

UMMI METHOD FOR MADRASAH TEACHER PROFESSIONALISM: IS IT EFFECTIVE FOR IMPROVING AL-QUR'AN READING SKILLS?

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Abstract

Many research has been carried out on reading skills of the al-Qur'an, but it has not been found involving the ummi method in madrasah learning. This study aims to determine the effect of the ummi method in developing the skill to read the al-Qur'an in madrasah tsanawiyah students. Using data collected from the ummi method intervention program, this study used a quasi-experimental method to assess how the ummi method had an effect on the al-Qur'an reading skills of madrasah tsanawiyah students. The sample of this study was 182 students, of which 89 were for the experimental class and 93 students were for the control class. Data was collected using tests and analyzed using t-test. The results of this study are that the ummi method has an effect on developing students' ability to read the al-Qur'an. This is proven where there is a difference between the use of the ummi method and the conventional method in developing the ability to read the al-Qur'an for students at madrasah tsanawiyah. Thus, this research contributes to the development of the theory of the ability to read the al-Qur'an by involving the ummi method. This research is still limited to three madrasah tsanawiyah with a small number of samples, so that in the future more extensive research is needed on the number of schools and students to have a wider impact on the ummi method in developing the ability to read the al-Qur'an.

Keywords: al-Qur'an reading skill, *ummi* method, learning, madrasa teacher professionalism.

Introduction

Islamic education is one of the most important pillars in building human resources, and teachers are the most important part of it. One of the most important aspects of Islamic education that a Muslim must have is the ability to read the Al-Qur'an, because it is the basic foundation and is related to one's faith (Husna, Zayyadi, & Wirendri, 2022; Howard-Snyder, & McKaughan, 2022). Thus, the skill to read the Al-Qur'an for a Muslim is a must because it is related to an understanding of the holy book of the Al-Qur'an which contains Islamic teachings that must be understood, practiced, and propagated (Yusri, 2022; Abdillah, & Churrahman, 2022; Tambak, & Sukenti, 2020). The building of literature shows that the ability to read the Al-Qur'an for a Muslim is a must because it is related to the perfection of worship and even people who read it will get rewards from Allah SWT (Sciati, 2018; Wardani, & Samsu, 2022). Al-Qur'an as the holy book of Muslims contains fundamental teachings that must be learned because it is related to one of the pillars of Islam that must be believed (Santoso, & Salahuddin, 2022). Reading the Qur'an is also a worship and reward and in the hereafter it will become intercessor for its readers (Supriadi, Supriyadi, & Abdussalam, 2022).

So far, there have been several studies examining the ability to read the Al-Qur'an in Islamic education discourse. Sinora's research (2017), which revealed that the ability to read the Al-Qur'an for some students in learning is still low, so the use of drill methods and demonstration methods is very appropriate to be applied in learning. Difficulties in reading the Al-Qur'an are also found in various students at school, especially reading long verses so that the teacher's strategy becomes very crucial to be implemented in order to be able to understand and practice the Al-Qur'an (Hariandi, 2019). Ali's research (2017) shows that there are still many people who read the Al-Qur'an who do not pay attention to the rules and makhraj so that they are messy when reading it, so the application of the qiroati method is a crucial part to implement.

On the other hand, Agustina's research (2019) sees that students' ability to read the Qur'an is still problematic while it is one part of the pillars of faith that every Muslim must believe in, so it needs to be addressed by having a good school principal work program to that matter. The same thing was also found that there were a number of students in schools who were still unable to read the Al-Qur'an fluently, fluently, in accordance with makhraj and recitation, so this was overcome by encouraging the family environment to apply the habit of reading the Al-Qur'an (Fatimah, 2018), good

teachers teach the Al-Qur'an, and school programs that support the love of the al-Qur'an.

Other research has revealed that madrasahs, which have the same religious curriculum as in Islamic boarding schools, still use little recitation programs of the Qur'an so that the implementation of recitation programs becomes very urgent to implement (Ishak (2017)). Teachers play an important role in the learning process which must master various strategies in learning to improve students' ability to read the Al-Qur'an. The use of new methods in learning the Al-Qur'an is urgently needed to improve students' ability to read the al-Qur'an. Rasyid (2018) revealed in his research that in learning the al-Qur'an and Hadith, in which there is material for reading the Al-Qur'an, students at school find it difficult to read and understand it. Therefore, a new method is urgently needed that is able to develop students' ability to read the Al-Qur'an. On the other hand, it was found that students only finished reading the Qur'an, but did not pay attention to the rules of recitation as expected in terms of reading the Al-Qur'an and only reading fluently, but not reading correctly (Lubis, 2020). Handayani & Suismanto's research (2018) saw that the ability to read the Qur'an in children was still low because it used a monotonous method so that the use of new methods in implementing Al-Qur'an learning was urgently needed. Research Amirudin, & Tabroni (2022) recommends applying the *ummi* method in overcoming various weaknesses of students in reading the al-Qur'an.

