

## THE IMPLEMENTATION OF THE UMMI METHOD IN IMPROVING QUR'ANIC LITERACY SKILLS (BTAQ) AMONG STUDENTS AT TPA AL-MUTTAQIN

Qurrota A'yunin<sup>1</sup>, Diah Wahyuningsih<sup>2</sup>

Muhammadiyah Institute for Islamic Studies, Pacitan

[unin2404@gmail.com](mailto:unin2404@gmail.com)

### ABSTRACT

This study aims to determine the effectiveness of the implementation of the Ummi method in improving Qur'anic literacy (BTAQ) skills among students at Taman Pendidikan Al-Qur'an (TPA) Al Muttaqin, Plelen Hamlet, Sidoharjo Village, Pacitan District. The background of this research is the high rate of Qur'anic illiteracy among children, especially in rural areas, caused by the lack of structured and engaging learning methods. This study employs a qualitative descriptive approach with data collection techniques including observation, interviews, documentation, and literature review. The results show that the implementation of the Ummi method—based on *talaqqi-musyafahah* (direct transmission), intensive drilling, regular evaluation, and parental involvement—can significantly improve the students' ability to read the Qur'an. Out of 50 students who participated in the program, 35 successfully read the Qur'an fluently in accordance with the rules of *tajwid* and *makharijul huruf* (correct articulation points). These findings reinforce previous studies that support the effectiveness of the Ummi method in non-formal educational settings such as TPAs. Therefore, the Ummi method is deemed suitable for widespread application to eradicate Qur'anic illiteracy within communities.

**Keywords:** BTAQ, Ummi Method, TPA, Qur'an, *Talaqqi-Musyafahah*

### INTRODUCTION

*Qur'anic reading and writing skills (BTAQ)* represent a fundamental aspect of Islamic education. Qur'anic literacy is not only an indicator of success in religious learning, but also serves as a spiritual and moral foundation that shapes the character of the younger generation. These skills need to be instilled from an early age so that learners are not only familiar with Arabic letters, but are also able to understand and apply the teachings of the Qur'an in their daily lives. However, field observations reveal that a significant number of children in rural areas still struggle with reading and writing the Qur'an. This phenomenon, known as *Qur'anic illiteracy*, refers to an individual's inability to recognize hijaiyah letters, recite with proper *tartil*, and accurately understand *makharijul huruf* (pronunciation points) and *tajwid* (rules of recitation). A study by Hidayati & Sari (2021) in the *Journal of Islamic Education for Early Childhood* found that approximately 38% of elementary school-aged children in foster villages of Magelang Regency were not yet able to recite the Qur'an with *tartil*. This finding is supported by a thesis written by Rahmawati (2022) from IAIN Salatiga, which noted that the lack of parental support and the absence of Qur'anic teachers are among the dominant factors contributing to Qur'anic illiteracy.

Many factors contribute to the high rate of Qur'anic illiteracy within communities, including the limited availability of educational institutions focused on Qur'anic instruction, the low competence of teaching staff, and the lack of engaging and effective teaching methods. In this context, non-formal educational institutions such as *Taman Pendidikan Al-Qur'an (TPA)* play a crucial role in filling the gap of religious education outside formal school hours. TPAs serve as alternative learning spaces for children to gradually and consistently learn how to read the Qur'an. A study by Suryani & Ma'ruf (2020) in *Al-Bayan: Journal of Qur'anic and Tafsir Studies* concluded that systematic teaching methods implemented in TPAs can improve Qur'anic reading skills by 65% among children aged 7–

12. Similarly, a thesis by Zulfikar (2023) from UIN Sunan Kalijaga stated that the implementation of the Umami method at TPA Al-Falah was highly effective in accelerating Qur'anic literacy (BTAQ) among beginner-level students.

One of the emerging approaches that is increasingly being adopted in various TPAs is the *Umami method*. This method was introduced by the Umami Foundation and is designed to offer Qur'anic learning that is easy, enjoyable, and standardized. A distinctive feature of the Umami method is its *talaqqi musyafahah* approach (direct learning between teacher and student), the use of *drilling techniques* (intensive repetition), regular evaluations to monitor students' progress, and *parental involvement* in the learning process. This method not only emphasizes the cognitive aspect of recognizing letters and recitation, but also fosters emotional closeness between teachers and students through intensive interaction. Support for the effectiveness of the Umami method has been widely documented in recent research. Fauziyah (2021), in her study at TPA Nurul Huda, found that after six months of implementing the Umami method, 75% of students were able to read the Qur'an fluently. Research by Rahmadani and Yusuf (2022) also revealed that this method could enhance students' learning motivation and foster a disciplined learning pattern. Meanwhile, Mulyani (2023) demonstrated that students at an Islamic boarding school in Central Java were able to master *tajwid* and *tartil* rules in a relatively short period thanks to the application of this method. Karimah (2024) further noted that the Umami method is highly effective in communities with low levels of religious literacy due to its simple yet structured approach.

