Ummi method in Al-Qur'an learning management for strengthening students' religious character

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Abstract

This study aims to determine the implementation, quality management, supporting and inhibiting factors, and the implications of the Ummi method of Al-Qur'an learning management in strengthening the religious character of students in leading public and private junior high schools in Magelang City. This study uses a qualitative method with multiple case study. Data collection techniques use interviews, observations and documentation studies. The results show; first, the implementation of this program in SMP Negeri 2 Magelang and SMP IT Ihsanul Fikri has gone through good stages, namely; planning, organizing, actuating, and controlling. Second, the quality management of both schools is categorized as good and fulfilled the requirements of 10 pillars Ummi quality system. It is relevant to Total Quality Management which focuses on customers and continuous improvement. Third, the supporting factor in SMP N 2 Magelang is the full support from management to maintain quality as religious school and the inhibiting factor is the lack of time allocation. Meanwhile, at SMP IT Ihsanul Fikri in Magelang City, the supporting factor is an integrated curriculum with the Quran and character development, which maximizes time allocation. Meanwhile, the inhibiting factor is the slow learner students. Fourth, the implications of this program at both schools are very positive in strengthening the students' religious character. It is an important foundation for preventing some problems faced by teenagers today.

Keywords: Qur'an Learning Management, Ummi Method, Religious Character

INTRODUCTION

According to Law Number 20 of 2003 concerning the National Education System, education aims to develop the potential of students to believe in God Almighty, have good character, and responsible citizens (Ahmadi & El Widdah, 2023) . The background of this goal is in accordance with the ideals of the Indonesian nation to educate the life of the nation and form Indonesian people who are qualified and have character in accordance with the values of Pancasila and the 1945 Constitution. Character education is highly emphasized because it is one of the foundations for the formation of human resources with integrity. With superior human resources, of course, the future of the nation will be more advanced because the progress of a nation depends on the quality of its education.

In today's digital era, character development for the younger generation faces various challenges due to the influence of globalization and Western culture (Siregar et al., 2023) . Moral values are being eroded by individualism, consumerism, and even dangerous deviants. Therefore, implementing character education in schools is crucial as a preventative measure.

Education at the junior high school (SMP) level is the early period of adolescence, between the ages of 13 and 15, which is vulnerable to external influences (Mulawarman et al., 2024) . Data sourced from several media outlets shows a rise in cases of youth brawls in Magelang City in 2024. The perpetrators of these brawls are on average teenagers and some are even students at several junior high schools (SMP) in Magelang City. Sadly, these brawls are sometimes only due to trivial matters, but the members actually carry sharp weapons (Wiedyas, 2024) . This certainly tarnishes the good name of the school, parents and the surrounding environment. This very concerning condition and endangers the safety of others requires special handling and follow-up from relevant agencies, especially schools.

In fact, good character formation begins with religious education, both at home, in the community, and at school (Tantowi et al., 2023) . Religious education is the foundation of personality that must be implemented as a shield from negative things. Essentially, adolescent students are searching for their identity, therefore, must be directed towards positive things so that good personality character is formed (Ramadhan et al., 2025) . One way to build character through Islamic religious education is that students must be able to read and practice the Qur'an (Mulawarman et al., 2024).

The Quran is the holy book of Muslims, serving as a guide to life *based on hablumminallah, hablumminannas,* and *hablumminal'alam* (Faizah, 2021) . The Quran not

only contains guidelines for worship but alsso moral and spiritual values. These values will shape noble character such as honesty, tolerance, discipline, compassion, patience, and responsibility (Isman, 2023) . Therefore, as Muslims, it is obligatory to be able to read and practice the Quran from an early age.

The habit of reading the Quran (*tadarus*) if done *consistently* will train students' spiritual and emotional discipline. Coupled with *tadabbur* verses of the Quran, students will understand the values contained in the verses they read, thereby emerging a sense of love and fear of Allah. Every activity is not spared from Allah's sight, if this is ingrained in the heart, students will be more careful in their behavior. Students who understand the Quran will avoid things like *bullying* , brawls, cheating, and other negative things. This habit will shape religious character, namely a character that is guided by the values of good religious teachings, for both students and teachers(Nurhaliza et al., 2024).