So this research examines the ability to read the Al-Qur'an with the application of the *ummi* method in learning at madrasah tsanawiyah. The application of the quality *ummi* method in learning is part of the professionalism of madrasah teachers so that they are able to develop students' Al-Qur'an reading skills in learning. The application of the *ummi* method in developing the ability to read the Al-Qur'an of students at madrasah tsanawiyah is a new thing and has never been studied by others. This research is very urgent to do because the ability to read the Al-Qur'an is part of one's faith and upholds one's Islam. According to Syah (2006) one of the factors that influence the ability to read the Al-Qur'an is realizing the maximum role of the teacher through the use of appropriate methods in learning the Al-Qur'an so that it encourages students to have good reading skills of the Al-Qur'an. In addition, according to Azizah & Ahmad (2020) the *ummi* method is a method for studying the Al-Qur'an which provides easy, fast and quality solutions for learning the al-Qur'an.

The theory used to study the *ummi* method is Afdal's theory (2016) which reveals that the *ummi* method is a method of reading the Al-Qur'an which directly incorporates and practices tartil reading in accordance with the rules of tajwid science using a mother tongue approach. According to Rifa'i & Muhammad (2018) the approach to using the mother tongue consists of direct methods, repetition and affection. The direct method approach is a direct approach and not much explanation, meaning that the teacher teaches how to read the Al-Qur'an directly to the letters of the Al-Qur'an which are the subject of discussion in learning. Furthermore, on the repetition approach, which is an approach that is carried out by repeating learning material, so that students remember past learning and can provide strong memory to students so that Al-Qur'an material will be quickly understood. Then the affection approach, in this case the affection approach taken by the teacher reflects the affection given by the mother to her child. Sincere affection in providing Al-Qur'an learning to students will have a positive influence on them. Sincere affection will purify the heart and bring forth sincerity, so that it is easy to teach and students are easy to accept.

The ability to read the Al-Qur'an is a student's skill in reciting reading letters expressed in utterances or words (makharijul letters) and tajwid in accordance with applicable rules (Aquami, 2017). Reading the Qur'an is the skill of reciting each letter by giving the right letters (accompanying characteristics such as qalqalah and others) and mustahak (changes in the sound of letters when connected with other letters such as ghunnah, idgham and others (Astuti, 2013).

This study aims to analyze the effect of the *ummi* method on students' ability to read the Al-Qur'an at madrasah tsanawiyah. So the focus of this research is: how does the *ummi* method affect the ability to read the al-Qur'an of students at madrasah tsanawiyah?

Research Methods

This type of research is a quasi experiment adapting the pre-test and post-test of non-equivalent comparison group design by Johnson & Christensen (2014) which is used to analyze the ability to read the Al-Qur'an of students using the *ummi* method in madrasah tsanawiyah learning. Quasi-experimental research was used to determine students' ability to read the Al-Qur'an between classes using the *ummi* method and classes using conventional methods at madrasah tsanawiyah. This research was carried

out for six months: including pre-test and post-test as well as the ummi method intervention in developing students' Al-Qur'an reading ability.

This research was conducted at three State Madrasah Tsanawiyah (MTsN) in Pekanbaru City, namely: MTsN 1 Andalan Kota, MTsN 2 Palas, and MTsN 3 Bukit Raya. The three madrasahs were selected based on a stratified random sampling technique; schools with categories: high, medium, and low based on the average score of the 2020 madrasah national exam for the Al-Qur'an Hadith subject. Al-Qur'an reading material is part of the Al-Qur'an Hadith subject. Sampling was taken randomly from two classes in the ninth grade in each madrasah, one class as the treatment class and one class as the control class. The two classes were selected based on their similarities: teachers, learning resources, number of students, the proportion of student gender, class conditions, and study hours. To determine which class is the treatment class or the control class is done randomly. In the treatment class, the partner teacher organizes learning to read the Al-Qur'an using the *ummi* method. Whereas in the control class, the partner teacher organizes learning to read the Al-Qur'an as usual. In research, researchers act as research observers.

