approach that integrates planning, execution, evaluation, and continuous improvement. The application of quality management principles such as the Plan-Do-Check-Act (PDCA) cycle has been shown to enhance the

effectiveness of the Ummi Method in educational settings (Candra & Nurfitriyanti, 2024). Research at various institutions, including SDIT Al Hikmah Palopo and TK Islam An-Nahl, has demonstrated that the integration of structured quality management with the Ummi Method significantly improves teaching effectiveness, student engagement, and memorization performance.

The effectiveness of the Ummi Method in improving Qur'anic reading skills has been documented across various educational levels and contexts. Studies at TPQ Riyadlul Jannah in Boyolali revealed that the method improves students' reading quality, motivation, and confidence through structured, interactive, and enjoyable learning (Agustin & Shohib, 2026). Similarly, research at TPQ Al Ihsan Archapada Malang demonstrated that students' skills in explaining Tajweed material using the Ummi Method with the 4M approach (memorizing theory, pointing to models, pointing to books, and evaluating) can significantly improve students' understanding of Tajweed material (Ikhwandhi, Romelah, & Mardiana, 2025). At TMI Al-Amien Prenduan, the implementation of the Ummi Method provided significant contributions to improving the quality of Qur'an reading among new students, as evidenced by improved fluency, accuracy in pronunciation, and understanding of tajwid rules (Samli & Amini, 2026).

Despite the growing body of research on the Ummi Method, studies specifically analyzing its effectiveness in improving both gharib and tajwid skills simultaneously remain limited. Previous research has tended to focus either on general Qur'anic reading ability or on specific aspects such as tajwid alone (Hartadi & Subando, 2026). Furthermore, studies that examine the implementation of the Ummi Method in the context of TPQ institutions with diverse student backgrounds, particularly in regions with specific sociocultural characteristics such as Pasuruan with its strong Javanese dialect, are still scarce.

Other studies have demonstrated that the Ummi method, as implemented at SMA Wahas Maduran, effectively enhances students' Qur'anic reading proficiency while simultaneously fostering moderate religious character among Generation Z learners through a phased and structured pedagogical approach (Fahimah & Luthfiyah, 2025). Furthermore, the provision of tajwid instruction utilizing the PAR (Participatory Action Research) approach has been shown to significantly improve students' comprehension of tajwid rules, increasing mastery from 40% to 85%, alongside notable gains in reading fluency and learning motivation (Nurohmah, Tajul Muttaqin, & Dede Supendi, 2025). In a similar vein, the optimization of Qur'anic instruction through the Ummi method in Sirnajati Village has yielded substantial improvements in students' cognitive, affective, and psychomotor domains, while also reinforcing their ability to recite the Qur'an with proper tartil (measured recitation) and strengthening memorization of the Qur'an from Juz 30 through to Juz 19 (Oktavia, Ghofur, & Rofieq, 2025).

The research gap is evident from several aspects. First, previous studies on the Ummi Method tend to be descriptive and evaluative in general, without measuring the specific impact on separate reading competency components. Nobisa and Usman (2021) and Agustin and Shohib (2026) focused on describing implementation processes and general effectiveness without distinguishing

between gharib and tajwid competencies. Similarly, Esron et al. (2025) and Ikhwindi et al. (2025) emphasized overall reading improvement without separately measuring these two distinct components, while Candra and Nurfitriyanti (2024) and Hartadi and Subando (2026) analyzed quality management without specific competency measurements

Second, the methodological approaches used remain predominantly qualitative, such as case studies or descriptive analysis, thus have not been able to provide causal evidence about the effectiveness of the Ummi Method compared to other methods. Fahimah and Luthfiyah (2024), Nurohmah et al. (2025), and Oktavia et al. (2025) employed qualitative approaches that, while providing rich contextual data, cannot establish causal relationships. Third, the research contexts remain limited to large regions, while implementation in areas with specific sociocultural characteristics such as Pasuruan with its strong Javanese dialect that potentially affects Arabic phoneme articulation has not been extensively explored, leaving a significant gap in understanding the method's effectiveness in dialectally distinct contexts.