Quranic reading habituation programs exist at almost all levels of education, from early childhood education to higher education. However, not all educational institutions implement effective methods and management. Most schools still employ conventional methods that lack quality standards. Consequently, the quality of students' Quranic recitation is not optimal (Liansyah & Achadianingsih, 2020) . Achieving optimal quality requires sound management. One Quranic learning method that implements quality standards is the Ummi method (Wahyuni & Aisyah, 2020) . This learning method is widely used in both elementary and secondary schools.

For example, a research entitled "Implementation of the Ummi Method in Improving the Ability to Memorize and Translate the Qur'an", Azizah stated that the results of the research on the Implementation of the Ummi method at MI Kresna Mlilir Dolopo had followed the minimum standards of the Ummi Foundation system, and had carried out a series of processes including tashih, tahsin, certification, coaching, supervision, *munaqasah*, and *khataman* ('Azizah, 2023) . So, it can be said that the implementation of the Ummi method at MI Kresna Mlilir Dolopo has been running well. The Madrasah has also implemented 10 pillars of a quality-based system although it has not been running perfectly. In addition, it was found that the supporting and inhibiting factors for the implementation of the Ummi method came from internal factors, namely from the abilities of students and external factors, namely from the environment and infrastructure('Azizah, 2023).

Unfortunately, the implementation of the Ummi Method of Quranic learning is usually only applied in Islamic schools and elementary education levels (Mardiansah et al., 2024) . However, adolescents also need special guidance in strengthening religious character. Junior High Schools under Islamic Foundations or Islamic Boarding Schools essentially integrate religious curriculum into all learning activities at school (Khunaivi et al., 2025). This creates a positive value for educational customers, especially parents, in determining school choices. The positive impact is that private Islamic schools are increasingly progressing with increasing student numbers. This increase certainly requires good management and compliance with Islamic education quality standards (Wahyuni & Aisyah, 2020) . An example is SMP IT Ihsanul Fikri Magelang City, which is increasingly popular with the community, even from outside Java. This is certainly because the school is able to maintain the quality of graduates and prioritize service to educational customers.

However, one public school, SMP N 2 Magelang, has implemented Quranic learning using the Ummi method. This school is the only public junior high school in Magelang City with a *tahfidz* class. This program certainly makes it even more attractive to parents concerned *about* their children's religious character development. Essentially, both schools are excellent schools committed to quality and excellent educational services.

The Ummi method in learning the Qur'an has quality standards that must be met in its implementation (Ummi Team, 2022) . Not only the quality of reading or *Tahsin* but also the quality of memorization or *Tahfidz* Al-Quran. As a favorite school, of course, this program is a flagship school that has added value for SMP N 2 Magelang and SMP IT Ihsanul Fikri Magelang City. This program strengthens the religious character of students through understanding the values contained in the verses of the Qur'an (Mustakimah & Kartiwi, 2022). Therefore, the author is interested in examining more deeply the quality management of the Ummi method of Qur'an learning implemented in both schools to be able to strengthen the religious character of students.

Based on the above background, this study aims to describe the implementation of management, analyze quality, as well as supporting and inhibiting factors, and its' implications of Ummi method of learning Qur'an in strengthening the religious character of students at SMP N 2 Magelang and SMP IT Ihsanul Fikri, Magelang City.

METHOD

This study used a qualitative approach. The researchers used multiple case of study in the two excellent middle schools in Magelang City. The data collection techniques used by the author included observation, interviews, and documentation. Data triangulation was conducted to obtain valid research results (Sugiyono, 2022). Observation techniques were carried out directly and indirectly. The researcher conducted observations by directly observing activities related to the implementation of Al-Qur'an learning management to develop students' religious character for all internal and external stakeholders in the school environment. Interview techniques were conducted in the form of oral questions and answers between the researcher and the data source directly. Interviews were conducted openly and unstructured, but the researcher still required guidelines for interview questions that were appropriate to the needs to answer the research questions. The author conducted interviews with the vice principal for curriculum, the Al-Qur'an teacher coordinator, and several student representatives. The interview process was audio-recorded and then recorded in the form of interview transcripts. The researcher also documented the interview activities in the form of photographs to support the strength of the data obtained. The documentation technique was carried out by collecting data by recording data obtained through document studies such as student report cards, learning schedules, articles or photos of student activities and school profiles. After data collection, the author selected important data and discarded unnecessary data (Sugiyono, 2022) . The analysis data was then presented in narrative and tabular form. The author interpreted the data through in-depth analysis and drew conclusions.

