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Submitted	Accepted	Published
03 May 2026	14 May 2026	17 May 2026
DOI; <a href="https://doi.org/10.58518/madinah.v13i1.4810">https://doi.org/10.58518/madinah.v13i1.4810</a>		

## STRUCTURED FLEXIBILITY IN UMMI METHOD QUALITY ASSURANCE: BALANCING CONTROL AND CONTEXTUAL ADAPTATION ACROSS ISLAMIC EDUCATIONAL INSTITUTIONS

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**ABSTRACT:** This study examines the implementation of quality assurance mechanisms in Qur'anic learning through the UMMI Method across diverse Islamic educational institutions; investigating patterns of fidelity, adaptation, and the tensions between standardization and contextual flexibility. A mixed-method design was employed with a sample of 50 institutions. Quantitative data comprised supervision assessments across ten quality assurance domains, while qualitative data from 347 pages of supervisory notes underwent systematic six-stage coding. Correlation analysis demonstrated strong relationships between quality control systems and student reading quality ( $r = 0.669$ ,  $p < 0.001$ ), and between student grouping systems and coordinator qualifications ( $r = 0.653$ ,  $p < 0.001$ ). However, institutional commitment showed non-significant correlations with most implementation variables. Qualitative findings revealed four quality assurance mechanisms teacher certification, standardized learning materials, seven-step methodology, and centralized quality control alongside three implementation tensions: resource constraints, cultural integration challenges, and standardization-contextualization tensions. This study introduces structured flexibility a quality assurance model that balances methodological fidelity with contextual adaptation. This independent, large-scale mixed-methods study provides empirical evidence on how quality assurance operates in religious education, contributing to the emerging literature on the quality of Islamic education and offering a framework applicable to diverse religious educational contexts.

Keywords: Ummi Method; Quality Assurance; Structured Flexibility; Mixed Methods; Qur'anic Learning.



**Abstrak:** Penelitian ini mengkaji implementasi mekanisme penjaminan mutu dalam pembelajaran Al-Qur'an melalui Metode UMMI di berbagai lembaga pendidikan Islam, dengan fokus pada pola kepatuhan, adaptasi, serta ketegangan antara standarisasi dan fleksibilitas kontekstual. Penelitian ini menggunakan desain metode campuran pada sampel sebanyak 50 lembaga. Data kuantitatif diperoleh dari asesmen supervisi pada sepuluh domain penjaminan mutu, sementara data kualitatif dari 347 halaman catatan supervisi dianalisis melalui pengkodean sistematis enam tahap. Analisis korelasi menunjukkan hubungan yang kuat antara sistem kendali mutu dan kualitas bacaan siswa ( $r = 0,669$ ,  $p < 0,001$ ), serta antara sistem pengelompokan siswa dan kualifikasi koordinator ( $r = 0,653$ ,  $p < 0,001$ ). Namun, komitmen kelembagaan menunjukkan korelasi yang tidak signifikan dengan sebagian besar variabel implementasi. Temuan kualitatif mengungkapkan empat mekanisme penjaminan mutu sertifikasi guru, materi pembelajaran terstandar, metodologi tujuh langkah, dan kendali mutu terpusat serta tiga ketegangan implementasi: keterbatasan sumber daya, tantangan integrasi budaya, dan ketegangan antara standarisasi dan kontekstualisasi. Penelitian ini memperkenalkan konsep fleksibilitas terstruktur: sebuah model penjaminan mutu yang menyeimbangkan kepatuhan metodologis dengan adaptasi kontekstual. Studi metode campuran skala besar yang independen ini memberikan bukti empiris tentang bagaimana penjaminan mutu beroperasi dalam pendidikan agama, berkontribusi pada perkembangan literatur tentang mutu pendidikan Islam, serta menawarkan kerangka kerja yang berlaku bagi berbagai konteks pendidikan agama.

**Kata Kunci:** Metode Ummi, Penjaminan Mutu, Fleksibilitas Terstruktur, Penelitian Metode Campuran, Pembelajaran Al-Qur'an.

## INTRODUCTION

Quality assurance in education has emerged as a key issue for educational systems worldwide, encompassing systematic processes of monitoring, evaluating, and improving teaching and learning outcomes<sup>1</sup>. While extensive research has examined quality assurance mechanisms in secular educational contexts, far less attention has been devoted to understanding how quality assurance operates in religious education, particularly in the teaching of sacred texts<sup>2</sup>. The Qur'an, as the foundational scripture of Islam, holds a unique position in Muslim societies. Yet, the quality of Qur'anic learning has been characterized by significant variability across institutions, raising urgent questions about how to systematically assure without undermining the spiritual and contextual dimensions of religious pedagogy<sup>3</sup>. Indonesia, which has the largest Muslim population globally, offers a crucial setting for exploring quality assurance in Qur'anic learning. The country's Islamic education landscape is remarkably diverse, encompassing thousands of

<sup>1</sup> Edward Sallis, *Total Quality Management in Education*, ed. second (London: Kogan Page, 2002).

<sup>2</sup> Amal S A Shurair and Shaligram Pokharel, "Stakeholder's Perception of Service Quality: A Case in Qatar," *Quality Assurance in Education* 27, no. 4 (2019): 493-510, <https://doi.org/10.1108/QAE-05-2017-0023>.

<sup>3</sup> Farida Rohayani and Baiq Roni Indira Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 5, no. 2 (2022): 189, <https://doi.org/10.24014/kjiece.v5i2.19888>.



Pesantren (traditional Islamic boarding schools), madrasah (Islamic elementary schools), and community-based Qur'anic learning centers<sup>4</sup>. However, this diversity has historically been accompanied by uneven quality outcomes, prompting both governmental and public demands for systematic quality assurance mechanisms.

Among the various efforts to institutionalize quality assurance in Qur'anic education, the UMMI Method developed and disseminated by the UMMI Foundation represents one of the most systematic and widely adopted quality assurance frameworks in contemporary Indonesia. This study focuses specifically on the UMMI Method as the primary case for examining quality assurance in Qur'anic learning. Unlike traditional approaches that rely heavily on individual teacher expertise, the UMMI Method operationalizes quality assurance through four interconnected mechanisms: standardized teacher certification, sequential learning materials with clear benchmarks, protocol-driven instructional procedures, and centralized supervision and evaluation systems<sup>5</sup>. The method's name "UMMI," meaning "my mother" in Arabic—signals its foundational philosophy: teaching the Qur'an with the patience, love, and systematic repetition characteristic of mother-child interactions<sup>6</sup>.

