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Implementation of the Ummi Method to Support the Speed and Accuracy of Qur'an Memorization Among Students at As-Salaam Islamic Boarding School Jayapura

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Abstract. *This study analyzes the implementation of the Ummi Method in supporting the speed and accuracy of Qur'an memorization among students at As-Salaam Islamic Boarding School, Jayapura. The study responds to the need for a structured tahfiz program that balances memorization progression with recitation quality, including tajwid, makharij al-huruf, fluency, and consistent murajaah. A qualitative case-study design was employed. Data were collected through observation, in-depth interviews, and documentation and analyzed using the Miles, Huberman, and Saldaña interactive model of data condensation, data display, and conclusion drawing/verification. The findings indicate that participants and program records associated the Ummi Method with more systematic memorization progression through talaqqi, classical reading-and-listening activities, guided repetition, measurable targets, and periodic evaluation. Memorization accuracy was supported through correct initial recitation, immediate correction, disciplined murajaah, and continuous monitoring. These findings should be interpreted as qualitative evidence of perceived and observed instructional support rather than as a measured causal effect. The study further shows that teacher competence, institutional supervision, learning schedules, student discipline, and a Qur'anic culture shape implementation. By highlighting structured access to quality Qur'anic instruction and the importance of teacher development, the study also contributes to the educational quality agenda reflected in Sustainable Development Goal 4 (SDG 4).*

Keywords: *Ummi Method; Qur'an Memorization; Memorization Progression; Memorization Accuracy; Tahfiz; Islamic Boarding School*

1. Introduction

The Qur'an holds a fundamental position in Islamic education; it serves not only as the normative source of religious teachings but also plays a vital role in shaping the spirituality, morality, discipline, and character of students. Within the context of pesantren (Islamic boarding schools), engagement with the Qur'an is manifested through various activities, such as tahsin (recitation improvement), tahfiz (memorization), murajaah (review), the strengthening of tajwid (rules of recitation), and the cultivation of a Qur'anic culture. The significant growth of pesantren education in Indonesia indicates that tahfiz programs are increasingly becoming a crucial component in enhancing the quality of Islamic education. Data from the Ministry of Religious Affairs (EMIS, July 2024) reveals the existence of over 41,000 pesantren with more than 3.3 million students. This landscape demonstrates that the management of pesantren education—including tahfiz programs—requires a structured learning system, competent teachers, measurable targets, and continuous evaluation. In this context, the success of tahfiz cannot be measured solely by the volume of memorization

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achieved; it must also take into account the accuracy of recitation, tajwid, makharij al-huruf (proper articulation of letters), fluency, and the ability to retain what has been memorized.

A key issue in tahfiz (Qur'anic memorization) instruction is balancing the speed of memorization progress with the accuracy of Qur'anic recitation. Studies on Qur'anic memorization indicate that the process faces various pedagogical and institutional challenges, including the consistency of murajaah (review), mastery of tajwid (rules of recitation) and makharij al-huruf (articulation points of letters), and the ability to retain what has been memorized (Al Arifi et al., 2025). Consequently, an excessive focus on the quantity of memorized material risks neglecting the quality of recitation and long-term retention. Conversely, emphasizing recitation accuracy without systematic target management can hinder optimal memorization progress. These issues highlight the need for a pedagogical approach that integrates the habit of tartil (measured, rhythmic) recitation, guided repetition, talaqqi (direct instruction/oral transmission), immediate correction, murajaah, and tiered evaluation. In this context, the Ummi Method stands out as a Qur'anic learning approach that emphasizes a systematic and consistent instructional process, featuring active teacher involvement in monitoring students' recitation quality.

Several prior studies have examined the implementation of the Ummi Method across educational settings. Alamsyah (2025) reported that structured implementation in a pesantren environment supported Qur'anic reading competence, while Ruslan (2024) highlighted its relevance for tilawah instruction. Azizah et al. (2025) identified tashih, talaqqi, murajaah, and tasmi' as important components supporting memorization and Qur'anic learning. More recent studies similarly emphasize structured stages, teacher certification and competence, evaluation, and guided repetition as important features of Ummi-based instruction (Amalia et al., 2024; Kurniawan et al., 2025; Hakim et al., 2025; Chairani et al., 2025; Phytaloka et al., 2026). Quantitative evidence has also begun to emerge, although causal interpretation remains design-dependent (Malik & Rahayu, 2026). These studies demonstrate the potential of the Ummi Method to support the quality of Qur'anic learning; however, much of the literature remains concentrated on reading skills, tajwid, or general implementation rather than the simultaneous examination of memorization progression and accuracy.