From a learning theory perspective, the Umami method integrates a *behaviorist approach* through drilling and reinforcement, alongside a *humanistic approach* that provides students with a sense of comfort and appreciation. The *talaqqi-musyafahah* principle also aligns with the classical tradition of Islamic education, which places the teacher at the center of the knowledge transmission process. With parental involvement, this method also reflects the principles of educational ecology, which emphasizes the importance of synergy between the home, school, and community environments in the learning process. TPA Al-Muttaqin, located in Dusun Pelen, Sidoharjo Village, Pacitan District, is one of the Qur'anic educational institutions that consistently implements the Umami method. Based on preliminary observations, students studying at this TPA have shown significant improvement in their Qur'anic reading abilities. With a total of 50 students and 4 teachers, the BTAQ program at TPA Al-Muttaqin has produced encouraging results. Out of the 50 students enrolled in the program, 35 have successfully learned to read the Qur'an fluently, in accordance with the rules of *tajwid* and *makharijul huruf*, indicating that this method has had a tangible positive impact.

However, the implementation of the Umami method at TPA Al-Muttaqin has not been studied scientifically and systematically. Therefore, it is important to conduct research to assess the effectiveness of this method in improving the Qur'anic literacy skills (BTAQ) of students, as well as to evaluate the teaching strategies applied by the teachers. Based on the background, the research problems formulated in this study are as follows: How is the implementation of the Umami method in improving the Qur'anic reading and writing skills (BTAQ) of students at TPA Al-Muttaqin in Dusun Pelen, Sidoharjo Village, Pacitan District And How has the students' BTAQ ability improved after the implementation of the Umami method? The purpose of this study is to provide an in-depth description of the effectiveness of the implementation of the Umami method in improving the Qur'anic reading

and writing skills (BTAQ) of students at TPA Al-Muttaqin, Pelen, Sidoharjo, Pacitan, as well as to identify best practices and challenges in its implementation within non-formal educational settings. *Qur'anic reading and writing skills (BTAQ)* refer to the learning activities aimed at enabling students to read and write the Qur'an correctly and properly. In the context of Islamic education, BTAQ is a fundamental component of basic religious education that serves as the foundation for understanding Islamic teachings as a whole. According to Ahmad Tafsir (2004), the ability to read the Qur'an is not merely a phonetic skill, but also involves understanding the *makharijul huruf* (points of articulation), the rules of *tajwid* (pronunciation and recitation rules), as well as the etiquette of reading. Therefore, BTAQ must be taught using effective and enjoyable methods to ensure that children can learn optimally.

*Taman Pendidikan Al-Qur'an (TPA)* is a non-formal educational institution that organizes religious learning activities, specifically focusing on the Qur'an, for children from early childhood to adolescence. Learning at TPA includes: reading and writing hijaiyah letters, memorizing short surahs, and understanding basic Islamic concepts such as daily prayers, ethics, and simple fiqh. TPA plays a crucial role in shaping a Qur'anic generation. However, in practice, Qur'anic reading and writing (BTAQ) learning in TPA often faces challenges such as limited teaching methods, varying student abilities, and a lack of professional teaching staff. These issues require a systematic and applicable teaching method, such as the Ummi method, which has proven effective in various Islamic educational institutions. *The Ummi method* is a Qur'anic learning approach based on *talaqqi musyafahah*, *tajwid*, and *graded learning*, developed by the UMMI Foundation in Surabaya. The main principle of this method is "Reading the Qur'an correctly, quickly, and enjoyably." A distinctive feature of the Ummi method is the use of the *talaqqi musyafahah* approach, a focus on *tartil* and *tajwid*, standardized guidebooks and evaluations, and the active involvement of parents.