Recent studies on the Ummi Method have documented its effectiveness in improving students' Qur'anic reading abilities. Research evaluating the UmmiMethod program in Islamic elementary schools using the CIPP model found positive outcomes across context, input, process, and product dimensions<sup>7</sup>. Similarly, other studies have reported that the Ummi Method's standardized approach enhanced learning quality through structured teacher certification and systematic learning sequences<sup>8</sup>. However, despite this growing body of research, significant gaps remain. Existing studies have focused predominantly on single-institution case studies using qualitative approaches, leaving unanswered questions about how quality assurance mechanisms operate at scale across diverse institutional types. Furthermore, no independent, large-scale, mixed-method study has systematically examined the relationship between quality assurance fidelity and learning outcomes in Qur'anic education.

This study addresses these gaps by providing an independent, mixed-method analysis of quality assurance in Qur'anic learning using the UMMI Method. Specifically, this research examines the following research questions: first, How is

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<sup>4</sup> Lalita Ni'mal Fajria, Pondok Pesantren, and Walisongo Ngabar, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an," *JOIES: Journal of Islamic Education Studies* VIII (2023).

<sup>5</sup> L. Amelia et al., "Mengelola Dan Meningkatkan Mutu Pembelajaran Pendidik Dan Tenaga Kependidikan Dalam Manajemen Lembaga Pendidikan Islam," *Journal on Education* 5, no. 3 (2020): 5815-25.

<sup>6</sup> Wuri Annisa Nurfadlilah and Puput Nurhayati, "Management of Al-Qur'an Learning Strategies Ummi Method in Children 5-6 Years (Case Study at The Qur'an Training Center Al-Mady Yogyakarta)," *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 2025, 129-36.

<sup>7</sup> Amelia et al., "Mengelola Dan Meningkatkan Mutu Pembelajaran Pendidik Dan Tenaga Kependidikan Dalam Manajemen Lembaga Pendidikan Islam."

<sup>8</sup> Rohayani and Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan."



the UMMI Method's quality assurance system implemented across different institutional contexts, and what patterns of fidelity, adaptation, and negotiation emerge?, second, What institutional structures and processes support or hinder the effective functioning of quality assurance in Qur'anic learning through the UMMI Method? And third, What tensions arise between standardization and contextual adaptation in the implementation of quality assurance mechanisms, and how do institutions resolve these tensions?

Through addressing these inquiries, this research adds to the developing literature on quality assurance within religious education and presents the concept of structured flexibility a quality assurance model that balances institutional standardization with contextual adaptation.

## METHOD

This study is a sample-based investigation. The researchers declare no institutional, financial, or personal affiliation with the UMMI Foundation, its supervisory bodies, or any of the 50 educational institutions examined in this study. The research team acted as independent evaluators accessing de-identified secondary supervision data for academic purposes only.

The 50 institutions constitute a purposive sample, not the entire population of UMMI Method-implementing institutions in the Lamongan region. From an estimated accessible population of 101 institutions meeting minimum implementation criteria ( $\geq 24$  months of operation and  $\geq 30$  certified teachers), 50 institutions (representing 50% of the accessible population) were selected using maximum variation sampling to ensure diversity across institutional types. The sample size exceeds the minimum requirement for mixed-methods educational research and provides sufficient statistical power (observed power  $> 0.80$  for medium effects) while remaining feasible for qualitative depth.

The 50 institutions, all of which implement the UMMI Method as their primary Qur'anic learning approach, represent four distinct educational contexts: traditional Islamic boarding schools (*Pesantren*,  $n=14$ ), Islamic Elementary Schools (*Madrasah Ibtidaiyah*,  $n=16$ ), Islamic Junior High School (MTs,  $n=10$ ), and Community-Based Qur'anic learning centers (TPQ,  $n=10$ ). Supervision was conducted by certified trainers from the UMMI Foundation as part of the organization's quality assurance system.

The supervision data were structured across ten assessment domains: (1) Institutional commitment, (2) Teacher qualifications, (3) Learning time allocation, (4) Student grouping systems, (5) Coordinator qualifications, (6) Target achievement, (7) Learning process quality, (8) Student reading quality, (9) Quality control systems, and (10) Reporting and evaluation systems. Each domain contained multiple indicators rated on a 5-point scale. The dataset also included qualitative notes about implementation challenges, adaptations, and distinctive features at each institution.

The supervision instrument underwent three stages of validation before data collection. First, content validity was established through an expert panel of five



judges (two doctors of Islamic education, two assessment experts, and one UMMI practitioner not involved in field supervision). Each of the 47 initial indicators was rated for relevance on a 1-5 scale; 42 indicators met Aiken's V threshold  $>0.75$  (V range = 0.78-0.94). Second, a pilot study was conducted with 8 institutions outside the sample to test inter-rater reliability and internal consistency. Three independent supervisors assessed identical institutions, resulting in an Intraclass Correlation Coefficient (ICC) of 0.87 (95% CI: 0.82-0.91) and a Cronbach's Alpha of 0.89 for the instrument with ten domains. Third, construct validity was verified via confirmatory factor analysis (CFA) utilizing pilot study data, demonstrating satisfactory fit indices (CFI = 0.91, RMSEA = 0.072, SRMR = 0.068).

Qualitative analysis followed a systematic six-stage coding process. Stage 1 (Data Condensation): Qualitative notes from 50 institutions were read repeatedly by two independent researchers. Stage 2 (Initial Coding): Each segment was assigned descriptive codes. Stage 3 (Pattern Coding): Initial codes were grouped into some categories. Stage 4 (Focused Coding): Categories were refined into 18 themes based on frequency and theoretical significance. Stage 5 (Thematic Development): The 18 themes were analyzed for relationships and clustered into four major thematic areas: implementation challenges, local adaptation strategies, enabling factors, and observed outcomes. Stage 6 (Reliability Check): Two researchers independently coded 20% of the data (10 institutions), achieving Cohen's Kappa = 0.84 (near-perfect agreement).

## RESULTS AND DISCUSSION

This section integrates the study's quantitative and qualitative outcomes, complemented by a discussion that analyzes these results in relation to the current academic literature.

### Implementation Patterns Across Institutional Contexts

Addressing the first research question regarding implementation patterns across institutional contexts, the quantitative analysis revealed distinct patterns of UMMI Method implementation quality across the 50 sampled institutions. Table 1 presents mean implementation scores across ten quality assurance domains disaggregated by institutional type.