This limitation is underscored by a systematic literature review of the Ummi Method, analyzing studies published between 2016 and 2025. The review reveals that research on the Ummi Method remains dominated by qualitative approaches, generally focusing on implementation processes. Common implementation patterns include teacher certification, structured learning stages, and the application of quality assurance systems. Although most studies report improvements in Qur'anic reading skills particularly regarding tajwid (recitation rules) and fluency quantitative findings indicate that the Ummi Method's impact is not consistently uniform across all indicators of reading quality (Al Majid & Zain, 2026). The review also recommends conducting more contextual research and employing research designs that strengthen empirical validation of the method's effectiveness. Consequently, there is scope to examine the Ummi Method not merely as a Qur'anic reading technique, but as a pedagogical system supporting the tahfiz (memorization) process, specifically regarding the speed and accuracy of memorization.

Beyond these theoretical and empirical gaps, a contextual gap also exists. While research on the Ummi Method has been widely conducted in elementary schools, madrasahs, Qur'anic education centers, and pesantrens (Islamic boarding schools) across various regions of Indonesia, studies specifically addressing tahfiz practices in Eastern Indonesia remain

limited. This is significant because the implementation of any teaching method is inextricably linked to factors such as student characteristics, teacher competence, institutional culture, evaluation systems, and the educational environment. Research on tahfiz pesantren education systems further demonstrates that managing memorization programs involves various institutional elements, including instructional structures, supervision, and student guidance systems (Zulhannan & Musyarrofah, 2024). Therefore, Pesantren As-Salaam Jayapura offers a crucial context for understanding how the Ummi Method is applied within a pesantren environment characterized by social and geographical features distinct from those of many previous study locations.

The urgency of this research lies in the need to develop tahfiz (Qur'anic memorization) management that is not solely oriented toward quantitative achievements but also ensures the quality of memorization. Memorization speed is a crucial indicator, as it relates to the students' ability to receive, review, and recite verses systematically. However, speed must be balanced with accuracy so that an increase in the volume of memorized material is not accompanied by errors in tajwid (rules of recitation), makhraj (articulation points), or fluency, nor by poor retention. Regular murajaah (review) practice is also vital for maintaining Qur'anic memorization over the long term (Yusup et al., 2025). Consequently, examining the implementation of learning methods that link memorization targets, recitation quality, repetition, and evaluation is essential for the development of sustainable tahfiz programs.

Based on this background, this study aims to analyze the implementation of the Ummi Method in supporting the speed and accuracy of Qur'anic memorization among students at Pesantren As-Salaam Jayapura. Specifically, the study describes the stages of implementation, identifies how participants and program evidence relate the method to memorization progression, analyzes its role in maintaining memorization accuracy, and identifies factors that facilitate or hinder implementation. The study's novelty lies in examining method implementation, memorization progression, and memorization accuracy within a single qualitative analytical framework in the specific context of Pesantren As-Salaam Jayapura in Eastern Indonesia. Through this approach, the study is expected to provide contextual insight into how learning practices, teacher competence, evaluation systems, murajaah habits, and pesantren Qur'anic culture interact within the tahfiz program. The focus on structured access to quality Qur'anic learning and teacher capacity development also aligns with SDG 4, particularly the broader commitment to inclusive and equitable quality education and effective learning environments.

2. Methods

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the implementation of the Ummi Method in enhancing the speed and accuracy of Qur'anic memorization. A qualitative approach was selected because the research focuses on the processes, experiences, interactions, and meanings formed within the natural context of pesantren (Islamic boarding school) life. A case study design was utilized because the research centers on a single, contextually bound case: the implementation of the Ummi Method within the tahfiz (Qur'anic memorization) program at Pesantren As-Salaam Jayapura. Case studies enable researchers to explore a specific case in depth by drawing upon various relevant and contextual sources of information . Through this design, the study aims to understand the learning process, instructional strategies, evaluation methods, and the dynamics of interaction between teachers and students (santri).