The novelty of this research emerges through several scientific contributions. First, this research specifically measures the impact of the Ummi Method on two crucial yet distinct components of Qur'anic recitation: gharib (cognitive-recognition aspects involving identification of rare readings that deviate from general rules) and tajwid (psychomotor-pronunciation aspects requiring precise articulation of Arabic letters). Second, this research employs a quasi-experimental design with pretest-posttest control group, enabling causal measurement with higher internal validity compared. Third, the research context at TPQ Nurul Jadid Winongan Pasuruan provides a unique and underexplored setting, as this region possesses specific characteristics of the East Javanese dialect. Fourth, this research develops and utilizes comprehensive, validated assessment instruments specifically designed to measure both gharib and tajwid competencies separately, addressing the limitation of previous studies that relied on general reading assessments without the specificity needed to evaluate these distinct skills

This research integrates behaviorist and constructivist theories in Qur'anic pedagogy, demonstrating that gharib and tajwid skills develop through systematic repetition, positive reinforcement, and direct correction. The findings extend second language acquisition theory by revealing how Javanese dialect interference affects Arabic phoneme articulation. This study develops a comprehensive conceptual model encompassing cognitive, psychomotor, and affective dimensions, while providing validated assessment instruments for measuring gharib and tajwid competencies separately a significant contribution to Islamic education literature.

This research provides robust evidence of the Ummi Method's effectiveness in TPQ-level Qur'anic education, offering comprehensive data on students' improved gharib and tajwid abilities. The findings reveal critical supporting factors and region-specific challenges in East Java's dialectal context. Validated assessment instruments are contributed for adoption by other institutions. The study demonstrates that certified teachers are significantly more effective at implementing learning stages, while establishing a replicable mixed-

methods quasi-experimental methodological model for Islamic education research.

RESEARCH METHOD

This research employed a quasi-experimental design with a pretest-posttest control group approach. The quasi-experimental design was chosen because it allows for causal inference regarding the effectiveness of the Umami Method while accommodating the practical constraints of conducting research in existing educational settings where random assignment of students to groups is not feasible (Creswell & Creswell, 2018). This design is particularly suitable for evaluating the effects of educational interventions in natural classroom contexts (Shadish et al., 2002).

The population of this study consisted of all students at TPQ Nurul Jadid Winongan Pasuruan who were enrolled in the Qur'anic reading program using the Umami Method. The sample comprised 72 students who met the following criteria: (1) actively enrolled in the TPQ program; (2) had completed at least Volume 3 of the Umami Method materials; (3) had no prior formal training in the Umami Method; (4) were willing to participate in the study with parental consent. Students were assigned to either the experimental group (n=36) or the control group (n=36) using a matched-pair design based on their pretest scores to ensure equivalent groups at baseline.

The primary instrument for measuring effectiveness was the Standardized Qur'anic Reading Assessment developed based on the Umami Foundation competency standards and validated through expert review. The assessment comprised four components: (1) Fluency in reading (20% weighting); (2) Makhraj accuracy (30% weighting); (3) Tajwid application (30% weighting); and (4) Gharib reading ability (20% weighting). The instrument was validated through content validity assessment by three experts in Qur'anic education (CVI = 0.89) and had high reliability (Cronbach's α = 0.87). Inter-rater reliability was established through concurrent assessment by two trained evaluators (Cohen's κ = 0.82).

Data analysis employed both quantitative and qualitative approaches. Quantitative analysis included: (1) Descriptive statistics (means, standard deviations, percentages) to describe student performance; (2) Independent samples t-tests to compare posttest scores between experimental and control groups; (3) Paired samples t-tests to compare pretest and posttest scores within each group; (4) Analysis of Covariance (ANCOVA) to control for pretest differences; (5) Effect size calculation using Cohen's d to determine the magnitude of the intervention effect. All quantitative analyses were conducted using SPSS version 26.0 with significance level set at α = 0.05.

Qualitative analysis followed the Miles, Huberman, and Saldaña (2014) interactive model, comprising: (1) Data reduction (selecting, focusing, and simplifying data); (2) Data display (organizing data in narrative form); (3) Conclusion drawing and verification. Data were triangulated across sources (teachers, students, parents, principal) and methods (observation, interviews, documentation) to ensure validity and credibility.

FINDINGS AND DISCUSSION

Implementation of the Ummi Method

The implementation of the Ummi Method in the experimental group at TPQ Nurul Jadid Winongan Pasuruan was conducted through five standard stages as prescribed by the Ummi Foundation. First, the opening and murojaah (review) activity lasted for 10 minutes. The teacher opened the lesson with a collective basmalah recitation and prayer, then asked several students to read material from the previous meeting. This murojaah was conducted systematically with the teacher calling on students in rotation, ensuring all students had the opportunity to review previously learned material. This finding aligns with Esron et al. who found that systematic repetition in the Ummi Method significantly enhances students' reading proficiency (Esron et al., 2025).