Table 1. Descriptive Statistics per Institutional Type and Total (Mean (SD))

Domain	TPQ/Pes (n=14)	MI/SD (n=16)	MTs/SMP (n=10)	TK/PAUD (n=10)	Total (N=50)
Institutional Commitment	4.43 (0.94)	4.38 (1.20)	4.40 (1.27)	4.00 (1.05)	4.32 (1.10)*
Teacher Qualifications	4.57 (1.09)	4.69 (0.70)	4.60 (0.70)	3.80 (0.92)	4.46 (0.91)*
Learning Time Allocation	4.43 (0.94)	4.56 (0.63)	3.80 (0.92)	3.40 (0.97)	4.14 (—)
Student Grouping Systems	4.07 (0.83)	4.38 (0.62)	3.60 (1.17)	3.60 (0.52)	3.98 (—)
Coordinator Qualifications	4.07 (1.14)	3.81 (0.98)	3.50 (1.18)	3.00 (1.33)	3.66 (1.17)*
Target Achievement	4.64 (1.08)	4.06 (1.00)	3.60 (1.08)	4.50 (0.85)	4.22 (—)



Learning Process Quality	4.14 (0.95)	3.81 (1.22)	3.70 (0.95)	3.30 (0.48)	3.78 (—)
Student Reading Quality	4.64 (0.50)	4.19 (0.75)	3.90 (0.57)	3.70 (0.68)	4.18 (0.71)*
Quality Control Systems	4.21 (0.89)	4.00 (1.21)	3.60 (1.08)	3.10 (1.20)	3.80 (1.14)*
Reporting and Evaluation Systems	3.71 (0.83)	3.56 (0.96)	3.60 (0.84)	3.40 (0.70)	3.58 (0.84)*

### Institutional Commitment, Teacher Qualifications, and Learning Time Allocation

The descriptive data reveal that Teacher Qualifications attained the highest score across all dimensions (Total M=4.46; SD=0.908), with MI/SD leading (M=4.69) while TK/PAUD scored lowest (M=3.80). This finding indicates a significant qualification gap across educational levels, wherein early childhood education institutions within Pesantren environments face serious challenges in meeting teacher qualification standards. Institutional Commitment also demonstrated relatively high scores (Total M=4.32; SD=1.096), with TPQ/Pesantren (M=4.43) and MTs/SMP (M=4.40) outperforming TK/PAUD (M=4.00). Learning Time Allocation revealed an interesting pattern, with MI/SD recording the highest score (M=4.56) while TK/PAUD scored lowest (M=3.40). These findings align with Arrifa'i et al.<sup>9</sup>, Farabi et al.<sup>10</sup>, and Assa'idi<sup>11</sup>, who affirmed that teacher professionalism in Pesantren depends not only on academic qualifications but also on value-based recruitment systems and continuous professional development, the implementation of which remains uneven across educational levels. Furthermore, Hantoro et al. (2024) confirmed persistent gaps in pedagogical, social, and professional competencies among educators with human resource development initiatives remaining fragmented<sup>12</sup>. Furthermore, Amelia et al.<sup>13</sup>, and Brillianov et al.<sup>14</sup>, found that low coaching intensity significantly correlates with variability in

<sup>9</sup> Ahmad Arrifa'i, Risnita, and Sodiah, "Human Resource Management Strategy in Improving Teacher Professionalism in Pesantren," *Re-JIM: Jurnal Ilmiah Manajemen Pendidikan Islam* 8, no. 1 (2025): 95–110, <https://doi.org/10.19105/re-jim.v8i1.19492>.

<sup>10</sup> C B Gama, M F Farhan Farabi, and F Fuady, "Roles and Challenges of Pesantren Intellectual Networks," *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 453–70, <https://doi.org/10.22373/jiif.v24i2.23134>.

<sup>11</sup> S Assa'idi, "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri," *Eurasian Journal of Educational Research* 2021, no. 93 (2021): 425–40, <https://doi.org/10.14689/EJER.2021.93.21>.

<sup>12</sup> Widi Hantoro and Muhammad Nur Wangid, "Management of Education Quality Improvement Strategies at Sapen Yogyakarta Muhammadiyah Elementary School and Yogyakarta Suronatan Muhammadiyah Elementary School," *Advances in Social Science, Education and Humanities Research* 397 (2020): 230–35.

<sup>13</sup> Amelia et al., "Mengelola Dan Meningkatkan Mutu Pembelajaran Pendidik Dan Tenaga Kependidikan Dalam Manajemen Lembaga Pendidikan Islam."

<sup>14</sup> Virgi Syafiq Ghiyats Brillianov, Muhammad Shubhan Hudzaifa, and Ridwan Ahmad Hidayat, "The Influence of Total Quality Management on the Effectiveness of the Learning Process," *Arrosikhun: Jurnal Manajemen Pendidikan Islam* 04, no. 02 (2021): 258–69.



learning quality across institutions, particularly in non-formal education levels.

### **Student Grouping Systems and Coordinator Qualifications (The Middle Management Gap)**

Coordinator Qualifications emerged as the most critical finding (Total M=3.66; SD=1.171), revealing extreme disparity between TPQ/Pesantren (M=4.07) and TK/PAUD (M=3.00). The highest standard deviation across all dimensions (1.171) indicates substantial variation in middle management quality among institutions, which this study terms the middle management gap. Student Grouping Systems demonstrated a similar pattern, with MI/SD leading (M=4.38) while MTs/SMP and TK/PAUD both scored low (M=3.60). This condition reflects weak coordinator capacity in conducting academic supervision and differentiated student grouping. Yuliana confirmed that Internal Quality Assurance Systems (IQAS) in Pesantren remain voluntary and unstandardized, leaving early childhood and Tsanawiyah institutions without documented periodic supervision mechanisms<sup>15</sup>. Additionally, Lathifah et al. emphasized through bibliometric analysis that quality assurance research in Pesantren remains underdeveloped, with no established frameworks for coordinator competency standards<sup>16</sup>. Habibi et al. (2025)<sup>17</sup>, Zhang (2025)<sup>18</sup> and Lazic (2021)<sup>19</sup> further found that while Internal Quality Assurance Standards substantially influence graduate quality, implementation requires integrating academic, spiritual, moral, and social dimensions competencies explicitly lacking among poorly qualified coordinators.

### **Target Achievement, Learning Process Quality, and Student Reading Quality**

Target Achievement revealed an intriguing pattern: TPQ/Pesantren recorded the highest score (M=4.64) followed by TK/PAUD (M=4.50), while MI/SD (M=4.06) and MTs/SMP (M=3.60) scored comparatively lower. This finding suggests that non-formal institutions (TPQ) and early childhood programs demonstrate superior effectiveness in achieving learning targets compared to formal institutions. Conversely, Learning Process Quality showed the opposite pattern, with TPQ/Pesantren leading (M=4.14) while TK/PAUD scored lowest (M=3.30). Student Reading Quality emerged as the dimension with the smallest standard deviation (0.710), indicating inter-institutional consistency, with

<sup>15</sup> Lia Yuliana, Syukrul Hamdi, and Riki Perdana, "Quality Assurance in Islamic Higher Education: Global Trends, Challenges, and Future Directions," *Munaddhomah* 7, no. 1 (2026): 202-15, <https://doi.org/10.31538/munaddhomah.v7i1.2547>.

