



FAMILY ENGAGEMENT IN QUR'ANIC LEARNING: IMPROVING STUDENTS' READING SKILLS THROUGH THE UMMI METHODE

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ABSTRACT

One of the innovations that has developed is the textbook for learning how to read the Qur'an, the Ummi method, which is widely implemented in Qur'anic education. However, family engagement in supporting Qur'anic learning remains underexplored, despite its significant role in children's achievement. This study aims to examine the forms of family involvement, supporting strategies, students' reading achievements, and the enabling and inhibiting factors in the application of the Ummi Method. Using a qualitative case study design at TPQ Tanwirul Ma'arif, Lamongan, data were collected through interviews, observations, and documentation, and analyzed using Miles and Huberman's interactive model. The findings indicate that families actively contribute through daily mentoring, spiritual motivation, provision of learning facilities, participation in parent forums, and parent training. Strategies include collaboration with teachers, role modeling, reward and punishment systems, and strengthening religious values. As a result, more than 95% of students achieved fluency, tajwid accuracy, and reading confidence. The study contributes to the theoretical development of *family engagement* in Islamic education by institutionalizing parental roles through parent forums and training programs and offers a practical model of family-institution partnership replicable in other institutions.

Keywords: Ummi Method, Family Engagement, Qur'anic Learning, Islamic Education

ABSTRAK

Salah satu inovasi yang berkembang adalah buku ajar cara membaca Al Qur'an, metode Ummi, yang diterapkan secara luas di pendidikan Al Qur'aan. Namun, keterlibatan keluarga dalam mendukung pembelajaran Al-Qur'an masih jarang dikaji, padahal perannya signifikan bagi capaian anak. Penelitian ini bertujuan untuk menelaah bentuk keterlibatan keluarga, strategi pendukung, capaian kemampuan membaca santri, serta faktor pendukung dan penghambat dalam penerapan Metode Ummi. Dengan pendekatan kualitatif dan desain studi kasus di sauna pendidikan non formal, data dikumpulkan melalui wawancara, observes,



dan dokumentasi, kemudian dianalisis dengan model interaktif Miles & Huberman. Hasil menunjukkan bahwa keluarga berperan aktif melalui pendampingan rutin, motivasi spiritual, penyediaan fasilitas, partisipasi paguyuban, dan pembinaan orang tua. Strategi yang diterapkan antara lain kolaborasi dengan guru, keteladanan, sistem reward and punishment, serta penguatan nilai religius. Dampaknya, lebih dari 95% santri mencapai target kelancaran, ketepatan tajwid, dan kepercayaan diri membaca. Penelitian ini berkontribusi pada perluasan konsep *family engagement* dalam pendidikan Islam dengan menginstitusionalisasi peran orang tua melalui forum paguyuban dan program pembinaan, sekaligus menghadirkan model kemitraan keluarga-lembaga yang dapat direplikasi lain.

Kata kunci: Metode Ummi, Keterlibatan Keluarga, Pembelajaran Al-Qur'an, Pendidikan Islam

INTRODUCTION

The Qur'an occupies a central position in the life of Muslims(Sule & Mainiyo, 2024). This sacred text not only serves as a moral compass but also constitutes a spiritual foundation that shapes religious identity at both individual and communal levels(Faiz Habibah et al., 2024). Every Muslim is required to acquire the ability to read the Qur'an properly and correctly(Islam & Padli, 2023). Such literacy is not merely a technical skill but also an indicator of religious devotion and a tangible manifestation of spiritual values in daily life(Muhammad Jamil, 2024). Consequently, Islamic educational institutions are expected to improve the quality of Qur'anic learning to respond effectively to the increasingly complex demands of contemporary times(Akhyar et al., 2024).