The research was conducted at Pesantren As-Salaam Jayapura, Papua, an Islamic educational institution that runs a Qur'anic memorization program utilizing the Ummi Method. Research participants included the head of the pesantren, the tahfiz program coordinator, Qur'an/Ummi teachers, musyrif (supervisors/mentors), and students participating in the tahfiz program. Participants were selected purposively because of their direct knowledge, experience, and involvement in the program. The inclusion criteria were: (1) direct involvement in planning, implementing, supervising, or participating in the tahfiz program; (2) sufficient experience to describe the implementation of the Ummi Method; and (3) willingness to participate in interviews and/or observation. Primary data were obtained through observation, in-depth interviews, and documentation, while secondary data were gathered from pesantren records, tahfiz schedules, memorization targets, achievement logs, monitoring books, assessment instruments, and evaluation documents.

Data collection was conducted through observation, in-depth interviews, and documentation. Observation was used to directly observe the tahfiz (Qur'an memorization) learning process, interactions between teachers and students, the stages of the Ummi Method, talaqqi activities, listening-and-reading sessions, memorization repetition, murajaah (review), recitation correction, and evaluation. In-depth interviews were conducted with the pesantren (Islamic boarding school) head, tahfiz coordinator, Ummi teachers, supervisors (musyrif), and students to explore their experiences, perspectives, instructional strategies, challenges, and the method's contribution to the speed and accuracy of memorization. Documentation was used to supplement information by examining memorization targets, activity schedules, monitoring logs, achievement records, and evaluation notes. The use of various data collection techniques enabled the researcher to obtain complementary information and supported the triangulation process inherent in case study research.

Data analysis employed the Miles, Huberman, and Saldaña model, encompassing data condensation, data display, and conclusion drawing/verification. During data condensation, interview transcripts, observation notes, and documents were read repeatedly and coded according to recurring instructional actions and outcomes. Initial codes included, among others, talaqqi, guided repetition, direct correction, murajaah, memorization targets, evaluation, learning-time constraints, and student fatigue. Related codes were grouped into broader categories and then developed into the principal themes reported in the findings: structured implementation, memorization progression, memorization accuracy, teacher and institutional support, and implementation challenges. Data displays were prepared in descriptive matrices that compared evidence across participant groups and data-collection techniques. Conclusions were developed iteratively and verified by returning to the original transcripts, field notes, and documents and by comparing convergent and divergent evidence. For example, the theme "memorization accuracy" was retained only when interview accounts concerning immediate correction and murajaah were supported by observed correction practices and/or monitoring and evaluation records. This audit trail links the reported themes to the underlying qualitative evidence rather than treating themes as unverified researcher impressions.

Data validity was ensured through source triangulation and technique triangulation. Source triangulation was achieved by comparing information obtained from the pesantren head, tahfiz coordinator, Ummi teachers, supervisors, and students. Technique triangulation was carried out by comparing the results of observations, interviews, and documentation to ensure the consistency of the information. For example, information regarding the

implementation of murajaah obtained through interviews is compared with the results of observations and program documents. In qualitative research, the use of multiple sources and techniques can help strengthen the credibility of interpretations because findings do not rely solely on one source of information. The results of the research are then interpreted by linking them to studies of Qur'an learning, implementation of educational programs, and research on tahfiz and Qur'an learning methods.

This study adhered to ethical principles for research involving human participants. Observations and interviews were conducted after institutional permission had been obtained from As-Salaam Islamic Boarding School, and participants were informed about the academic purpose of the study, the voluntary nature of participation, and the confidentiality of their information. Participant names and identifying details were not reported in the manuscript; evidence is presented using anonymized descriptions. Research materials, including observation notes, interview transcripts, and supporting documents, were used solely for academic analysis and were handled to prevent disclosure of individual identities.