The implementation steps of the Ummi method begin with *Talaqqi Musyafahah*: where students imitate the teacher's recitation. This is followed by *Intensive Drilling*: repetition to establish habits. The process ends with *Periodic Evaluation*: through *tasmi'* (recitation) and fluency tests, with the involvement of parents to reinforce learning at home. The Ummi method has several advantages, including a focus on reading accuracy, enjoyable learning experiences, ease of teacher monitoring, and enhanced student motivation. Previous studies, such as those conducted by Mujahidin (2022), Alamsyah (2025), Sari et al. (2024), and others, consistently demonstrate that the Ummi method is effective in improving Qur'anic reading abilities across various educational levels. This research serves as a key foundation, showing that the Ummi method is worth implementing more widely in BTAQ learning. This study is based on *Behaviorist Theory*, particularly in the technique of drilling, the *Communicative Approach* in *talaqqi*-based teaching, and *formative and summative evaluations* in measuring learning outcomes. It is based on the assumption that the Ummi method, with its *talaqqi musyafahah* approach, continuous evaluation, and the involvement of both teachers and parents, can significantly improve students' ability to read and write the Qur'an.

## METHODS

This study uses a *qualitative descriptive approach*, which aims to understand phenomena in depth within their natural context through direct interaction between the researcher and the subjects. This approach aligns with Sugiyono's (2019) assertion that qualitative research is used to

study the natural conditions of objects, where the researcher is the key instrument, data collection techniques are carried out through triangulation, the data is descriptive, and the research results emphasize meaning rather than generalization. This approach is considered appropriate as it allows the researcher to describe the process of implementing the Umami method in its entirety, particularly in efforts to improve Qur'anic reading and writing skills (BTAQ) in non-formal educational institutions such as TPAs. According to Creswell & Poth (2018), qualitative research aims to explore and understand the meanings that individuals or groups associate with social or human problems. In this case, the meaning refers to the perceptions of teachers, students, and parents regarding the effectiveness of the Umami method in Qur'anic learning within the TPA environment.

### Location and Research Subjects

This study was conducted at the Taman Pendidikan Al-Qur'an (TPA) Al Muttaqin, located at RT 02 RW 06 Dusun Pelen, Sidoharjo Village, Pacitan District, Pacitan Regency. The selection of this location was purposively made, considering that the TPA has consistently and systematically implemented the Umami method in its Qur'anic learning activities. The research subjects include all elements directly involved in the implementation of the Umami method, namely 50 active students from various levels of Qur'anic reading and writing abilities (BTAQ), 4 teachers (ustadz/ustadzah) responsible for delivering the material, and 30 parents who actively accompany their children in learning the Qur'an at home. Informants were selected using purposive sampling, a technique for selecting research subjects based on specific considerations closely related to the focus of the study (Sugiyono, 2015).

### Data Collection Techniques

Data collection in this study was conducted through four main techniques: participatory observation, in-depth interviews, documentation, and literature study. These techniques were chosen to obtain rich and in-depth data in accordance with the qualitative approach used.

### Observation Participatory

The researcher was directly involved in the classroom learning activities to observe the implementation of the Umami method by the teachers to the students. The observation was conducted using a structured observation sheet that had been developed based on indicators of Qur'anic learning success. This technique aligns with Creswell's (2014) view, which emphasizes the importance of the researcher's active involvement in the social context being studied to gain a comprehensive understanding of the phenomenon being examined.

### In-Depth Interviews

Interviews were conducted in a semi-structured format with three groups of informants: teachers, students, and parents of students. This technique was chosen because it provides flexibility in exploring information more deeply regarding their experiences, perceptions, and evaluations of the effectiveness of the Umami method in Qur'anic learning. As explained by Patton (2002, in Sugiyono, 2015), in-depth interviews allow the researcher to gain broader and more contextual meanings and perspectives from the research subjects.

### Data Analysis Technique

The data analysis in this study used the interactive model developed by Miles and Huberman, as cited by Sugiyono (2015). This model consists of three main stages: data reduction, data presentation, and drawing conclusions/verifying. First, data reduction is carried out by sorting, selecting, and simplifying the field data obtained from observation, interviews, and documentation. This stage aims to focus on data that is relevant to the formulation of the research problems. Second, data presentation is done in the form of descriptive narratives, interview quotations, and thematic tables that make it easier for the researcher to identify patterns and relationships between variables. Third, drawing conclusions is done continuously from the beginning of data collection to the end of the study. This process is carried out by interpreting the findings that have been analyzed, and then verifying them through cross-checking with different data sources (triangulation). This model is considered suitable for a qualitative approach because it allows the researcher to analyze data in-depth and contextually, while also being open to the dynamics that develop during the research process.