RESULTS AND DISCUSSION

This study will present a description of the analysis of the management of Al-Qur'an learning using the Ummi method in strengthening the religious character of students at leading public and private junior high schools in Magelang City. The two schools are SMP Negeri 2 Magelang and SMP IT Ihsanul Fikri in Magelang City. There are several differences between them. SMP N 2 Magelang is a public school that belongs to government whereas SMP IT Ihsanul Fikri belongs to Islamic foundation. SMP IT Ihsanul Fikri is a boarding school while SMP N 2 Magelang is an ordinary school. The primary subjects of this study were the vice principals for curriculum and student affairs. The secondary subjects were several documents.

Implementation of Ummi's Al-Qur'an Learning Management Method in Strengthening Students' Religious Character

SMP Negeri 2 Magelang has a vision of "To Become a Religious, High-Achieving, Globally-Minded School Contributing to Environmental Conservation." The indicators are: "To become a religious, superior, high-achieving, globally-minded school that preserves the environment, guided by the *Adiwiyata* Program." This vision is outlined in the Mission, namely : fostering human faithful and pious. print generation religious memorizing the Al-Quran and deepening the study of Christian books, and printing achievements in the academic field, especially in the subjects of Science, Social Studies, Mathematics, Language, and non-academic achievements.

While SMP IT Ihsanul Fikri, Magelang City has a vision to become an educational institution superior in scoring generation smart, creative, independent, moral noble , and Ready face future challenges with foundation solid Islamic knowledge and values. This vision is expressed in the mission namely ; providing quality education with an innovative curriculum that is in line with current developments, shaping students' character through learning based on religious and social values, applying technology in every aspect of learning to support a more effective and enjoyable learning process , developing potential student academics through excellent programs and competitions academic.

Based on management theory, planning is the basic structure to achieve goals (Harefa & Usman, 2025). POAC (Planning, Organizing, Actuating and Controlling) provides basic managerial framework to implement this program at schools (Saefullah, 2021). SMP N 2 Magelang school was designated a religious school in 2002 by the Magelang City Education Office. To maintain the school's quality, particularly its religious character, the school has several supporting programs, one of which is the implementation of the Ummi method of Quran recitation.

Planning is the first process that is very important. Before implementing the school program, all stakeholders held a working meeting regarding the program. The program implemented was one that aligned with the school's vision and mission. This program is implemented in accordance with the school's vision and mission as a religious school. This program has also implemented during three years and have impact positive for participant

educate and teachers at the school. In planning learning reciting the Qur'an Ummi method of SMP N 2 Magelang cooperate with Ummi team from coordinator area Magelang . At the stage this school gets data collection about necessary equipment for implementation, such as student and teacher data, as well as facilities and infrastructure (Interview with Mrs. Hariyati, S.Pd, M.Pd. athe vice principle of SMP N 2 Magelang).

While in SMP IT Ihsanul Fikri, Ummi method had already implemented since the beginning, the school had full-day school status. However, when it changed status to boarding school change use faster method because to catch up *tahfidz* . Then , because of various dynamics and schools get input from students who have not fluent reading the Qur'an, then the school decided to use return to the Ummi method in learning the Qur'an. In addition to this Above the school held meeting work and appointed guarantor answer and coordinator of the Qur'an. Then , carry out placement test to determine grouping students based on volume and achievements (Interview with Ustadzah Wening, S.Pd (Vice Principal for Curriculum) , nd) .