3. Results and Discussion

The findings indicate that the implementation of the Ummi Method at As-Salaam Islamic Boarding School, Jayapura, follows a structured and sequential instructional process involving opening activities, apperception, concept introduction and understanding, talaqqi, reading-and-listening activities, guided repetition, memorization submission, and periodic evaluation. In the qualitative evidence, participants and program practices associated this structure with two interrelated dimensions: more systematic memorization progression and the maintenance of memorization accuracy. These findings do not establish a causal treatment effect; rather, they describe how the method was experienced, observed, and documented within this bounded case. Teacher competence, institutional support, student discipline, learning schedules, murajaah consistency, and the Qur'anic culture of the boarding school shaped implementation.

3.1. Structured Implementation of the Ummi Method

The first major finding concerns the systematic nature of the instructional process. The implementation begins with opening and apperception activities that prepare students for learning, followed by the introduction and reinforcement of Qur'anic reading concepts. Students subsequently participate in *talaqqi*, reading-and-listening sessions, repeated practice, memorization submission, and evaluation. This sequence indicates that memorization is not treated as an isolated activity of repeatedly reciting verses, but as a pedagogically organized process that begins with establishing correct Qur'anic reading before students are expected to consolidate new memorization.

An important feature of this process is the central role of direct teacher guidance. Through *talaqqi*, students receive an accurate model of pronunciation and recitation that can be immediately reproduced and corrected. Reading-and-listening activities also allow learners to compare their recitation with that of the teacher and their peers. Repetition subsequently strengthens familiarity with the verses, while memorization submission provides an opportunity for teachers to evaluate whether students are sufficiently prepared to progress to new material.

This pattern reinforces previous findings concerning the structured character of the Ummi Method. (Alamsyah, 2025) reported that its implementation in a pesantren

environment supported Qur'anic reading competence through organized instructional stages, while Ruslan (2024) similarly highlighted its usefulness in Qur'anic recitation instruction. (Azizah et al., 2025) identified *tashih*, *talaqqi*, *murajaah*, and *tasmi'* as important components of the method in supporting Qur'anic memorization. The present findings extend these earlier studies by showing that such instructional stages are relevant not only to Qur'anic reading proficiency but also to the organization of memorization practices.

The pedagogical significance of this structure lies in the reduction of errors at the initial stage of memorization. When students memorize verses from an inaccurate reading model, pronunciation and recitation errors may become embedded in their memory and become more difficult to correct later. The Ummi Method addresses this risk by ensuring that correct reading precedes and accompanies memorization. Thus, the method establishes a relationship between **reading accuracy and memorization quality**, suggesting that successful *tahfiz* instruction requires students to memorize material that has first been recited correctly.

3.2. Contribution to Memorization Speed

The second finding indicates that participants and program evidence associated the Ummi Method with more systematic memorization progression through four interconnected mechanisms: correct initial recitation, measurable memorization targets, systematic repetition, and intensive teacher guidance. In this context, memorization speed should not be understood merely as the rapid accumulation of verses or juz. Rather, it refers to students' ability to acquire, repeat, consolidate, and submit new memorization within an organized learning process.

Correct initial recitation appears to be particularly important. Students who begin memorizing from an accurate reading model require fewer subsequent corrections, allowing the memorization process to proceed more efficiently. Guided repetition further assists students in becoming familiar with verse sequences and recitation patterns. This process is reinforced through scheduled practice and direct supervision, creating a learning routine in which memorization becomes a continuous rather than incidental activity.

The use of measurable targets also contributes to memorization progression. Targets provide students with a clear direction for their daily or periodic learning activities and enable teachers to monitor individual progress. Nevertheless, the findings suggest that targets function effectively only when accompanied by instructional guidance and evaluation. In other words, memorization speed does not emerge simply from demanding that students memorize more material; it results from the interaction between structured targets, repeated exposure, appropriate correction, and consistent supervision.

This finding contributes to the broader literature on Qur'anic memorization by showing that memorization speed is partly an instructional outcome rather than merely a reflection of individual ability. Previous research has highlighted recurring challenges in Qur'anic memorization, particularly maintaining repetition, reading accuracy, and retention (Al Arifi et al., 2025) The present study indicates that structured repetition and direct teacher involvement may help address these challenges by providing students with a predictable memorization routine.