In line with this need, innovation in teaching methods has become indispensable(Muchlis & Hidayat, 2024). One notable innovation that has gained wide acceptance in Indonesia is the textbook *Belajar Mudah Membaca Al-Qur'an Ummi* (Easy Qur'an Reading with Ummi), compiled by A. Masruri and A. Yusuf MS, popularly known as the *Ummi Method*(Ummi Foundation, 2025). This methodologically designed textbook seeks to facilitate children in learning to read the Qur'an in a systematic, enjoyable, and emotionally engaging way(Kurniawan et al., 2025). Unlike traditional approaches, the Ummi Method integrates classical and individual learning, alongside *talaqqi* and *musyafahah* practices, while maintaining strict adherence to tajwīd rules and the articulation of Arabic phonemes (*makhārij al-hurūf*)(Ayunin & Wahyuningsih, 2025). Today, the method is widely implemented across both formal and non-formal educational institutions, particularly *Taman Pendidikan Al-Qur'an* or TPQ(Pohan et al., 2025). Through this approach, TPQs envision nurturing a Qur'anic generation that is fluent, *tartil*, and



virtuous, achieved through professional, holistic, and socially integrated education(Kurniawan et al., 2025).

Academic studies on Qur'anic education thus far have largely emphasized technical aspects(Fadlillah et al., 2025). For instance, prior research has highlighted the effectiveness of methods such as An-Nahdliyah, Qiraati, and *taḥsīn al-qirā'ah*, which primarily assess students' reading performance(Rohimah, 2023). However, little scholarly attention has been devoted to the role of family engagement(Alfiyanto et al., 2024). Yet, family involvement has been consistently shown to contribute significantly to children's educational achievement by providing motivation, supervision, and exemplary behavior at home(Ambarwati et al., 2025),(Jazuli, 2025). The lack of exploration in this area underscores the relevance of examining the synergy between families and educational institutions to enrich contemporary Islamic education discourse(Pribadi et al., 2025).

Against this backdrop, the present study seeks to investigate the role of family engagement in Qur'anic learning through the application of the Ummi Method. The urgency of this research lies in its focus on practical family involvement, strategies for collaboration between parents and teachers, students' reading outcomes, as well as supporting and inhibiting factors in the home-institution learning synergy.

The research questions are formulated around four main issues: (1) What forms of family involvement exist in Qur'anic learning? (2) What strategies do families employ to support students' reading skills? (3) To what extent do students succeed in mastering Qur'anic reading through the Ummi Method? and (4) What are the supporting and inhibiting factors of family involvement in the learning process?

This study is expected to make a theoretical contribution to the development of Islamic education literature, particularly concerning models of family engagement in Qur'anic learning. In practical terms, it offers a replicable model of family-institution partnership for other Islamic educational institutions. Thus, Qur'anic learning quality can be further enhanced through the sustained synergy between families, teachers, and institutions.

METHOD

This study employed a qualitative approach with a case study design. Its primary aim was to explore in depth the nature of family involvement in Qur'anic learning using the Ummi Method(Megawati et al., 2022). The qualitative approach was chosen because the research sought to understand social phenomena contextually, including practices, interactions, and dynamics among teachers, students, and parents within the Islamic educational setting.

The study was conducted at TPQ Tanwirul Ma'arif, Takerharjo Village, Solokuro District, Lamongan Regency, East Java. The participants included the head of TPQ as the policy leader, three teachers (*ustādzah*) who implemented the Ummi Method,



three students representing different learning levels (*jilid*), and three parents who also served as chairpersons of parent associations for *jilid* 1, 2, and 3.

Participants were selected using purposive sampling, meaning that individuals with significant involvement in Qur'anic learning through the Ummi Method were deliberately chosen. Data were collected through three primary techniques: (1) in-depth interviews with teachers, students, and parents to capture experiences, strategies, and perceptions of Qur'anic learning; (2) participant observation, conducted during both classroom sessions and home-based learning interactions; and (3) documentation, which included teaching manuals, parent training guidelines, attendance lists, association records, Ummi textbooks, curricula, and students' reading progress reports (Creswell, 1994).

Data analysis followed Miles and Huberman's interactive model, consisting of three steps: (1) data reduction, (2) data display in thematic-narrative form, and (3) conclusion drawing and verification. The validity of findings was ensured through source and method triangulation, member checks with participants, and audit trails to confirm the consistency of research procedures (Miles, M.B, Huberman, A.M, dan Saldana, 2014). Trustworthiness was further maintained by adhering to the criteria of credibility, transferability, dependability, and confirmability.