Table 1. The Number of Research Subject

Subject	Experiment Class	Control Class	Total	Note
Al-Qur'an Hadits	89	93	182	Sample

The research instrument was constructed from the theory of the *ummi method* and al-Qur'an reading skill of student. The *ummi method* instrument is constructed from the steps of the method which consist of; opening; apperception; concept planting; concept understanding; practice or skills; evaluation; and closing. While the al-Qur'an reading skill of student refers to two things, namely the accuracy of the *makharijul huruf* and the suitability of the science of recitation, totaling 50 question items. The empirical validation results of the Al-Qur'an reading ability test show that the item value is corrected – the total correlation (r count) is greater, namely the critical value is $r = 0.274$ and Cronbach's Alpha = 0.976 which means that the test item for reading the Qur'an is valid and has a very high reliability value. The validity test was carried out by considering the content and construct aspects. Content and construct validity is based on scientific assessment. The results of the reliability test showed that the reliability coefficient (KR-21) in the pre-test was 0.783 and in the post-test was 0.792. This means that both the pre-test and post-test have a high reliability value. The results of the analysis of the difficulty level of each pre-test and post-test item showed that the index

values were respectively between 0.36 to 0.62 and 0.44 to 0.67 included in the medium category. Meanwhile, the results of the analysis of discriminatory power for each of the pre-test and post-test items showed an index value of respectively between 0.41 to 0.60 and 0.50 to 0.65 which were categorized as good. Furthermore, the results of the distractor analysis on the pre-test and post-test showed that each alternative answer for each item selected was at least 6.4%. Therefore, every item in the pre-test and post-test is a good item.

Data collection was carried out using the test method, which was given to 182 students. Measurement of students' al-Qur'an reading ability is carried out by administering an oral test, in which the test items are properly arranged in a true-false form which contains all student competencies regarding the accuracy of the *makharijul huruf* and conformity with the science of recitation. This test was carried out when finished using the Umami method in the experimental class in learning, and also in the control class. This test is carried out individually on students with the help of teachers in madrasahs. The test is carried out simultaneously with the learning process which is integral at the end of learning.

Because this study adapted the pre-test and post-test of non-equivalent comparison group design by Johnson & Christensen (2014) by including three treatment classes and three control classes in three different schools, the data on students' Al-Qur'an reading ability illustrated by the final score of each student from both tests. So that the data analysis technique used is an independent sample t-test to test the effectiveness of the *umami* method on the basic competencies of *makharijul huruf* and *tajwid* carried out by comparing the learning outcomes of the ability to read the Al-Qur'an between the treatment class and the control class before and after the learning process.

Result and Discussion

After analysing the data and giving a score for each, Table 2, Table 3, and Table 4 shown the data score for the control group's pre-test experiments and control group, i.e descriptive data, results of normal data distribution test, and test of mean differences of pre-test for experimental and control group.

Table 2. Description of the Pretest Score Data for Reading the Qur'an for the Control Class and the Experimental Class

Class		N	Mean	Std. Deviation	Std. Error Mean
Al-Qur'an Reading Skill	Ummi Method	89	30.00	8.944	2.697
	Conventional Method	93	30.91	8.312	2.506

Table 3. Data Normality Test Results for Control Class and Experiment Class

Class	Kolmogorov-Smirnov ^a	Shapiro-Wilk		
		Statistic	Df	Sig.
Al-Qur'an Reading Skill	Ummi Method	.232	11	.101
	Conventional Method	.227	11	.120

Table 4. Result of Preetest of Independent Sample t test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Al-Qur'an Reading Skill	Equal variances assumed	.112	.741	-.247	20	.807	-.909	3.682	-8.589	6.770
	Equal variances not assumed			-.247	19.893	.807	-.909	3.682	-8.591	6.773

Based on table 2 and table 3, the data for both experimental class and control class are normally distributed. This can be seen in the significant value of the experimental class Sig = 0.101 > 0.05 and the significant value of the control class Sig = 0.120 > 0.05. Furthermore, in table 4 shows the average difference test for the experimental class and the control class. The table shows Sig = 0.807 > 0.05, meaning that there is no difference in the mean for the experimental class and the control class. Furthermore, the results of the post test data for the experimental class and control class can be seen in table 5, table 6 and table 7 below:

Table 5. Data Description of Posttest Reading Al-Qur'an Scores Control Class and Experiment Class

	Class	N	Mean	Std. Deviation	Std. Error Mean
Al-Qur'an Reading Skill	Ummi Method	89	76.36	12.060	3.636
	Convensional Method	93	60.00	11.832	3.568

Table 6. Posttest Data Normality Test Results for Control Class and Experiment Class