Importantly, the findings also caution against interpreting speed as the principal indicator of success. Rapid memorization without adequate correction may lead to unstable or inaccurate memorization. Therefore, the contribution of the Ummi Method lies not simply in increasing the amount memorized but in making memorization progression more

systematic. This interpretation differentiates **productive memorization speed** from mere quantitative acceleration.

3.3. Strengthening Memorization Accuracy

The third major finding concerns memorization accuracy. The qualitative evidence indicates that accuracy was supported through continuous attention to makharij al-huruf, tajwid, vowel length, verse sequence, fluency, immediate correction, and sustained murajaah. These dimensions demonstrate that Qur'anic memorization is evaluated not only according to whether students can recall a verse but also according to whether the memorized material can be reproduced correctly and fluently.

Immediate correction constitutes a particularly important instructional mechanism. Errors that occur during memorization are directly identified and addressed by the teacher, reducing the possibility that incorrect pronunciation or verse sequences will become habitual. In this sense, the teacher performs not merely an evaluative function but also a corrective and preventive one.

The findings also place murajaah at the center of memorization accuracy. New memorization can deteriorate when it is not revisited systematically. Continuous review therefore serves both as reinforcement and as a mechanism for maintaining previously memorized material. This result is consistent with Yusup et al. (2025), who emphasize the importance of murajaah in maintaining Qur'anic memorization. The contribution of the present study is to demonstrate that murajaah is more effective when embedded within a broader instructional system involving correction, monitoring, evaluation, and teacher supervision.

From a pedagogical perspective, this finding suggests that memorization accuracy involves at least three interconnected processes: **encoding the verses correctly, reproducing them accurately, and maintaining them through systematic review**. The Ummi Method provides support for each of these processes through modeling, repetition, correction, and evaluation. Consequently, the quality of memorization cannot be reduced to the number of verses memorized; it must also encompass correctness, fluency, stability, and retention.

3.4. Teacher Competence and Institutional Support

The findings further reveal that successful implementation is strongly associated with teacher competence and institutional support. Teachers are responsible for providing correct recitation models, conducting direct correction, monitoring memorization progress, and ensuring consistency in the application of the instructional stages. Therefore, methodological effectiveness depends substantially on the teacher's ability to translate the formal procedures of the Ummi Method into consistent classroom and *tahfiz* practices.

This supports (Efendi & Mukarom, 2026), who emphasize the importance of teacher competence in implementing the Ummi Method. It also corresponds with the review by (Al Majid & Zain, 2026), which identifies structured implementation and quality assurance as recurring characteristics of the method. The present study therefore suggests that the effectiveness of the Ummi Method should not be attributed to instructional procedures alone. A method does not operate independently of those who implement it.

Institutional support is equally significant. Learning schedules, evaluation mechanisms, supervision, monitoring practices, and the development of a Qur'anic environment contribute to the continuity of memorization activities. This observation is

consistent with (Zulhannan & Musyarrofah, 2024), who demonstrate that Qur'anic memorization programs in pesantren involve broader educational structures and supervisory systems.

The interaction between instructional method and institutional environment represents an important finding. The Ummi Method appears most effective when its procedures are supported by the broader educational culture of the pesantren. Consequently, Qur'anic memorization should be understood not merely as an individual cognitive activity but as a socially and institutionally organized learning practice.

3.5. Challenges in Implementing the Ummi Method

Participants reported several implementation challenges, including differences in students' initial abilities, limited learning time, learning fatigue, and inconsistent murajaah. These points are treated here as reported and observed conditions within the case, not as experimentally verified causes of learning outcomes. The pedagogical implications discussed below represent the authors' interpretation of those reported conditions.

Differences in prior ability require teachers to adjust the intensity of guidance and correction. Students with stronger initial reading skills may progress more rapidly, whereas those experiencing difficulties with *tajwid*, pronunciation, or fluency may require additional support before increasing their memorization targets. This suggests that standardized procedures should be accompanied by differentiated instructional attention.

Limited learning time also creates tension between introducing new memorization and maintaining previously memorized material. Allocating excessive time to new memorization may reduce opportunities for *murajaah*, whereas excessive review without a clear progression strategy may slow the achievement of new targets. The instructional challenge is therefore not simply to increase learning time but to establish an appropriate balance between acquisition and retention.