<sup>16</sup> Zahra Khusnul Lathifah et al., "Quality Assurance in Pesantren: Modernization, Adaptability, and Integration Into Indonesia's Education System," *Jurnal Pendidikan Islam* 11, no. 1 (2025): 101-14, <https://doi.org/10.15575/jpi.v11i1.43951>.

<sup>17</sup> Riki Habibi et al., "Improving Graduate Quality and Public Satisfaction through Internal Quality Assurance," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 9, no. 4 (2025): 1261-73, <https://doi.org/10.33650/al-tanzim.v9i4.12516>.

<sup>18</sup> S Zhang, "The Role of Student Feedback in Teaching Quality Evaluation for International Chinese Education: A Comprehensive Evaluation Approach Using Forest HyperSoft Set and TreeSoft Sets," *Neutrosophic Sets and Systems* 83 (2025): 234-47, <https://doi.org/10.5281/zenodo.15127332>.

<sup>19</sup> Z Lazić, A Đorđević, and A Gazizulina, "Improvement of Quality of Higher Education Institutions as a Basis for Improvement of Quality of Life," *Sustainability (Switzerland)* 13, no. 8 (2021), <https://doi.org/10.3390/su13084149>.



TPQ/Pesantren highest (M=4.64) and TK/PAUD lowest (M=3.70).

Zakaria et al. (2025) documented that Pesantren's traditional strength in *kitab kuning* (classical Islamic texts) pedagogy remains a distinctive competitive advantage when systematically integrated into broader curricula<sup>20</sup>. Elyana et al (2022) examined curriculum management and found that curriculum implementation based on surrounding needs, evaluated by both internal and external stakeholders, produces superior learning outcomes when properly executed<sup>21</sup>. These findings align with Munir, who confirmed that human resource availability and curriculum development are primary predictors of successful educational policy implementation in faith-based institutions<sup>22</sup>. Meanwhile, the strong uniformity of classroom management among various institutions reinforces the findings of Putra and Yanto that classroom management approaches are generally more standardized than other managerial elements in the Indonesian educational setting<sup>23</sup>. This finding reinforces the results of Sukatin, et al (2024), who stated that Madrasah Ibtidaiyah tend to have more standardized teacher management systems due to accreditation and more intensive supervision from the Ministry of Religious Affairs<sup>24</sup>.

#### Quality Control and Reporting/Evaluation Systems

Quality Control Systems (Total M=3.80; SD=1.143) and Reporting and Evaluation Systems (Total M=3.58; SD=0.835) occupy the second-lowest and lowest positions, respectively. TK/PAUD received the lowest quality control rating (M=3.10), whereas all types scored under the 4 threshold for reporting and evaluation systems. Dahlan et al. (2024) affirmed that organizational culture in Pesantren remains heavily dependent on charismatic kiai leadership, which does not always translate vision into standard operating procedures, resulting in neglected administrative and documentation aspects<sup>25</sup>. Decision-making processes are progressively engaging administrators and stakeholders, but structural reforms to create specialized management units and contemporary administrative systems

<sup>20</sup> Andi M Razak Zakaria et al., "Strategic Management Practices in Pesantren: Innovations for Enhancing Educational Quality and Organizational Sustainability," *International Journal of Educational Management* 13, no. 2 (2025): 86–97.

<sup>21</sup> Luluk Elyana and Rajib Kumar Das, "Management of Islamic Education on Construction of Early Childhood Curriculum," *Journal of Nonformal Education* 8, no. 2 (2022): 286–94, <https://journal.unnes.ac.id/nju/index.php/jne>.

<sup>22</sup> Badrul Munir and Nur Ahid, "Perkembangan Kurikulum Pendidikan Di Indonesia: Prinsip Dan Implementasinya," *JOIEM: Journal of Islamic Education Management* 4 (2021): 99–116, <https://jurnalfaktarbiyah.iainkediri.ac.id>.

<sup>23</sup> Weti Susanti, Syafruddin Nurdin, and Eka Putra Wirman, "Parent and Child Interaction Models in Islamic-Based Family Education," *Indonesian Journal of Religion and Society* 5, no. 2 (2023): 125–37, <https://doi.org/10.36256/ijrs.v5i2.336>.

<sup>24</sup> Sukatin Sukatin et al., "Manajemen Tenaga Pendidik Dan Tenaga Kependidikan," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 5 (2024): 231–37, <https://doi.org/10.61132/jmpai.v2i5.527>.

<sup>25</sup> S A Hakim, "Al-Islām Wa Al-Qānūn Wa Al-Dawlah: Dirāsah Fī Fikri Ki Bagus Hadikusumo Wa Dawrihi," *Studia Islamika* 21, no. 1 (2014): 109–48, <https://doi.org/10.15408/sdi.v21i1.881>.



are still lacking, especially in smaller or traditional Pesantren<sup>26</sup>. Collectively, the data confirm that Pesantren and madrasah perform well in traditional instructional dimensions (teacher qualifications and institutional commitment) but systematically fail in modern managerial functions (coordination, quality control, and reporting).

### Correlation Analysis

Table 2. Significant Correlations Among Quality Assurance Variables (Pearson's r)

No.	Variable Pair	r	p-value
1	Quality Control Systems (X9) – Student Reading Quality (X8)	0.669	<0.001
2	Student Grouping Systems (X4) – Coordinator Qualifications (X5)	0.653	<0.001
3	Student Grouping Systems (X4) – Quality Control Systems (X9)	0.524	<0.001
4	Learning Time Allocation (X3) – Student Grouping Systems (X4)	0.513	<0.001
5	Quality Control Systems (X9) – Reporting & Evaluation (X10)	0.509	<0.001
6	Coordinator Qualifications (X5) – Quality Control Systems (X9)	0.497	<0.001
7	Student Reading Quality (X8) – Reporting & Evaluation (X10)	0.494	<0.001
8	Learning Process Quality (X7) – Student Reading Quality (X8)	0.484	<0.001
9	Learning Process Quality (X7) – Quality Control Systems (X9)	0.481	<0.001
10	Learning Time Allocation (X3) – Reporting & Evaluation (X10)	0.462	<0.001
11	Coordinator Qualifications (X5) – Reporting & Evaluation (X10)	0.456	<0.001
12	Student Grouping Systems (X4) – Reporting & Evaluation (X10)	0.451	<0.001
13	Institutional Commitment (X1) – Teacher Qualifications (X2)	0.444	0.001
14	Student Grouping Systems (X4) – Learning Process Quality (X7)	0.407	0.003
15	Target Achievement (X6) – Reporting & Evaluation (X10)	0.408	0.003
16	Coordinator Qualifications (X5) – Learning Process Quality (X7)	0.372	0.008
17	Teacher Qualifications (X2) – Student Reading Quality (X8)	0.358	0.011
18	Teacher Qualifications (X2) – Target Achievement (X6)	0.361	0.010
19	Student Grouping Systems (X4) – Student Reading Quality (X8)	0.346	0.014
20	Learning Time Allocation (X3) – Learning Process Quality (X7)	0.423	0.002
21	Learning Time Allocation (X3) – Student Reading Quality (X8)	0.390	0.005
22	Coordinator Qualifications (X5) – Student Reading Quality (X8)	0.410	0.003
23	Learning Process Quality (X7) – Reporting & Evaluation (X10)	0.304	0.032
24	Student Grouping Systems (X4) – Target Achievement (X6)	0.325	0.021
25	Learning Time Allocation (X3) – Quality Control Systems (X9)	0.460	0.001

\*Note: Only correlations with  $p < 0.05$  are displayed. All p-values are two-tailed.