Second, the talqin (imitation) stage, where the teacher first demonstrated the correct reading. For gharib readings such as imalah or saktah, the teacher recited verses containing these readings two to three times, then students were asked to imitate together. Observation during the intervention revealed that the teacher used exaggerated pronunciation for challenging letters to ensure students could clearly distinguish the correct articulation. This imitation method is an implementation of the direct method that is a characteristic of the Ummi Method. The effectiveness of this approach was evident in the experimental group's improvement in makhraj accuracy from 65% to 85% over the intervention period. Research by Ikhwandi et al. at TPQ Al Ihsan Archapada Malang confirms that this direct method approach significantly improves students' understanding of Tajweed material (Ikhwandi et al., 2025).

Third, the individual reading-listening system. The teacher listened to each student's reading one by one while recording errors in the achievement book. Students who were not reading still listened to their friends' readings, creating collective learning. Observations during the intervention noted that this system maintained high engagement levels, with students actively listening and occasionally providing peer corrections. This system aligns with the talaqqi and musyafahah methods which emphasize direct learning from the teacher and oral imitation (Sa'dulloh, 2020). The implementation of this system at TPQ Nurul Jadid reflects the findings of Samli at TMI Al-Amien Prenduan, where the talaqqi and drill techniques in the Ummi Method significantly improved students' Qur'anic reading quality (Samli & Amini, 2026).

Fourth, direct correction became the core of the Ummi Method implementation. After students finished reading, the teacher did not let errors persist but immediately stopped, corrected, and asked students to repeat the incorrect reading until correct. The intervention data showed that students in the experimental group received an average of 4.2 direct corrections per session, compared to only 1.8 in the control group. This direct correction system differs from conventional methods that often leave errors due to time constraints. As documented by Cahyono et al., the direct correction approach in the Ummi Method significantly improves reading accuracy and Tajwid comprehension (Cahyono, Herawati, & Al Anshory, 2025).

The 90-minute learning time allocation per meeting was divided into 15 minutes for murojaah, 20 minutes for explanation and examples, 40 minutes for

individual reading-listening, and 15 minutes for evaluation and closing prayer. This longer duration compared to the conventional method (60 minutes) allowed teachers to complete all stages thoroughly. This aligns with the mastery learning principle adopted by the Ummi Method, where each student must master the material before proceeding to the next stage. Research by Candra and Nurfitriyanti demonstrated that applying the PDCA cycle with the Ummi Method enhances teaching effectiveness and student engagement, supporting the importance of structured time allocation (Candra & Nurfitriyanti, 2024).

The classical-individual system that combines collective learning for new material and individual reading-listening for in-depth correction became the advantage of the Ummi Method implementation stages. All students were actively involved; none were passive or playing alone while waiting for their turn. As observed during the intervention, the circular seating arrangement and the structured rotation system ensured that every student received individual attention while maintaining collective engagement. TPQ Nurul Jadid successfully implemented both systems in balance, reflecting the findings of Agustin and Shohib where the classical-individual model created a conducive, interactive, and focused learning environment (Agustin & Shohib, 2026).

Effectiveness Analysis: Quantitative Findings

The quantitative analysis revealed significant improvements in both gharib and tajwid abilities among students in the experimental group compared to the control group. The pretest scores showed that both groups were comparable at baseline, with no statistically significant differences in either tajwid scores [$t(70)=0.26$, $p=0.79$] or gharib scores [$t(70)=0.21$, $p=0.83$]. This confirms the equivalence of the two groups before the intervention, strengthening the internal validity of the study.

Table: 1 Pretest and Posttest Scores by Group

Variable	Experimental Group (n=36)	Control Group (n=36)	Mean Difference
Tajwid			
Pretest	72.5 ± 5.1	72.8 ± 4.9	-0.3
Posttest	82.8 ± 3.5	78.4 ± 4.7	4.4***
Gharib			
Pretest	65.0 ± 6.2	64.7 ± 6.5	0.3
Posttest	76.2 ± 4.1	71.2 ± 5.3	5.0***

*** $p < 0.001$

Following the 12-week intervention, the experimental group showed substantial improvements in both areas. For tajwid, the experimental group's mean posttest score was 82.8 (SD=3.5), significantly higher than the control group's 78.4 (SD=4.7) [$t(70)=4.52$, $p<0.001$, Cohen's $d=1.04$]. For gharib, the experimental group achieved a mean of 76.2 (SD=4.1) compared to the control group's 71.2 (SD=5.3) [$t(70)=4.48$, $p<0.001$, Cohen's $d=1.16$]. The effect sizes indicate large practical significance, with Cohen's d values of 1.04 for tajwid and 1.16 for gharib.

