

ENHANCING PEDAGOGICAL AND ADMINISTRATIVE COMPETENCE THROUGH THE UMMI METHOD

Ibnu Muhammad Yusuf Hud¹,
Aprianto², Maryono³

¹⁾ Department of Arabic Language Education, STAI Ali Bin Abi Thalib, Surabaya, Indonesia

Article history

Received : 2025-02-12

Revised: 2025-03-26

Accepted : 2025-03-26

*Corresponding author

Pilih penulis yang akan menjadi korespondensi author
Email : corresponding author

Abstrak

This community engagement project sought to enhance pedagogical and administrative competence among Qur'anic educators in Planjan Village, East Java, Indonesia, through the structured application of the *Ummi Method*. The *Ummi* approach integrates phonetic precision (*makbruj*), rhythmic recitation (*tartil*), and emotional-spiritual engagement (*kbushu'*) to develop comprehensive Qur'anic literacy. Employing a Participatory Action Research (PAR) design, the project involved eight Qur'anic teachers from three local TPA (Qur'anic learning centers) across three training and mentoring cycles. Data were collected through observation, interviews, and document analysis, followed by qualitative thematic analysis and simple descriptive statistics. Findings reveal a 35% improvement in teachers' recitation accuracy, a 42% increase in learner engagement, and a 65% rise in lesson plan completion rates. Standardized documentation—attendance logs, structured lesson plans, and monthly evaluation forms—boosted accountability and transparency, raising compliance from 25% to 90%. Integrating *Ummi* pedagogy and management training fostered a reflective culture rooted in Islamic educational values of *amanah* (trustworthiness) and *itqan* (excellence). This initiative contributes practically by offering a replicable model for strengthening rural Qur'anic education and theoretically positioning *Ummi*-based pedagogy as a framework of integrated cognitive, affective, and administrative growth.

Keywords: Ummi Method; Qur'anic education; pedagogical competence; administrative management; Islamic pedagogy; participatory action research

Copyright © 2025 Ibnu Muhammad Yusuf Hud.

All rights reserved

Article Info

Article History:

Received: (2025-02-12) Accepted: (2025-03-26) Publish: (2025-03-26)



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

Introduction

Qur'anic education has historically been the foundation of religious and moral formation in Indonesia. In rural settings such as **Planjan Village, East Java**, this educational process is sustained by small, community-driven institutions known as *Taman Pendidikan Al-Qur'an* (TPA). These centers are vital in cultivating literacy in the Qur'an and instilling Islamic values among children and adolescents. However, despite their significance, many TPAs remain dependent on volunteer teachers with limited formal pedagogical training and minimal institutional management capacity. The absence of structured pedagogical approaches and administrative systems often leads to inconsistent teaching quality, weak monitoring mechanisms, and limited continuity in instructional practice.

The challenge is particularly evident in rural contexts where educational infrastructure, digital resources, and teacher development opportunities are scarce. Teachers are commonly motivated by sincerity (*ikhlas*) and communal service rather than professional orientation. While these values reflect a noble ethos, they can result in pedagogical stagnation and administrative disorganization. The consequence is a cycle of uneven educational outcomes and institutional fragility—an issue that persists across many Qur'anic learning settings in Indonesia.¹⁻²

Recognizing these challenges, this community engagement project sought to integrate the **Ummī Method**, an approach to Qur'anic learning that systematizes reading, recitation, and spiritual engagement through structured instruction. The *Ummī* framework offers pedagogical rigor and a spiritual and emotional depth that aligns with Islamic values of excellence (*itqan*) and trustworthiness (*amanah*). In its essence, the *Ummī Method* combines linguistic precision, repetition-based mastery, and emotional connection between teacher and learner—a holistic triad that contributes to both academic and moral development.

Prior field visits conducted by the research team in 2024 revealed several persistent issues within the Planjan TPAs. Observations and interviews indicated that:

80% of teachers had never attended formal Qur'anic pedagogy training.

Lesson plans were inconsistently prepared or absent.

Administrative records such as attendance sheets, learner progress reports, and evaluation logs were fragmented or non-existent.

Students' recitation performance varied widely, with an average accuracy rate of only 56% during preliminary assessment.

These findings illustrate a systemic gap: while teachers possess strong spiritual motivation, they lack structured pedagogical strategies and organizational literacy. Such deficiencies hinder both learning effectiveness and institutional accountability. The project, therefore, aimed not only to strengthen teachers' recitation and instructional techniques but also to introduce administrative standardization that could sustain long-term improvement.

The rationale for this dual-focus intervention derives from an understanding that educational quality is not solely a function of teaching skill but also of institutional order. As Al-Attas (1980) argued, education in Islam (*ta'dib*) encompasses the balanced development of intellect, behavior, and discipline within an organized framework.³ Thus, an effective Qur'anic education reform must cultivate pedagogical competence and administrative discipline—two pillars reinforcing professionalism and moral accountability.

This initiative was conceptually anchored in three complementary frameworks: Islamic pedagogy, experiential learning theory, and self-efficacy theory.

a. Islamic Pedagogy and the Ummī Method

¹ Fadhil Rahman, "Systematic Qur'anic Literacy through the Ummī Method: A Study of Its Pedagogical Framework," *Jurnal Pendidikan Islam Indonesia* 5, no. 2 (2020): 110–25.

² Ahmad Fauzan, "Pedagogical Challenges in Qur'anic Education in Rural Indonesia," *Al-Tarbiyah Journal* 12, no. 1 (2021): 33–48.

³ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ABIM, 1980).