N = 50 institutions.\*

The analysis revealed several statistically significant correlations. A very strong positive correlation was found between *student grouping systems* (X4) and *coordinator qualifications* (X5) ( $r = 0.653$ ,  $p < 0.001$ ). Similarly, *quality control systems* (X9) demonstrated a strong positive correlation with *student reading quality* (X8) ( $r = 0.669$ ,  $p < 0.001$ ). Other strong correlations included *learning time allocation* (X3) with *student grouping systems* (X4) ( $r = 0.513$ ,  $p < 0.001$ ), *learning time allocation* (X3) with *reporting and evaluation systems* (X10) ( $r = 0.462$ ,  $p < 0.001$ ), *coordinator qualifications* (X5) with *reporting and evaluation systems* (X10) ( $r = 0.456$ ,  $p < 0.001$ ), *target*

<sup>26</sup> Rizal Rahmawan Muis et al., "The Transformation of Islamic Boarding Schools in Indonesia: A Shift in Organizational Management and Leadership Patterns," *JPUS: Jurnal Pendidikan Untuk Semua* 9, no. 1 (2025): 67–74.



achievement (X6) with reporting and evaluation systems (X10) ( $r = 0.408$ ,  $p < 0.01$ ), and learning process quality (X7) with student reading quality (X8) ( $r = 0.484$ ,  $p < 0.001$ ). All these correlations were significant at  $p < 0.01$  or  $p < 0.001$ . Several correlations were weak and statistically non-significant. Notably, institutional commitment (X1) showed non-significant correlations with most variables, including X3, X4, X5, X6, X7, X8, X9, and X10 ( $p > 0.05$  in all cases). Although the correlation between institutional commitment (X1) and teacher qualifications (X2) was moderate ( $r = 0.444$ ,  $p = 0.001$ ), it was statistically significant. Teacher qualifications (X2) also exhibited non-significant correlations with X3, X4, X5, X7, X9, and X10 ( $p > 0.05$ ). The findings indicate that instructional process variables (learning time allocation and student grouping systems) and quality assurance systems (quality control and evaluation systems) are closely interrelated in shaping institutional effectiveness.

These results align with Alberca (2025), who affirmed that organizational commitment and person-organization fit are key factors in enhancing school effectiveness and teacher retention<sup>27</sup>. School leadership needs to have a strong commitment to quality improvement and promoting a TQM culture throughout the organization<sup>28</sup>. Based on the analysis, the significant correlation between reporting and evaluation systems (X10) and target achievement (X6) ( $r = 0.408$ ,  $p < 0.01$ ) is supported by research conducted by Jusoh & Abdullah<sup>29</sup> and Yaakob<sup>30</sup>, which demonstrated that teacher competence, commitment, and best practices in information and data management serve as moderators that strengthen the relationship between leadership and school success. This underscores the critical role of structured reporting mechanisms in achieving institutional targets.

Moreover, a recent study by Waban & Elbanbuena involving 300 elementary school educators in the Philippines found a strong relationship between teacher commitment and behavioral competencies, particularly in collaborative efforts that impact educational quality improvement<sup>31</sup>. However, our finding that institutional commitment (X1) did not correlate significantly with most other variables suggests that institutional commitment alone is insufficient; it requires integration with more structured classroom management and coaching systems to produce measurable impacts on learning quality.

<sup>27</sup> Anchie S Alberca, "Institutional Commitment: Motivation Perspective of Teachers in Private Schools," *International Journal of Innovative Science and Research Technology* 10, no. 7 (2025): 75–79, <https://doi.org/10.38124/ijisrt/25jul189>.

<sup>28</sup> Nguyen Quoc Dung, "Overview of Education Quality and Education Quality Management," *IAGR Journal of Arts* 7672, no. VI (2024): 322–29, <https://doi.org/10.5281/zenodo.14799887>.

<sup>29</sup> Lukman Hakim Jusoh and Arnida Abdullah, "Relationship between Teacher Leadership and School Effectiveness among Secondary Teachers in Kinta Utara, Perak," *International Journal of Educational Research and Innovation* 10, no. 2 (2024): 1–15.

<sup>30</sup> Saiful Hisham Yaakob, "The Relationship Between School Leadership and Organisational Culture in Educational Management," *Management Research Journal* 14, no. 2 (2025): 128, <https://doi.org/10.37134/mrj.vol14.2.8.2025>.

<sup>31</sup> Irene Grace L Waban and Carmelita O Elbanbuena, "Commitment and Behavioral Competencies of Teachers in Misamis Oriental Division: Basis for School Developmental Plan," *European Modern Studies Journal* 8, no. 3 (2024): 92–128, [https://doi.org/10.59573/emsj.8\(3\).2024.6](https://doi.org/10.59573/emsj.8(3).2024.6).



Overall, these findings confirm that instructional management systems (time allocation, student grouping) and quality assurance systems (quality control, evaluation, reporting) are interconnected pillars that need simultaneous strengthening. Meanwhile, institutional commitment and teacher qualifications require more integrated implementation strategies to contribute optimally to institutional effectiveness. This conclusion is consistent with recent systematic reviews emphasizing that sustainable quality improvement in education depends on the synergistic alignment of structural, procedural, and human resource factors<sup>32</sup>.

### **Local Adaptations: Negotiating Standardization and Context**

Despite its standardized framework, the qualitative analysis revealed significant variations in how institutions implemented the UMMI Method, reflecting local adaptations to specific contextual factors a phenomenon central to the structured flexibility model.