Ethical considerations were strictly upheld. All participants were informed about the study's objectives, confidentiality was guaranteed, and participation was voluntary based on informed consent. To protect privacy, the identities of students and parents were anonymized.

RESULTS AND DISCUSSION

Forms of Family Involvement in Qur'anic Learning

Families play an active role in supporting their children's Qur'anic literacy. Their involvement is manifested in daily supervision, spiritual encouragement, the provision of learning facilities, participation in parent associations, and engagement in parental training programs.

Table 1. Forms of Family Involvement

Activity	Purpose	Description
Daily supervision	Cultivating the habit of Qur'an reading at home	Parents regularly accompany their children, usually after Maghrib prayer or during leisure time
Spiritual and emotional motivation	Fostering intrinsic motivation and love for the Qur'an	Parents emphasize Qur'anic values such as worship, reward (<i>thawāb</i>), and blessing



Provision of facilities	Supporting learning	home	Parents provide standardized study tables, conducive environment	provide <i>mushaf</i> , and a home
Participation in parent associations	Strengthening communication collective support	and	Parents join forums for communication, evaluation, and coordination with institutions	
Parental training	Standardizing guidance at home	Qur'anic	Institutions provide training in tajwīd and the Ummi Method to equip parents in supervising their children	

The data indicate that parents consistently accompany their children at home by establishing a positive routine, typically reading after Maghrib. Parents also instill spiritual motivation by emphasizing the reward and blessings of reciting the Qur'an, fostering children's intrinsic attachment to the scripture.

In addition, parents create supportive home environments by providing standard Qur'ans, study tables, and quiet spaces. Participation in parent associations adds a collective dimension, as parents share experiences and support institutional goals. Meanwhile, parental training enhances their technical competence in assisting their children's Qur'anic learning.

Family Strategies in Supporting Qur'anic Learning

Families employ several strategies to reinforce their children's learning, including collaboration with teachers, modeling Qur'anic reading, implementing reward-and-punishment systems, and instilling religious values.

Table 2. Family Strategies

Strategy	Purpose	Description
Collaboration through control books	Monitoring children's progress with teachers	The control book serves as a routine evaluation medium for teachers, parents, and students
Role modeling in reading	Providing direct examples	Parents read the Qur'an with their children or demonstrate consistent recitation habits



Reward and punishment	and	Motivating and instilling discipline	Children receive simple appreciation for diligence and constructive advice for indiscipline
Reinforcement of religious values	of	Framing Qur'an reading as worship	Children are taught that reciting the Qur'an is an act of devotion to God

Findings reveal that family strategies are systematic. Parents use control books as communication tools with teachers, model Qur'an reading behavior, apply reward-and-punishment approaches to nurture discipline, and frame Qur'an reading as worship, thereby strengthening both skill and spiritual awareness.

Students' Qur'anic Reading Achievement

Students' achievements were measured in terms of fluency, tajwīd accuracy, confidence, and mastery.

Table 3. Qur'anic Reading Achievement

Aspect	Achievement	Description
Fluency	Significant reduction in reading errors	Students read more fluently and consistently follow the curriculum sequence
Tajwīd accuracy	Increasingly precise application of rules	Students internalize tajwīd through structured guidance at home and TPQ
Confidence	Greater willingness to read publicly	Students confidently read in class, TPQ activities, and religious competitions
Mastery	>95% of students achieved targets and graduated	Achievements were reinforced by the synergy of teachers, parents, and institutions

Results show that students demonstrated higher fluency with fewer errors, improved tajwīd application, and greater confidence in public recitation. More than 95% of students successfully met institutional learning targets, reflecting the effectiveness of collaborative family–teacher engagement.



Supporting and Inhibiting Factors of Family Involvement

Family involvement was shaped by a combination of enabling and constraining factors.

Table 4. Supporting Factors

Factor	Aspect	Description
Family religiosity	Spiritual commitment	Families prioritize the Qur'an by allocating dedicated time for supervision
Parent associations	Solidarity and coordination	Forums provide space for experience sharing, evaluation, and collective motivation
Training and communication	Capacity building	Institutions conduct tajwīd and Ummi Method training and maintain two-way communication with parents

Families with high religiosity dedicate special time for Qur'an supervision. Parent associations foster solidarity and peer learning, while institutional training strengthens parents' technical competence.