### Data Validity

To ensure the validity of the data in this study, several verification techniques commonly used in qualitative research are employed. These techniques aim to ensure that the data collected is valid, reliable, and accurately reflects the reality on the ground. First, *triangulation of techniques and sources* is used, which involves comparing the results of observation, interviews, and documentation obtained from different informants. This triangulation refers to the concept proposed by Denzin (1978, in Moleong, 2013), which emphasizes the importance of using various sources and methods to obtain a more objective picture of the phenomenon being studied. Second, *member check* is conducted, which is the process of testing the data with the research subjects by confirming the results of the interviews or the researcher's interpretation. This step aims to avoid misunderstandings and interpretative bias that may arise during data analysis. Third, *prolonged engagement and persistent observation* are applied, meaning the researcher becomes deeply and continuously involved in the research setting. Through this in-depth engagement, the researcher can better understand the social context and identify hidden meanings behind the behaviors or responses of the informants. These techniques collectively support the validity of the findings and strengthen the reliability of the data in this qualitative research.

## RESULT AND DISCUSSION

### Research Results

This study was conducted at Taman Pendidikan Al-Qur'an (TPQ) Al Muttaqin, located in Dusun Plemen, Kelurahan Sidoharjo, Pacitan Regency. TPQ has 50 active students participating in the Baca Tulis Al-Qur'an (BTAQ) program using the Ummi method. The learning activities are held every afternoon and are facilitated by four teachers who have undergone basic training in the application of the Ummi method. Based on observations and documentation, it was found that 35 out of 50 students (70%) had shown good mastery of reading and writing the Qur'an. This achievement was demonstrated through the final evaluation in the form of tasmi' tests and reading fluency tests conducted periodically. Meanwhile, 15 students (30%) were still in the basic learning phase,



particularly in recognizing hijaiyah letters and the articulation points (makhrāj) of the letters. Interviews with teachers and parents of the students revealed that the implementation of the Ummi method was able to create a more enjoyable and interactive learning environment. This method facilitated the talaqqi musyafahah process, which is direct learning from the teacher to the student through oral and real-life examples. This approach was proven to be effective in improving the accuracy of reading and mastery of tajwid. These findings align with research conducted by Hamid and Susanti (2020), which stated that the Ummi method significantly increased students' motivation to learn and improved the quality of their reading through a communicative approach and concrete visualization. Furthermore, according to Munir (2019), the Ummi method has been shown to support the formation of children's religious character from an early age through structured, comprehensive, and ethics-based learning. This method emphasizes active involvement of both teachers and students in the process of reading and understanding the Qur'an deeply, rather than just memorizing it mechanically.

The results of this study show that the systematic and continuous implementation of the Ummi method at TPQ Al Muttaqin has successfully improved the Qur'anic literacy (BTAQ) skills of the students. The success of 70% of students in reaching the fluent and tartil categories serves as an indicator that this method is effective and contextual, especially for students in rural environments with heterogeneous characteristics. The effectiveness of the Ummi method, which uses the talaqqi musyafahah approach, involves direct oral learning from the teacher to the students. This approach allows for instant and personalized correction of recitations, as well as promoting the mastery of tajwid and makharījul huruf from an early age. This finding aligns with the research of Hamid and Susanti (2020), which shows that talaqqi musyafahah is effective in forming tartil recitation habits, especially when practiced intensively and consistently. In addition, Sari and Widodo (2021) also found that direct approaches like the Ummi method make it easier for students to master tajwid rules because visual and verbal interactions strengthen memory and conceptual understanding.

Another factor that contributes to the success of the learning process is the quality of the educators and the involvement of parents. Teachers who have received training in the Ummi method are competent in managing the classroom, guiding students individually, and providing constructive feedback. This is supported by Mahrizki, Rahman, and Fitri (2021), who emphasize that teacher professionalism and the active role of parents are key factors in optimizing Qur'anic learning for young children. Nevertheless, this study also identifies challenges faced by 30% of students who have not yet reached the fluency stage. Some of the contributing factors include differences in initial abilities, irregular attendance at TPA activities, and a lack of learning support at home. This condition indicates the need for differentiated learning strategies and enhanced cooperation between teachers and parents.

Overall, the Ummi method has proven to play a significant role in reducing the level of Qur'anic illiteracy in Dusun Plelen. TPQ Al Muttaqin can be considered a model of a nonformal educational institution that successfully integrates an appropriate methodological approach, competent educators, and family support in forming a Qur'anic generation that is literate in the Qur'an. This progress aligns with Tafsir's (2013) perspective, which states that the ability to read the Qur'an encompasses not only phonetic aspects but also the understanding of tajwid and the accuracy of *makharījul huruf* (articulation points of letters). Thus, the Ummi method—which emphasizes

intensive learning through *talaqqi musyafahah*, regular evaluations, and active involvement of both teachers and parents—serves as a solution to classical challenges in Qur'anic literacy (BTAQ) education, such as limited human resources and differences in students' learning styles.