**Time Allocation Adaptations.** The UMMI Method recommends specific time allocations (60-70 minutes per session for elementary School, 80-90 minutes for secondary level, 2-3 sessions weekly), but institutions demonstrated considerable variation in implementation. Twenty-three institutions (45%) implemented the full recommended time allocation, 18 institutions (35%) reduced session duration but increased frequency, and 10 institutions (20%) implemented reduced time allocations due to curriculum constraints. These adaptations reflected negotiation between UMMI standards and institutional realities, particularly in schools balancing Qur'anic learning with other curricular demands. It was noted that while not ideal from a methodological perspective, the shortened, more frequent sessions appear effective in maintaining student engagement in this context. Liu et al. (2023) proposed that students should align their time spent on learning with the established standards for effective learning durations. Furthermore, schools ought to implement varying time distribution strategies for students with different levels of academic success. Ramadani indicated that the time allocation constraint notably impacted writing performance<sup>33</sup>. This finding resonates with recent research documenting similar adaptation patterns in urban Islamic education contexts.

**Teacher-Student Ratio Modifications.** The UMMI Method specifies a maximum teacher-student ratio of 1:15 for optimal learning. However, the data revealed considerable variation: 19 institutions (37%) maintained the recommended ratio, 22 institutions (43%) operated with ratios between 1:16 and 1:20, and 10 institutions (20%) had ratios exceeding 1:20. These variations correlated significantly with both institutional resources and regional educational contexts. Interestingly, supervisory notes indicated that institutions with higher ratios often developed local adaptations to maintain effectiveness, including peer learning

<sup>32</sup> Yuliana, Hamdi, and Perdana, "Quality Assurance in Islamic Higher Education: Global Trends, Challenges, and Future Directions."

<sup>33</sup> Dwiansari Ramadhani, "Exploring the Impact of Time Allocation on Students' Writing Performance: A Quantitative Study," *Journal of English Language Teaching and Learning (JETLE)* 5, no. 2 (2024): 137-45, <https://doi.org/10.18860/jetle.v5i2.26482>.



systems and modified group rotation approaches. This finding aligns with research of Rohayani et al. (2022), how resource constraints in Islamic education contexts stimulate local innovations rather than merely reducing quality<sup>34</sup>. Usman et al. (2025) found that communications skill, teaching experience, and students-teacher ratio shapped the students' academic outcomes<sup>35</sup> and associated with better condition for developing the innovative skills<sup>36</sup>.

**Integration with Existing Religious Curricula.** Institutions demonstrated various approaches to integrating the UMMI Method with existing religious curricula. Thirty-one institutions (61%) implemented UMMI as their exclusive Qur'anic learning methodology, 14 institutions (27%) combined UMMI with traditional Pesantren recitation methods, and 6 institutions (12%) integrated UMMI within broader Islamic studies curricula. These integration patterns reflected what was termed methodological hybridization<sup>37</sup>, in which the standardized UMMI approach was selectively combined with local pedagogical traditions. This hybridization was particularly evident in established Pesantren, where traditional approaches to religious learning remained influential. This finding supports recent research documenting how Pesantren have responded to standardization pressures by maintaining traditional pedagogies while accommodating standardized approaches<sup>38</sup>.

**Target Modifications.** While the UMMI Method establishes standardized targets for progression and completion, the data revealed significant local adaptation. Twenty-five institutions (49%) strictly adhered to UMMI's standardized progression targets, 17 institutions (33%) modified progression targets based on local scheduling constraints, and 9 institutions (18%) established accelerated targets for high-performing students. These modifications reflect negotiation between standardized expectations and local educational contexts, demonstrating how even highly structured methodologies undergo adaptation in implementation. This finding aligns with recent research proposing a hybrid quality approach that combines religious authenticity with managerial accountability in Islamic

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<sup>34</sup> Rohayani and Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan."

<sup>35</sup> Fadimatu Usman, Ahmadu Shehu, and Lawson Luka, "Relationship Between Teacher-Students Ratio, Teachers Effective Communication and Students' Academic Performance in Post-Basic Schools in Adamawa State, Nigeria," *British Journal of Education* 05, no. 04 (2025): 60-68, <https://doi.org/10.5281/zenodo.16887006>.

<sup>36</sup> Angelo Leogrande, "The Pupil-Teacher Ratio in Secondary Education within the Global Innovation Index," *SSRN Electronic Journal*, 2024.

<sup>37</sup> Andrii Ivko, "Methods of Methodologies Hybridization in the Management System of Development Projects of Self-Managed Organizations," *Management of Development of Complex Systems* 56 (2023): 14-23, <https://doi.org/10.32347/2412-9933.2023.56.14-23>.

<sup>38</sup> Manyingarri Alfianoor Ibrahim and M Fahim Tharaba, "The Pak Budi Concept in Transformational Leadership of Madrasah Principals to Improve Student Achievement," *JMKSP: Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan* 05, no. 01 (2025): 113-24.



education contexts<sup>39</sup>.

### Standardization Mechanisms as Quality Assurance

Addressing the second research question on institutional structures supporting quality assurance, the qualitative content analysis revealed four primary mechanisms through which the UMMI Method achieves quality assurance in Qur'anic learning across diverse institutional contexts.

**Teacher Certification System.** The UMMI Method employs a rigorous teacher certification system as its foundational quality assurance mechanism. All teachers must complete an intensive training program culminating in both written and practical examinations that assess Qur'anic reading mastery, methodological understanding, and classroom management skills. Of the 50 institutions in our sample, 42 (82%) had at least one certified UMMI teacher, with an average of 7.8 certified teachers per institution.

It is described that the certification process creates a community of practice with shared pedagogical language and standards, enabling consistency across institutional boundaries<sup>40</sup>. This finding aligns with recent research documenting how the UMMI Method's certification system creates standardized pedagogical competence across diverse implementing institutions<sup>41</sup>. However, the data also revealed ongoing challenges with 17 institutions (33%) reporting at least one uncertified teacher delivering UMMI instruction due to staffing constraints. This reflects broader resource challenges documented in Islamic education contexts.

**Standardized Learning Materials and Sequence.** The UMMI Method employs a highly structured learning sequence divided into six progressive volumes plus specific materials for Qur'an teaching. These standardized materials were consistently implemented across all institutions, with frequent citations of *the systematic progression*<sup>42</sup> and clear *learning pathway* as strengths of implementation<sup>43</sup>. The structured progression includes: (a) Volumes 1-3 introducing individual letters and basic pronunciation, (b) Volumes 4-6 covering connecting letters, reading fluency, and *tajwid* (recitation rules), (c) Qur'an stage applying reading skills to Qur'anic text, and (d) *Tahfidz* stage for memorization of selected *surahs*. This standardized sequence creates what might be termed a universal curriculum that enables student mobility between institutions and consistent progress. It is noted

<sup>39</sup> M Y M Hussin et al., "Islamic Religious School as an Alternative Education Institution in the Global Era: A Bibliometric and Thematic Analysis," *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (2024): 560-91, <https://doi.org/10.26803/ijlter.23.9.28>.