Table: 2 Paired Samples t-Test Results Within Groups

Group	Variable	Pretest	Posttest	t-value	p-value	Cohen's d
Experimental	Tajwid	72.5	82.8	9.84	<0.001	2.25
Experimental	Gharib	65.0	76.2	8.91	<0.001	2.03
Control	Tajwid	72.8	78.4	5.81	<0.001	1.22
Control	Gharib	64.7	71.2	5.84	<0.001	1.15

Within-group comparisons using paired samples t-tests revealed that both groups improved significantly from pretest to posttest. However, the magnitude of improvement was substantially larger in the experimental group. The experimental group showed a mean gain of 10.3 points in tajwid (from 72.5 to 82.8) and 11.2 points in gharib (from 65.0 to 76.2), compared to the control group's gains of 5.6 points in tajwid and 6.5 points in gharib. The larger effect sizes in the experimental group (Cohen's $d=2.25$ for tajwid, 2.03 for gharib) compared to the control group ($d=1.22$ for tajwid, 1.15 for gharib) further confirm the superior effectiveness of the Ummi Method.

Table 3: Improvement Analysis (Gain Scores)

Group	Tajwid Gain	Gharib Gain	Average Gain
Experimental	10.3 ± 4.8	11.2 ± 5.1	10.8 ± 4.9
Control	5.6 ± 4.2	6.5 ± 4.8	6.1 ± 4.5
Difference	4.7***	4.7***	4.7***

*** $p < 0.001$

ANCOVA analysis, controlling for pretest scores, confirmed that the group effect remained significant for both tajwid [$F(1,69)=22.87$, $p<0.001$, $\eta^2=0.25$] and gharib [$F(1,69)=21.46$, $p<0.001$, $\eta^2=0.24$]. The partial eta squared values of 0.25 and 0.24 indicate that the Ummi Method intervention accounts for approximately 25% of the variance in posttest tajwid scores and 24% in posttest gharib scores, after controlling for initial differences.

Analysis of the specific components of the reading assessment revealed that the experimental group showed the greatest improvement in makhraj accuracy (from 65% to 85%) and mad reading accuracy (from 50% to 75%). The improvement in gharib reading, while significant, was less dramatic, with the experimental group showing improvement from 45% to 68% accuracy for imalah, from 40% to 62% for isyamam, and from 48% to 70% for saktah. This pattern suggests that while the Ummi Method is effective for both components, gharib reading requires additional time and attention due to its complexity.

Table 4: Component-Specific Improvements in Experimental Group

Component	Pretest (%)	Posttest (%)	Improvement (%)	Effect Size
Makhraj	65	85	+20	1.02
Tajwid Application	68	82	+14	0.89
Mad Reading	50	75	+25	1.14
Imalah	45	68	+23	0.98
Isyamam	40	62	+22	0.92
Saktah	48	70	+22	0.95
Overall Tajwid	72.5	82.8	+10.3	1.04
Overall Gharib	65.0	76.2	+11.2	1.16

Effectiveness Analysis: Qualitative Findings

Affective Engagement Through Positive Reinforcement

Teachers in the experimental group consistently employed positive reinforcement strategies that created a psychologically safe learning environment. Unlike the control group where corrections were sometimes perceived as punitive, the Umami Method's correction approach emphasized encouragement and gradual improvement. Teachers reported that when students made errors in gharib reading, they were guided to listen again and retry rather than being immediately corrected, building confidence particularly for students from Javanese-speaking backgrounds who struggle with Arabic phonemes. This approach aligns with previous findings that the Umami Method's affection-based approach significantly improves learning motivation (Rohayani & Indira Astriya, 2022). Classroom observations confirmed that experimental group students demonstrated higher participation rates (92% active engagement) compared to the control group (67%), with fewer instances of students avoiding reading turns. The "motherly approach" inherent in the Umami Method, characterized by patience and love, creates a comfortable and non-threatening learning environment that encourages students to take risks and persist through challenges (Hernawan, 2019).

Peer Learning and Collective Responsibility

The individual reading-listening system created unexpected peer learning dynamics. Students who had mastered specific gharib readings often provided informal assistance to struggling peers during listening sessions. Observation notes documented spontaneous peer teaching moments where students demonstrated correct readings to each other, which teachers facilitated to reinforce collaborative learning culture. This emergent peer learning reflects Vygotsky's zone of proximal development theory, where students learn more effectively through social interaction with more capable peers (Vygotsky, 1978). Interview data revealed that 83% of experimental group students reported feeling more confident asking peers for help compared to 42% in the control group. This collaborative learning environment aligns with the Umami Method's classical-individual system, which combines collective learning for new material and individual reading-listening for in-depth correction (Agustin & Shohib, 2026).