### **Supporting Factors in the Success of the Ummi Method**

Based on the results of observations, interviews, and documentation, several factors contribute to the successful implementation of the Ummi method at TPQ Al Muttaqin. These factors form an interconnected system that supports the improvement of Qur'anic literacy skills (BTAQ) among the students.

### **Structured and Systematic Learning**

The Ummi method provides a standardized learning framework, including student books, teacher guides, and evaluation sheets. This structure assists teachers in delivering material consistently and measurably. According to Fitri et al. (2021), the presence of structured teaching aids enhances teaching efficiency and ensures that learning objectives are achieved systematically. At TPQ Al Muttaqin, this consistency is crucial in maintaining the quality and pace of Qur'anic learning across various levels of student proficiency.

### **Active Parental Involvement**

Teachers at TPQ Al Muttaqin regularly provide progress reports to the parents of students, which in turn reinforces learning at home. This parental involvement creates a continuous learning environment beyond the classroom. As explained by Maulana and Subhan (2022), collaboration between parents and educators significantly influences children's motivation and learning outcomes, particularly in the context of religious education.

### **Teacher Training and Regular Monitoring**

All teachers at TPQ Al Muttaqin have undergone training in the Ummi method and routinely conduct weekly evaluations, such as *tasmi'* and fluency tests in Qur'anic reading. These evaluations provide direct feedback to students regarding their progress. Hamid and Susanti (2020) emphasize that teaching quality supported by adequate training and continuous monitoring is a key factor in the success of Qur'anic education, particularly in non-formal educational institutions.

### **High Learning Motivation among Students**

The engaging delivery of material, along with achievement targets such as *khataman* (Qur'an completion), public recitation tests, and certificate awards, has significantly increased students' motivation to learn to read the Qur'an. This motivational factor is crucial in maintaining students' interest and commitment to learning. Sari and Widodo (2021) state that a learning environment based on appreciation and recognition of achievement enhances students' intrinsic motivation, especially in the context of Islamic education. From these findings, it can be concluded that the success of the Ummi method at TPQ Al Muttaqin is not solely dependent on a well-designed learning framework, but also on the synergy between teachers, students, and parents. The model implemented by TPQ Al Muttaqin demonstrates how the right methodology, community

involvement, and motivational strategies can work together to produce significant educational outcomes in improving Qur'anic literacy skills.

### These research findings are also supported by several previous studies

Who stated that the Ummi method is effective in improving students' Qur'anic reading skills in accordance with the rules of *tajwid*. Sari et al. (2024), who showed that the implementation of the Ummi method at TPQ Salaamul Qur'an significantly enhanced the quality of students' Qur'anic recitation. Ramdhani (2023), who reported that students learning through the Ummi method were able to participate in public recitation tests and *khataman* ceremonies within a relatively short period. Therefore, the implementation of the Ummi method at TPQ Al Muttaqin can be considered a strategic solution for eradicating Qur'anic illiteracy in the Dusun Pelen area. This success is expected to serve as a model for other TPQs in developing a high-quality and measurable Qur'anic learning system.

### CONCLUSION

Based on the research findings regarding the implementation of the Ummi method in improving Qur'anic Literacy Skills (BTAQ) among students at TPQ Al Muttaqin, Dusun Pelen, it can be concluded that: The implementation of the Ummi method at TPQ Al Muttaqin has proven effective in enhancing students' Qur'anic reading skills. Out of a total of 50 learners, 35 students (70%) demonstrated fluent Qur'anic reading in accordance with tajweed rules, reflecting the success of this method's application.

The improvement in students' Qur'anic Literacy Skills (BTAQ) following the implementation of the Ummi method is evident from periodic evaluation test results, which show that 70% of students are now able to read the Qur'an fluently. This indicates a significant enhancement in their BTAQ abilities since the method was introduced. This success is supported by the talaqqi-musyafahah approach, the use of standardized learning media, and a systematic schedule of periodic evaluations. The involvement of teachers, students, and parents plays a crucial role in accelerating the achievement of Qur'anic Literacy Skills (BTAQ), highlighting that collaboration among these parties significantly supports the success of the learning process. TPQ Al Muttaqin has successfully implemented the Ummi method as an effective model of non-formal education in eradicating Qur'anic illiteracy within the community of Dusun Pelen.

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