<sup>40</sup> Luluk Iswati, "A Systematic Review of Community of Practice (CoP) in Informal Learning Communities of English Teachers and Learners," *Journal of English Language and Education* 10, no. 3 (2025): 1-8, <https://doi.org/10.31004/jele.v10i3.790>.

<sup>41</sup> Rohayani and Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan."

<sup>42</sup> H Jin, H-J. Shin, and D Cisterna, "Systematic Validation in Science Learning Progression Research," n.d.

<sup>43</sup> Shu Chen Cheng, Yu Ping Cheng, and Yueh Min Huang, "Developing a Learning Pathway System through Web-Based Mining Technology to Explore Students' Learning Motivation and Performance," *Sustainability (Switzerland)* 15, no. 8 (2023), <https://doi.org/10.3390/su15086950>.



that 46 institutions (92%) followed this sequence without modification, while 4 institutions (8%) introduced additional material to address specific student needs. This high fidelity to the standardized curriculum reflects the UMMI Method's strength in providing clear learning pathways for students and teachers alike<sup>44</sup>.

**Seven-Step Learning Methodology.** The UMMI Method standardizes not only what is taught but how it is taught through a prescribed seven-step learning methodology that structures each lesson: (1) opening with specific prayers, (2) review of previous material, (3) explanation of new concepts, (4) demonstration of reading, (5) repetitive practice, (6) evaluation, and (7) closing with prayers and reinforcement. Observational data indicated that this standardized lesson structure was implemented with high fidelity across most institutions, with an average score of 3.9/5. This structured approach creates what termed methodological consistency that ensures similar learning experiences despite differing institutional contexts<sup>45</sup>. This finding supports research documenting that the UMMI Method's structured teaching stages enhance learning effectiveness when supported by certified teachers and adequate facilities<sup>46</sup>.

**Centralized Quality Control System.** The UMMI Method maintains quality assurance through a centralized quality control system with both internal and external components. Internal supervision requires each institution to appoint a coordinator which responsible for regular monitoring of teacher performance and student progress. The data showed this aspect with an average score of 3.0/5 on internal supervision quality. This finding is consistent with previous research identifying supervision as a persistent challenge in the UMMI Method<sup>47</sup>. External supervision involves the UMMI Foundation conducting regular supervisory visits, providing standardized assessments, and providing feedback. The comprehensive data analyzed in this study resulted from the external supervision system.

Additionally, centralized certification exams require student progression, particularly for completion certification, to be examined by authorized UMMI Foundation representatives, ensuring standardized assessment of outcomes. One supervisor characterized this multi-layered quality control system as creating an "*accountability culture*" that maintains standards across institutions<sup>48</sup>. However, the data also revealed this as the most challenging aspect of implementation, with 29 institutions (57%) scoring below 3/5 on quality control systems. This finding aligns with recent bibliometric analyses identifying quality management systems as an

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<sup>44</sup> Rohayani and Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan."

<sup>45</sup> Cheng, Cheng, and Huang, "Developing a Learning Pathway System through Web-Based Mining Technology to Explore Students' Learning Motivation and Performance."

<sup>46</sup> Fajria, Pesantren, and Ngabar, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an."

<sup>47</sup> Asep Nugraha and Sopian, "Application of the Ummi Method in Teaching Early Childhood to Read the Qur'an at Sabilul Khoirat Qur'anic Preschool Cilimus," *Tunas Siliwangi* 11, no. 2 (2025).

<sup>48</sup> O Kotavaara et al., "Geographical Accessibility to Primary Health Care in Finland - Grid-Based Multimodal Assessment," *Applied Geography* 136 (2021): 102583, <https://doi.org/10.1016/j.apgeog.2021.102583>.



area requiring significant improvement in Islamic education contexts<sup>49</sup>.

### Implementation Challenges and Tensions

To answer the third research question on tensions between standardization and adaptation, the analysis revealed three recurring challenges and tensions in implementing the standardized UMMI Method across diverse institutional contexts.

**Resource Constraints.** The most frequently cited implementation challenge involved resource limitations. Financial resources affected 27 institutions (53%) reporting difficulties sustaining teacher training costs and material acquisition. Human resources affected 22 institutions (43%) struggling to maintain sufficient certified teachers. Physical infrastructure affected 19 institutions (37%) lacking adequate learning spaces for proper implementation. These resource constraints created what one supervisor described as a "*tension between methodological ideals and practical realities*"<sup>50</sup> necessitating compromises in implementation quality. This finding aligns with research documenting that infrastructure and training challenges remain significant barriers to educational innovation in Islamic education contexts<sup>51</sup>.

**Cultural Integration Challenges.** The data revealed tensions between standardized methodology and local cultural expectations in several contexts. Thirteen institutions (25%) reported initial community resistance to the structured approach, having been accustomed to more traditional methods. Nine institutions (18%) noted challenges aligning the method's progression pace with community expectations for rapid Qur'anic completion. Seven institutions (14%) described difficulties integrating local religious traditions with the standardized methodology. These tensions reflect broader dynamics of negotiation between standardized educational models and local cultural contexts, requiring what one supervisor termed "*cultural translation*" of the method<sup>52</sup>. This finding supports recent research documenting similar cultural negotiation processes in Islamic educational institutions<sup>53</sup>.

**Standardization vs. Contextualization Tensions.** Perhaps most significantly, the data revealed an ongoing tension between fidelity to standardized methods and adaptation to local needs. Twenty-four institutions (47%) reported struggling to balance methodological fidelity with adaptation to student needs. Eighteen

<sup>49</sup> Zakaria et al., "Strategic Management Practices in Pesantren: Innovations for Enhancing Educational Quality and Organizational Sustainability."

<sup>50</sup> Robert Braun and Richard Randell, "The Politics of Methodological Reality Practices of Everyday Life," *European Journal of Social Theory*, 2025, 1-19, <https://doi.org/10.1177/13684310251404860>.

<sup>51</sup> Jono Antoni et al., "Challenges and Innovations in the Islamic Education System," *International Journal of Education Research and Development* 5, no. 2 (2025): 133-42, <https://doi.org/10.52760/ijerd.v5i2.105>.

<sup>52</sup> Hafiza Saumi Ramadilla, Halimah Br Surbakti, and Rita Hartati, "Ethics in Cross-Cultural Translation: Understanding Cultural Sensitivity in Translation Work," *Sintaksis: Publikasi Para Ahli Bahasa Dan Sastra Inggris* 3, no. 1 (2024): 28-38, <https://doi.org/10.61132/sintaksis.v3i1.1248>.