Table 5. Inhibiting Factors

Factor	Aspect	Description
Limited time	Work commitments	Some parents struggle to supervise regularly due to demanding work schedules
Technical skills	Limited tajwīd knowledge	Parents initially lack tajwīd competence until supported by institutional training
Digital distraction	Children's interest in gadgets	Children often prefer gadgets over Qur'an reading without strict supervision

The findings reveal that time constraints, limited tajwīd competence, and digital distractions pose significant challenges. However, these can be mitigated through



scheduled home learning, regular institutional training, and strict monitoring of digital gadget use.

The results of this study are consistent with previous literature (Kurniawan et al., 2025), which found that the Ummi Method enhances Qur'anic literacy when supported by consistent family involvement (Hambali et al., 2024). This research highlights that families who provide daily supervision, spiritual motivation, and supportive facilities significantly strengthen students' abilities (Anshary et al., 2025). Furthermore, the establishment of parent associations and training programs represents a new dimension in institutionalizing family involvement (Hanafi & Pohan, 2024). While earlier studies mainly focused on technical or psychomotor aspects of Qur'anic learning (Anshary et al., 2025), this study emphasizes that students' success is strongly influenced by a structured and collective ecosystem of family-institution partnerships (Pangestu & Anshori, 2024).

Time limitations and lack of parental technical competence have also been reported elsewhere (Ambarwati et al., 2025). However, this study adds evidence that regular institutional training and two-way communication between teachers and parents can reduce these barriers. Parents who initially lacked confidence eventually became more capable, both technically and psychologically, despite challenges such as digital distractions (Purwandari et al., 2022).

Theoretically, this study extends Epstein's (NEWMAN et al., 2019) parental involvement model in the context of Islamic education (Abdurrahman T, 2015). It demonstrates that family involvement can be institutionalized through parent associations and structured training, embodying the concepts of collective agency and co-education (Alfiyanto et al., 2024). Here, parents act as proactive educational partners, not merely passive supporters (Abdurrahman T, 2015).

The findings also align with Vygotsky's theory of scaffolding, showing that optimal child development occurs when multiple actors' teachers, peers, and parents provide structured guidance (Jiang et al., 2024). Within this framework, families serve as active *scaffolders* who enable students to achieve independence in Qur'anic literacy (Nur Inten & Agustina, 2022).

Culturally, this study highlights that family engagement in Indonesian Islamic education is deeply infused with spiritual motivation (Suyuti Yusuf et al., 2025). Qur'anic supervision is not only viewed as an academic duty but also as an act of worship with intrinsic religious value (Susanti et al., 2023).

Thus, the primary contribution of this study is identifying parent associations and parental training as instruments of institutionalized family involvement. This transforms parental engagement from sporadic initiatives into structured, measurable, and collective practices.

Nevertheless, this study has limitations. It was conducted at a single TPQ, limiting its generalizability. Future research should include multiple institutions with diverse cultural settings. Moreover, the qualitative dominance in data suggests that



further studies should incorporate quantitative analysis to reinforce the findings. Finally, the rapid digital transformation demands that family engagement strategies remain adaptive to new social realities(Hilman Cecep, 2025).

CONCLUSION

This study underscores that family engagement is a decisive factor in enhancing students' Qur'anic reading proficiency through the application of the Ummi Method. Families contribute by providing daily supervision at home, spiritual encouragement, supportive learning environments, active participation in parent associations, and institutional training. Strategies such as collaboration with teachers, role modeling, reinforcing religious values, and implementing reward systems effectively improve students' fluency, tajwīd accuracy, and confidence. Notably, over 95% of students successfully met institutional learning targets.

Theoretically, this research advances models of family engagement in Islamic education by institutionalizing parental roles through parent associations and structured training. Practically, it offers a replicable model of family–institution partnership for other Islamic education institutions to strengthen community-based and spiritually oriented Qur'anic learning ecosystems.

The study's limitations include its single-site focus and reliance on qualitative data. Future research should explore family engagement in digital contexts and develop adaptive training strategies that align with contemporary social dynamics.

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