Learning fatigue represents another important consideration because repeated memorization activities require sustained concentration and discipline. When repetition becomes mechanical, its pedagogical effectiveness may decline. Teacher guidance and variation in instructional interaction are therefore necessary to maintain student engagement.

Among these challenges, inconsistent *murajaah* is particularly significant because it directly affects memorization retention. Students may succeed in acquiring new material but experience deterioration in previously memorized sections when review is irregular. This confirms that memorization achievement should be evaluated longitudinally rather than solely through immediate memorization performance.

3.6. An Integrated Understanding of Memorization Speed and Accuracy

Taken together, the findings suggest that the principal contribution of the Ummi Method lies in its capacity to integrate memorization progression with quality control. Memorization speed and memorization accuracy should not be conceptualized as competing outcomes. Under a structured instructional system, both can be developed simultaneously through correct initial recitation, *talaqqi*, guided repetition, immediate correction, measurable targets, systematic *murajaah*, and continuous evaluation.

Based on the empirical findings, the relationship can be conceptually represented as follows:

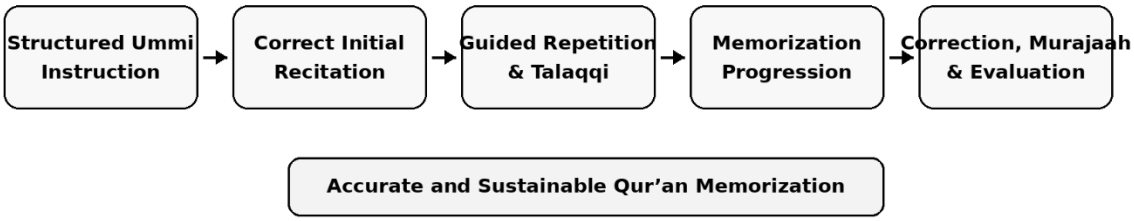


Figure 1. Conceptual relationship between structured Ummi instruction, memorization progression, and memorization accuracy.

This framework highlights that the effect of the method is mediated by teacher competence, student discipline, institutional supervision, scheduled learning, and a supportive Qur'anic culture. Conversely, differences in students' initial abilities, insufficient time, fatigue, and inconsistent review may weaken this process.

Theoretically, these findings shift the discussion of the Ummi Method beyond its conventional positioning as a Qur'anic reading method. Within the context of As-Salaam Islamic Boarding School, the method operates as a **pedagogical system for managing memorization quality**, integrating acquisition, correction, repetition, evaluation, and retention. This represents an important contribution because previous studies have largely concentrated on Qur'anic reading ability, *tajwid*, or general implementation, whereas the present study specifically connects methodological implementation with the dual dimensions of memorization speed and accuracy.

Accordingly, the findings indicate that the sustainability of a *tahfiz* program depends less on accelerating memorization in isolation than on establishing a coherent learning ecosystem in which new memorization, correct recitation, systematic review, teacher supervision, and institutional quality assurance reinforce one another. In this sense, the effectiveness of the Ummi Method at As-Salaam Islamic Boarding School is best understood not as the consequence of a single instructional technique, but as the result of the interaction among **methodological consistency, teacher competence, student discipline, evaluation mechanisms, and the Qur'anic culture of the institution**.

Conclusions

This study concludes that the Ummi Method at Pesantren As-Salaam Jayapura is implemented as a structured instructional sequence that integrates correct initial recitation, talaqqi, reading-and-listening activities, guided repetition, memorization submission, murajaah, direct correction, and periodic evaluation. Within this qualitative case, participants, observations, and program documents associated these practices with more systematic memorization progression and with the maintenance of recitation accuracy in tajwid, makharij al-huruf, fluency, and verse sequence. The findings should not be interpreted as proof of a causal effect because the study did not employ an experimental design or quantitative measurement of treatment effects. Rather, they show how memorization speed and accuracy are supported within an integrated learning system shaped by teacher competence, student discipline, institutional supervision, scheduled learning, and a Qur'anic culture. The principal implementation challenges were differences in students' initial abilities, limited learning time, fatigue, and inconsistent murajaah. These findings imply that tahfiz

quality should be evaluated not only by the amount memorized but also by the accuracy, stability, review consistency, and instructional processes that sustain memorization over time.

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