Class	Kolmogorov-Smirnov ^a			Shapiro-Wilk			
	Statistic	Df	Sig.	Statistic	df	Sig.	
Al-Qur'an Reading Skill	Ummi Method	.200	11	.200*	.928	11	.389
	Convensional Method	.165	11	.200*	.947	11	.609

Table 7. Posttest Results Independent Sample t test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Al-Qur'an Reading Skill	Equal variances assumed	.012	.912	3.212	20	.004	16.364	5.094	5.737	26.990
	Equal variances not assumed			3.212	19.92	.004	16.364	5.094	5.737	26.990

Based on table 5 and table 6, the data for both experimental class and control class are normally distributed. This can be seen in the significant value of the experimental class Sig = 0.200 > 0.05 and the significant value of the control class Sig = 0.200 > 0.05. In addition, in table 7 it can be seen that the value of Sig = 0.004 < 0.05, means that there are differences in the ability to read the Al-Qur'an between the experimental class and the control class.

After carrying out the normality test and the independent sample t-test in both the experimental and control classes, a paired sample t-test will then be carried out which is used to determine differences in the ability to read the Al-Qur'an in the

experimental class and the control class and the effectiveness of using the *ummi* method in ability to read the al-Qur'an.

Table 8. Paired Samples t Test Results

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest Effectivity	30.00	89	8.944	2.697
	Posttest Effectivity	76.36	93	12.060	3.636

Table 9. Paired Samples t Test Results

		Paired Differences				T	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error	Lower	Upper			
Pair 1	Pretest Effectivity	-46.364	16.293	4.912	-	-	-9.438	10	.000
	Posttest Effectivity				57.309	35.418			

Based on tables 8 and 9 above, it can be illustrated that the *ummi* method is very effective in improving students' Al-Qur'an reading skills. Therefore, there is a significant difference in the pre-test and post-test applied in the ability to read the Qur'an with a value of Sig = 0.000, meaning that students' ability to read the Al-Qur'an in the use of the *ummi* method has increased at pre- -test and post-test.

The results of the data analysis show that the *ummi* method is more effectively used to improve the ability to read the Al-Qur'an compared to the conventional method. The *ummi* method is a method in learning the Al-Qur'an that teaches how to read the Al-Qur'an quickly and with quality in accordance with the rules of tajwid science which is based on a mother's method of teaching her child with love and sincerity (Supriadi, Supriyadi, & Abdussalam, 2022; Santoso, & Salahuddin, 2022). With this Al-Qur'an learning method, students are trained to recognize *hijaiyah* letters and pronounce letters according to the rules of *tajwid* science, and to understand the laws of reading contained in reading the Al-Qur'an (Mufridha, & Istikomah, 2022; Daiyah, Suklani, & Ridwan, 2022; Arif, Uyuni, & Oktapiani, 2022). In learning the Al-Qur'an the *ummi* method not only emphasizes students to understand the recitation of the Al-Qur'an, but students are also trained to memorize surahs in the Al-Qur'an, so that learning the Al-Qur'an with the *ummi* method will increasingly attract the attention of students in learning the Qur'an

(Herawati, 2022; Subatas, & Nisak, 2023; Syaropah, et al., 2022; Tambak, Ahmad, & Sukenti, 2020).

The steps in learning the Qur'an using the *ummi* method are: (1) Opening, the teacher creates the readiness of students to start learning and optimally attracts the attention of students so that they are focused on the lesson to be presented; (2) Apperception, the teacher guides students by repeating learning material and memorization that has been learned before; (3) Planting the concept, the teacher provides an explanation of the material or subject matter to be taught during the lesson; (4) Understanding the concept, the teacher provides students with an understanding of new material and improves the procedure for reciting the correct reading to students; (5) Exercise or skill, the teacher trains students to smooth reading by repeating material on the subject page and providing exercises in the form of material that has been studied; (6) Evaluation, the teacher gives an assessment through achievement books on the ability and quality of students' reading; (7) Closing, the teacher reads the closing prayer together and ends with greetings. In learning the Al-Qur'an the *ummi* method is one of the methods of learning the Al-Qur'an which is very concerned about the development of students. With the steps of learning the Qur'an which are systematically arranged, it can be an advantage in learning the *ummi* method compared to other methods, because with the steps in learning the Qur'an it will make it easier for the teacher of the Qur'an to convey learning material and students do not easily feel bored in learning the Qur'an (Abid, & Hadziq, 2022; A'yun, & Romadlon, 2023; Supriadi, Supriyadi, & Abdussalam, 2022).