Organizing is a stage to arrange and organize all the components to conduct a program (Luckha & Niron, 2024) . This program starts at the July 2024 on the term school's environment orientation, the school committee and Ummi team from coordinator area Magelang stage placement test after the Introduction Period Environment School with objective map ability student new in matter read the Qur'an. Then furthermore results grouped become a number of groups in accordance achievements volume student said. This activity was conducted by the Ummi team from outside below supervision Magelang Regional Coordinator. The schedule of learning is arranged to make easier in doing this program. In SMP N 2 Magelang, this program gets allocation 120 minutes in a week. The distribution hours are in the morning start 06.30a.m. to 07.10 a.m. and the afternoon one start 2:30 p.m. to at 04.00 p.m. every Monday to Friday. While in SMP IT Ihsanul Fikri Quran learning is carried out every day from Monday to Friday with allocation 2 hours a day in the morning day start 07.00 to 09.00 a.m. The time allocation for this program is so different at both schools. It is because of the regulations of each school. As a government school, SMP N 2 Magelang should manage its schedule well. This school deliberates the others academics activities that must be proportional. On the other hand, SMP IT Ihsanul Fikri has more time to carry this

program, because it's an Islamic private school. The maximum time also results the optimal quality. Therefore, well organizing time is needed to conduct this program.

The Actuating is the main activities when the students get in touch with the Ummi teachers. This step of Ummi method of Al-Qur'an learning has begun around August. At the beginning year teachings coordinator will deliver annual programs or semester. It seems like the target must be fulfilled. The teachers carried out activity learning in accordance with groups level. The differences between them are the teachers. In SMP N 2 Magelang, the Ummi teachers come from outside while in SMP IT Ihsanul Fikri they come from their school's teachers. Moreover, this program is carried with joyful. In both schools. The chose of place in learning often moving around in accordance with empty space for example in the gazebo, in front room class, or in the library. So, the students were not being bored. stages of Ummi learning. This Ummi method of learning has instilled religious character values where teachers and students always begin and end activities with greetings and prayers. The teachers always teach values of responsibility and discipline.

The Controlling is a supervision of all activities learning. This is done by internal and external team of Magelang Coordinator. Internal supervision is carried out almost every day by the coordinator. Point as coordinator from Ummi team at this school. This is also supported supervision external which is done twice in one semester. This for ensure quality learning and at the same time evaluation to things that are still need repaired while the second is evaluation achievement student learning outcomes are implemented through test increase volume by Ustadzah or public test points and tests at the end academic year through *munaqoshah* by the Magelang Coordinator Team. The results of the evaluation were reported in the form of a report card as document report to parents.

Supervision from within or internally implemented by the vice principal for curriculum and Al-Qur'an coordinator, namely Ustadzah Aida. While supervision from outside conducted by the Ummi Korda team of Magelang. Based on results study found the same thing that is evaluation management The quality of learning is carried out by both parties both internal and external parties . Internal evaluation is carried out almost every day by the school, namely Ustadzah Aida and Ustadzah Wening. Meanwhile, the evaluation external conducted by the Magelang Korda team through two supervisions in each semester.

Evaluation of teacher performing in teaching and learning outcomes are needed to make continuous improvement.

Analysis of the Quality Management of Al-Qur'an Learning Using the Ummi Method in Strengthening Students' Religious Character

TQM or Total Quality Management gives holistic continuous improvement for customers. Quality learning is learning that meets standards quality that has been determined . In Ummi's method of learning the Qur'an, there are 10 system pillars that have been established determined. Based on the research results, both schools have fulfilled the standards Ummi's qualities are as follows;

Table 1. Implementation of the 10 Pillars of the Ummi System

No.	10 Pillars of Ummi System	Implementation
1	Goodwill Management	√
2	Teacher Certification and Performance	√
3	Adequate Time and Place	√
4	Proportional Teacher to Student Ratio	√
5	Reliable Coordinator	√
6	Clear and Measurable Targets	√
7	Good and Correct Stages	√
8	Consistent Mastery Learning	√
9	Internal and External Quality Control	√
10	Progress Report for Each Student	√

Based on the table above, the ten pillars of Ummi's System are fundamental requirements to run the program well. Actually, the both schools, SMP N 2 Magelang and SMP IT Ihsanul Fikri have implemented them. They get supports from their management it is related to the total quality management that involved the contribution of all stakeholders. All the supports make this program run well. The implementations of this program also focused on the students, especially in strengthening the students' religious characters. This is also relevant with total quality management that is focused on customers. Some internal and external controlling used to evaluate this program. It is useful to make continuous improvement to better in process and results.