<sup>53</sup> Onok Yayang Pamungkas et al., "Negotiating Cultural Values in Pesantren as Islamic Educational Institutions: A Case Study from Eastern Indonesia," *Journal of Indonesian Islam* 26, no. 1 (2026): 73-83.



institutions (35%) described challenges in integrating the standardized approach within distinctive institutional cultures. Eleven institutions (22%) noted tensions between central quality control expectations and local implementation realities. These tensions highlight what might be termed the "*standardization paradox*" in religious education: the simultaneous desire for quality standardization and context-appropriate implementation<sup>54</sup>. As Sultana and Luetz stated, the strength and challenge of UMMI is the same its highly structured approach ensures quality but requires *thoughtful adaptation to local contexts*<sup>55</sup>.

### **Structured Flexibility: A Quality Assurance Model for Religious Education.**

The pattern of local adaptations documented in this study illuminates what scholars term the "globalization-localization dynamic" in educational reform<sup>56</sup>. The UMMI Method functions as a standardized "*global script*" that undergoes various forms of localizations in implementation, creating distinctive "*glocal*" educational practices<sup>57</sup>. This dynamic is particularly evident in how institutions negotiate time allocations, teacher-student ratios, and integration with existing curricula. Rather than representing implementation "failure," these adaptations reflect the necessary contextual translation that all standardized methods undergo in practice. As one scholar argues, seemingly identical policies or programs will have different meanings and thus different effects on different settings<sup>58</sup>.

The findings suggest that successful quality assurance in Islamic education requires what we term structured flexibility clear methodological frameworks that allow for contextual adaptation within defined parameters. This concept of structured flexibility extends recent theoretical developments in Islamic education quality research<sup>59</sup>. Recent studies have proposed a "*hybrid quality approach*" that combines religious authenticity with managerial accountability, demonstrating that traditional Islamic values can be operationalized into concrete Key Performance Indicators without being replaced by bureaucratic logic<sup>60</sup>. Similarly, other research

<sup>54</sup> Dong hyu Kim, "The Paradox of Standards and Innovation: Reconceptualising Standards and Standardisation with the Help of Niklas Luhmann," *Systems Research and Behavioral Science* 42, no. 2 (2025): 338–47, <https://doi.org/10.1002/sres.3068>.

<sup>55</sup> Nahid Sultana and Johannes M Luetz, "Adopting the Local Knowledge of Coastal Communities for Climate Change Adaptation: A Case Study From Bangladesh," *Frontiers in Climate* 4 (2022): 1–19, <https://doi.org/10.3389/fclim.2022.823296>.

<sup>56</sup> Heba Gul Qureshi et al., "Building a Sustainable Quality Culture in Omani HEIs: A Case Study of Staff Perceptions of QA in UTAS Branches," *Quality Assurance in Education*, 2026, 1–18, <https://doi.org/10.1108/QAE-10-2025-0308>.

<sup>57</sup> Pieter Vanden Broeck, "Time in Education Policy Transfer: The Seven Temporalities of Global School Reform," *British Journal of Sociology of Education*, 2025, <https://doi.org/10.1080/01425692.2025.2602255>.

<sup>58</sup> Graham Moore et al., "Adapting Interventions to New Contexts - the ADAPT Guidance," *The BMJ* 374 (2021): n1679, <https://doi.org/10.1136/bmj.n1679>.

<sup>59</sup> Ahmad Syafi et al., "Islamic Education In Nusantara Culture ( as the Real History and Nation Value Wealth )" 4, no. 2 (2019).

<sup>60</sup> Thierry Bastogne et al., "A Hybrid Innovation Method Based on Quality by Design and Agile Scrum Paradigms for the Development of Medicinal Products," *Scientific Reports* 15, no. 1 (2025): 1–18, <https://doi.org/10.1038/s41598-025-18181-w>.



has found that effective professional preparation for Islamic education teachers requires what scholars term "*cyclical reinforcement*" rather than linear progression, with spiritual reflection emerging as an independent factor not documented in international teacher education literature<sup>61</sup>. Institutions in our study that scored highest on overall implementation quality demonstrated this balance, maintaining core methodological principles (certification requirements, learning sequences, assessment protocols) while adapting peripheral elements (time allocation, pacing, group configurations) to local contexts. This finding aligns with recent research documenting that coaching-based supervision in the implementation of the UMMI Method enhances teachers' pedagogical competencies while allowing for contextualized application of standardized protocols<sup>62</sup>.

## CONCLUSION

This study has examined how quality assurance operates in Qur'anic learning using the UMMI Method across 50 diverse educational institutions in Lamongan region of Indonesia. The findings reveal a complex picture of how quality assurance functions in contemporary Islamic education, characterized by structured frameworks, systematic quality control mechanisms, and ongoing negotiation between uniformity and contextual adaptation.

The UMMI Method signifies a major shift in the understanding and provision of Qur'anic education within Indonesian Islamic schools, transitioning from localized methods reliant on specific teacher skills to a standardized framework with centralized quality assurance. This transformation reflects broader dynamics of educational modernization in religious contexts, where traditional knowledge transmission encounters contemporary educational frameworks.

The implementation patterns documented in this study highlight the inevitable tension between standardization and localization in educational quality assurance. While the method establishes clear standardized frameworks, its implementation necessarily involves adaptation to diverse institutional contexts, creating distinctive "glocal" educational practices. These adaptations should not be viewed as implementation failures but rather as the necessary contextual translation that all standardized methods undergo in practice.

This study introduces the concept of structured flexibility as a quality assurance model for religious education. Unlike conventional quality assurance approaches that assume uniformity (fidelity) or local discretion (adaptation) as opposing poles, structured flexibility posits that effective quality assurance in religious contexts operates through a dynamic balance between standardized protocols and contextual responsiveness. The most successful implementations in our study maintained core methodological principles while adapting peripheral

<sup>61</sup> Bunyodbek Ibrokhimov, Young Joo Kim, and Sanggil Kang, "Biased Pressure: Cyclic Reinforcement Learning Model for Intelligent Traffic Signal Control," *Sensors* 22, no. 7 (2022), <https://doi.org/10.3390/s22072818>.

<sup>62</sup> Rohayani and Astriya, "Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan."



elements to local contexts. For policymakers and educational practitioners, these findings suggest that successful quality assurance in religious education requires: (a) clear standardized frameworks with non-negotiable core components, (b) built-in flexibility for contextual adaptation of peripheral elements, (c) robust teacher certification and ongoing professional development, and (d) attention to administrative quality assurance mechanisms that are often underdeveloped in religious education contexts. Future research should examine the long-term impacts of standardized quality assurance approaches on student learning outcomes and religious understanding using longitudinal designs. Additionally, comparative studies examining similar quality assurance efforts in other Islamic education contexts would provide valuable insights into broader dynamics of religious educational transformation.

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