Spiritual Motivation and Emotional Connection

A distinctive finding was the spiritual motivation dimension that emerged strongly in the experimental group. Students frequently mentioned the emotional connection they felt when reciting gharib verses correctly, expressing that correct recitation made them feel Allah was listening to their reading, which motivated them to practice more at home. Teachers reported that experimental group students demonstrated higher discipline in murojaah practice at home, with 78% of parents confirming regular home practice compared to 44% in the control group. This spiritual-emotional dimension aligns with the Umami Foundation's philosophy of heart-touching instruction and corroborates research on the method's impact on spiritual engagement (Samli & Amini, 2026). The integration of affective, cognitive, and spiritual elements in the Umami Method creates a holistic learning experience that transcends mere technical skill

acquisition.

Teacher-Student Rapport and Individualized Attention

The Ummi Method's systematic approach facilitated stronger teacher-student rapport through consistent one-on-one interaction. The structured individual reading-listening session ensured each student received substantial individualized attention per meeting. Teachers noted that they knew exactly which gharib readings each student struggled with because errors were documented in achievement books, allowing targeted practice materials a level of individualization unavailable in conventional methods (Cahyono et al., 2025). This individualized attention created accountability and personal investment in learning outcomes, with 71% of experimental group students able to identify their specific challenges in gharib and tajwid, compared to only 28% in the control group. The talaqqi and musyafahah methods, which emphasize direct learning from the teacher and oral imitation, form the pedagogical foundation of this individualized approach (Ikhwandi et al., 2025).

The qualitative findings provide explanatory depth to the quantitative results. The significant posttest improvements in the experimental group can be understood through the mechanisms revealed qualitatively: enhanced student engagement, peer learning, spiritual motivation, and individualized attention. The effect sizes reflect not just instructional technique but the comprehensive learning environment created by the Ummi Method's systematic implementation. Particularly, the qualitative data illuminate why gharib scores showed greater improvement compared to tajwid scores. Gharib, being less familiar and more challenging, required the emotional support, peer collaboration, and individualized attention that the Ummi Method provided. The conventional method's inability to provide equivalent support likely explains the more modest improvement in the control group. This finding is consistent with research by Ikhwandi et al. (2025), which found that the Ummi Method's "4M" approach (Memorizing theory, Showing models, Pointing to books, and Evaluating) significantly improves students' understanding of complex Tajwid materials.

The qualitative findings also explain why some students in the experimental group progressed more slowly. Students with limited home practice, dialectal interference, or lower initial self-efficacy required more time to master challenging gharib rules. This variability in student outcomes highlights the importance of differentiated instruction and targeted support for students with specific learning needs (Agustin & Shohib, 2026; Samli & Asta, 2026). The Ummi Method's systematic evaluation and remedial programs provide a mechanism for addressing these individual differences, but their effectiveness depends on consistent implementation and adequate resources (Candra & Nurfitriyanti, 2024).

The relationship between teacher quality and student outcomes, highlighted in the qualitative findings, is substantiated by the quantitative data. The experimental group's teachers, who had completed Ummi certification, demonstrated greater consistency in implementing the method's stages and providing effective corrections. This led to higher student achievement in both gharib and tajwid. This finding aligns with research by (Esron et al., 2025) which

emphasize that teacher certification is a critical factor in the success of the Umami Method. The qualitative data further reveal that even certified teachers benefit from ongoing professional development and peer collaboration to maintain and enhance their instructional effectiveness.

CONCLUSION

The Umami Method was implemented through five standard stages: opening and murojaah, talqin, individual reading-listening, direct correction, and evaluation, demonstrating high fidelity to prescribed standards while maintaining core principles of direct instruction and systematic repetition.

Experimental group tajwid scores increased from 72.5 to 82.8, while gharib scores improved from 65.0 to 76.2, substantially surpassing the control group's modest improvements in both competency areas. Statistical analysis revealed significant differences between groups with large effect sizes for tajwid ($d=1.04$) and gharib ($d=1.16$), confirming the method's practical effectiveness beyond statistical significance

This research provides comprehensive evidence that the Umami Method effectively improves gharib and tajwid skills through systematic instruction, repetition, affectionate correction, and individualized attention. Future research should include longitudinal studies examining skill retention, comparative analyses across diverse institutions, technology integration investigations, and examinations of parental involvement effects.

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