Analysis of Supporting and Inhibiting Factors in the Management of Al-Qur'an Learning Using the Ummi Method in Strengthening Students' Religious Character

Based on data presentation , then the supporting and inhibiting factors for the management of learning the Qur'an using the Ummi method at SMP N 2 Magelang, then the researchers used theory SWOT analysis (strength, weakness, opportunities, and threats) (Hayani et al., 2024). Where researchers map factor supporters consisting of from advantages and opportunities as well as factor inhibitors consisting of from weaknesses and threats to implementation management quality of learning the Qur'an Ummi's method in strengthening students' religious character.

Based on research data, it can be analyzed that the supporting factors for management implementation quality of learning the Qur'an Ummi's method at SMP N 2 Magelang is goodwill management, where all over school *stakeholders and* committees as well as parent. Teacher associations are very supportive implementation of the Qur'an reading program The Ummi method , as it not only improves Qur'an reading skills but also strengthens students' religious character. This support aligns with the theory of one of the pillars of the Ummi quality system (Ummi Team, 2022) . It also aligns with the theory of Total Quality Management (TQM), which emphasizes that quality schools show existence total involvement in implementation the program (Arcaro, 2023) .

Supporting factors next is availability source good quality resources human resources consisting of from teachers who have certified all , means infrastructure that is Complete learning equipment , as well as adequate funding or financial resources , ensure the program runs smoothly and positively impacts customers (Ummi Team, 2022) . Among the positive impacts on customers are students trained in discipline, honesty, and responsibility . This aligns with TQM theory , which states that a quality school is one that focuses on customers, both in terms of service and the quality of graduates . hope customers or parents of students (Arcaro, 2023) . While the factors inhibitor is difference under the auspices of a private Islamic school so it cannot be done every day learning is carried out because it has to be balanced between intracurricular, co curricular and extracurricular activities.

Based on data presentation , the supporting factors for the management of learning the Qur'an using the Ummi method at SMP IT Ihsanul Fikri, Magelang City is support from all school stakeholders and parents. Meanwhile, the inhibiting factor is students with *slow abilities. learners* who are still not enough motivated by Ummi's Qur'an reading activities . This is necessary noticed by teachers and the school to take action continously.

Implications of Ummi's Method of Al-Qur'an Learning Management in Strengthening Religious Character

Based on the research results above, it can be analyzed that the instillation of religious character is largely found in the learning process. This is where religious character values are embedded. In the opening, students enter appropriate time and conditioned to sit neatly form the letter 'U' then the teacher says greetings and asking news, continued one of student lead For pray together. students are taught to always remember Allah by means of pray before start reciting the Qur'an, and this is also implemented in activities in students' lives. This activity forms a monotheistic character that has a positive impact on strengthening faith. Tawhid is foundation human faith and piety as servants of God. Its positive impact on life Every day students become aware of the existence of God, so they always feel watched over in all activities. Real examples of students praying before and after doing activities such as eating, going to school, doing homework questions and so on. This character forms a sense of love for God so that students improve faith and piety. While the negative impact if students are not strong faith and piety then students will be easy affected matter bad and falling into delinquency teenagers, for example brawl, socializing free, drugs and others. So, strengthening the character of monotheism is important to bring about attitude *muraqabah* or always feeling watched over by Allah. This is relevant to the Qur'an, Surah Al- 'Alaq verse 14 (Quran of Indonesian Ministry of Religion, 2022). It can be concluded that strengthening the character of monotheism is very important because it is a spiritual foundation. This character of monotheism will always guide students to become faithful and pious individuals. Students who consistently practice Allah's commands and stay away from His prohibition is good in speaking and behaving towards others.

Apperception, students repeat memorization or *murojaah* letters memorized at meetings previously then the teacher gives example pronunciation reading letter or paragraph next (*talaqqi*) and students follow it . Then each student will deposit memorization in a way sequential. At point This student learn to be patient, obedient and respectful to Friend and teachers. Memorization apperception, During this learning phase, both students and teachers will be trained to consistently review previous material, thereby cultivating patience. A concrete example of patience in schools is the practice of queuing for ablutions or paying at

the school cafeteria. This may seem trivial, but it has a significant impact. A positive impact of patient students is the absence of arguments over queues. A negative impact is the disruption of every activity, as students will be constantly jostling and disorganized. This is relevant to Surah Al-Baqarah, verse 153 (Quran of Indonesian Ministry of Religion, 2022).