The results of this study are in line with research conducted by Fajriani (2019) who applied the *ummi* method to improve the ability to read the Al-Qur'an. The application of the *ummi* method can improve students' ability to read the Al-Qur'an. The ability to read the Al-Qur'an is a skill in reciting readings in the form of letters expressed in utterances or words (makhrijul letters) and tajwid in accordance with applicable rules (Aquami, 2017). According to Djaluddin (2012) the ability to read the Al-Qur'an properly and correctly requires certain stages, this is in accordance with the theory which reveals that the ability to read the Al-Qur'an can be possessed through several stages, namely the stage of being able to pronounce the letters well. and true, in accordance with makhraj and its nature. That is, reciting the letters of the Qur'an by understanding the characteristics of the hijaiyah letters and being able to pronounce the

letters in accordance with the rules of reading the Al-Qur'an (Astuti, 2013; Supriadi, Supriyadi, & Abdussalam, 2022).

The findings of this study were strengthened by other research which revealed that by using the learning steps of the *ummi* method carried out in teaching and learning activities it was able to develop the ability to interpret letters, tahsin and fluency in reading the Al-Qur'an. Therefore, a madrasa teacher must master the steps of the *ummi* method in learning. The steps of the *ummi* method are divided into several parts, namely: (1) Opening, which is an activity carried out by the teacher to create readiness for students to start learning and optimally attract the attention of students so that they are focused on the lesson to be presented; (2) Apperception, is an activity of repeating learning material and memorizing previously learned; (3) Planting Concepts, is an explanation of the material or subject matter that will be taught during learning; (4) Understanding the concept, which is giving students an understanding of new material and improving the correct reading procedures for students; (5) Exercise or Skill, is a technique to facilitate students' reading by repeating material on the subject page and providing exercises in the form of material that has been studied; (6) Evaluation, is an observation as well as an assessment of achievement books on students' ability and reading quality; (7) Closing, is the closing part in learning the Al-Qur'an which is carried out by the teacher by reading the closing prayer together and ending with greetings (Abid, & Hadziq, 2022; Tambak et al., 2021; A'yun, & Romadlon, 2023; Supriadi, Supriyadi, & Abdussalam, 2022).

The use of the *ummi* method is significantly able to develop the ability to read the Al-Qur'an as stated by Aquami (2017) consisting of two parts, namely the accuracy of the makharijul letters and conformity with the science of recitation. Annuri (2010) revealed that there are several places where letters come out, including the mouth cavity and open throat cavity, throat, tongue, two lips, and nasal cavity. In addition to the accuracy of the makharijul letters in reading the Qur'an, it is necessary to pay attention to the compatibility of the reading with the science of recitation, in this case according to Azizah (2020) the science of recitation is divided into several parts, one of which is ahkamul letters. Ahkamul letters include several laws for reciting tajwid, including the law for nun dead or tanwin, law for dead mim, law for reading qalqalah, law for ghunnah, and law for reading mad (Abid, & Hadziq, 2022; A'yun, & Romadlon, 2023; Supriadi, Supriyadi, & Abdussalam, 2022; Tambak, 2021).

Another study conducted by Azhari (2019) found that the use of the *ummi* method in learning was very effective in increasing students' abilities to understand the Qur'an, including in the process of reading properly and correctly. The *ummi* method is also able to improve students' ability to memorize short letters in learning. The memorization ability of students has increased significantly with the use of the *ummi* method in learning. Students are stimulated to maximize their potential with the application of the *ummi* method implemented in the learning process. Not only that, the use of the *ummi* method in learning is also able to increase students' motivation to read the Al-Qur'an. Students feel compelled to learn, easily understand the material being taught, and are moved in carrying out learning to understand the Qur'an.

Conclusion and Recommendation

The results of this study indicate that the *ummi* method can improve students' ability to read the al-Qur'an compared to the conventional method. Based on the results of research conducted in two stages of testing (before using the *ummi* method and after using the *ummi* method) it can be concluded that the *ummi* method can improve the ability to read the al-Qur'an. The *ummi* method is a method in learning the al-Qur'an that teaches students with a fast and quality method, equipped with several steps in the learning process that are arranged systematically so that students have enthusiasm in learning the Qur'an. The results showed that there were significant differences between the groups using the *ummi* method and the conventional method. In addition, the *ummi* method has also proven effective in learning the Qur'an which shows a significant difference (sig .000) between the pre-test and post-test. Thus, this research contributes to the development of the theory of the ability to read the al-Qur'an by involving the *ummi* method in Islamic education. This research is still limited to three madrasah tsanawiyah with a small number of samples, so that in the future more extensive research is needed on the number of schools and students to have a wider impact on the *ummi* method in developing the ability to read the al-Qur'an.

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