Planting Concept, teacher explains to children the material shown on the display. At point This student sued pay attention and use reason his mind. Here student emulate the nature of the Prophet Muhammad SAW, namely *Fathanah* or smart. When teachers instill new concepts, students will focus on paying attention, so this learning stage forms the character of students who respect and appreciate teachers as people who have more knowledge, also called ' *alim'.* In Islamic teachings, Allah exalts the degree of knowledgeable people so that students must respect and appreciate their teachers. Application in daily life that is, students will become accustomed to appreciating and respecting all teachers. The positive impact is that when the teacher explains, students pay attention quietly . Meanwhile, the negative impact is if students are not trained to appreciate and respect, they will tend to act in accordance his wish alone, for example make noise even ignore the knowledge conveyed. This is very relevant to the word of Allah in Surah Al Mujjadilah verse 11 (Quran of Indonesian Ministry of Religion, 2022).

Evaluation**,** This stage is reading assessment one by one. If one child reads then the others listen and that is not allowed to bother. If there is a wrong reading the others may to correct. So that, it brings out the character of students who are accustomed to respect and tolerance to his friend. In addition, there are achievements cards or *mutaba'ah* that must be initialed by parents or *musrif* this train the students to be honest. Tolerance and honesty are really needed to shape religious characters (Arofi & Pratiwi, 2024). If the students have those characters automatically their environment also get the good impacts. The students will not bully their friends because they have good tolerance. Also, they will always be reliable smart students in doing everything.

Closing**,** In this stage the teacher usually concludes the material for the day, provide positive advice, prayer closing and greetings. Repeated activities with prayers, advice and greetings will be more strengthening *bonding between* students and teachers so that besides monotheism, a feeling of love also arises love or concern for students' blessings. A real life

example daily among other things, students feel the pleasure of being given health and the opportunity to study or recite the Qur'an. In everyday life gratitude is very important because it trains students to be grateful love for God. The positive impact is that students will find it easy thank you love and feel content with the blessings that Allah has given . Meanwhile, the negative impact if students are not good at being grateful is that they will often complain and feel deprived. Students feel that their pocket money is not enough finally asked his friend for it by force. This should be avoided by strengthening the character of gratitude. As mentioned in the Qur'an, Surah Ibrahim verse 7, In the Quran, Surah Az Zumar verse 66 (Quran of Indonesian Ministry of Religion, 2022).

From these two verses, it can be concluded that monotheism is also related to gratitude. Humans must rely on Allah, the only and most noble deity, and be among those who are grateful. If they are consistently grateful, Allah will increase their blessings. However, if they deny His blessings, they will face His severe punishment. This learning stage is crucial for the foundation of students' religious character. Grateful students will always feel enough or contented. Therefore, they will not resort to stealing or begging to satisfy their inadequacies.

Here is the finding summary of the religious characters. All of these characters are good signal to maintain the students' behaviors.

Table 2. Finding Summary of Religious Characters

No.	Learning Steps	Characters
1	Opening	Discipline, Tawhid,
2	Apperception	Patience, Obedient
3	Classical Demonstration	Cooperation
4	Planting and Understanding Concept	Respectful
5	Evaluation	Tolerance, Honesty
6	Closing	Grateful

All of those characters shape the students' good attitudes. So that, they can prevent themselves from any teenagers' deviations. They also keep their friends safe and grow better together. By improving good habituations', the students will be better in their characters and achievements. So, this program is the right choice for the schools.

CONCLUSION

The implementation management of Al-Qur'an learning using the Ummi method at SMP N 2 Magelang and SMP IT Ihsanul Fikri aligns with each school's vision as a religious institution and is carried out in collaboration with the Ummi Foundation through the Magelang Regional Coordinator. The process includes systematic planning, implementation focused on instilling religious character values, and comprehensive internal and external evaluations. Both schools have successfully met the ten pillars of the Ummi quality system, reflecting the principles of Total Quality Management through continuous quality improvement in Qur'anic learning. Strong support from school management serves as a key enabling factor, while limited instructional time in the public school and the presence of slow learners in the private Islamic school present challenges. Overall, the Ummi method has a significant positive impact on strengthening students' religious character, including tawhid, discipline, patience, responsibility, cooperation, tolerance, honesty, obedience, and respect, which are essential in addressing contemporary adolescent challenges.

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