Islamic education views teaching as an act of worship and moral cultivation (*tarbiyah*), emphasizing sincerity, exemplarity, and consistency. The *Ummi Method* operationalizes these principles through its structured model of *talaqqī* (direct recitation), *musyāfabah* (oral correction), and *takrār* (systematic repetition). Each stage reinforces *adab al-ta'lim* (ethics of instruction) and strengthens cognitive mastery and affective engagement. The method reflects the prophetic model of transmission (*riwāyah* and *dirāyah*), in which learning occurs through close interpersonal mentorship—what Vygotsky would call the “zone of proximal development.”⁴

Within this spiritual framework, pedagogy is inseparable from morality. The Prophet Muhammad ﷺ said, “The best among you are those who learn the Qur’an and teach it” (al-Bukhārī, *Ṣaḥīḥ*). The statement implies not merely technical proficiency but moral excellence in teaching practice. By grounding teacher training in *Ummi* pedagogy, this project sought to revive that holistic view of teaching as both a technical and ethical enterprise.

b. Experiential and Reflective Learning

The project’s design follows Kolb’s experiential learning cycle, in which learning arises from a continuous process of experience, reflection, conceptualization, and experimentation.⁵ Teachers were not passive recipients of information but active participants who experienced, practiced, and reflected upon new instructional strategies. Each training cycle allowed them to recontextualize the *Ummi* principles in their classrooms and adapt them to local learner needs.

This experiential approach aligns with the Islamic concept of *tazkiyah al-nafs* (self-purification) through practice and reflection. As al-Ghazālī noted, knowledge attains meaning only when translated into disciplined action (*‘amal*).⁶ Thus, experiential pedagogy and Islamic ethics converge in promoting reflective practice to internalize both skill and virtue.

c. Self-Efficacy and Teacher Empowerment

Bandura’s (1997) self-efficacy theory provides a psychological dimension to this framework. According to Bandura, individuals develop confidence in their ability to perform tasks through mastery experiences, social modeling, and verbal persuasion. This project’s iterative cycles of training and mentoring were deliberately structured to enhance teachers’ sense of competence and agency. As they observed measurable progress—improved recitation, increased student engagement, and organized documentation—their self-efficacy strengthened, leading to sustainable behavioral change.

Integrating self-efficacy with Islamic principles, such as *itqān* (doing work with excellence), underscores professional growth in religious education as psychological and spiritual. Teachers’ confidence becomes a form of *amanah*—a responsibility to deliver education with sincerity and precision.

In light of these foundations, this project was guided by two interrelated research questions:

1. How does implementing the *Ummi* Method enhance the pedagogical competence of Qur’anic teachers in Planjan Village?
2. In what ways can structured administrative training improve accountability and sustainability within rural Qur’anic education institutions?

From these questions, the main objectives were derived:

To strengthen teachers’ instructional capability through systematic training in *Ummi* pedagogy.
To introduce and institutionalize administrative documentation systems that ensure accountability, transparency, and continuity.

⁴ Lev S Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge, MA: Harvard University Press, 1978).

⁵ David A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice-Hall, 1984).

⁶ Abu Hamid Al-Ghazali, *Ihya Ulum Al-Din* (Beirut: Dar al-Kutub al-Ilmiyyah, 1995).

To develop a replicable integrated pedagogical and managerial improvement model that aligns with Islamic educational values.

This study contributes to both theory and practice. On the practical side, it provides a tested model for community-based teacher professionalization that can be scaled across similar rural contexts. It demonstrates that religious education institutions can achieve high-quality outcomes through reflective mentoring and structured management, even in resource-limited environments.

Theoretically, it situates the *Ummi Method* within broader discourses of educational theory. It proposes an integrative paradigm that bridges faith-based and modern educational psychology by aligning Islamic pedagogy with experiential and self-efficacy frameworks. The model acknowledges that teacher development is not a unidimensional technical process but a multi-layered transformation involving cognition, spirituality, and institutional culture.

Moreover, this research responds to contemporary calls for Islamic education reform that balances tradition and innovation. As Noor argues, revitalizing Qur'anic pedagogy in the 21st century requires recontextualizing classical methods within participatory and data-informed frameworks.⁷ The present project demonstrates that such recontextualization is achievable when community engagement, reflective mentorship, and administrative standardization are harmonized under a unifying Islamic ethos.

The novelty of this initiative lies in its dual-focus intervention—simultaneously addressing the pedagogical and administrative dimensions of Qur'anic education. While prior studies on the *Ummi Method* have concentrated primarily on phonetic accuracy and learner motivation, few have examined its potential to shape institutional governance and teacher professionalism.⁸⁻⁹ This project formulates a holistic framework for sustainable educational transformation by linking teaching quality with administrative accountability.

This integrative perspective reflects the prophetic model of leadership, where effective teaching is inseparable from organized management and moral integrity. It also aligns with contemporary educational reform theories emphasizing *whole-school improvement*,¹⁰ This posits that sustainable change arises when instructional practices and organizational structures evolve.

In summary, the *Ummi*-based model presented in this project contributes a distinct theoretical and empirical advancement: a paradigm in which pedagogy, spirituality, and administration converge to form a resilient foundation for Qur'anic education in rural Indonesia.

This community engagement project employed a Participatory Action Research (PAR) design, which is widely recognized for its emphasis on collaboration, reflection, and iterative improvement.¹¹ PAR was particularly suited for this initiative because it allowed Qur'anic teachers to function as beneficiaries and co-researchers actively in diagnosing problems, implementing change, and reflecting on outcomes.

The project unfolded across three interconnected cycles—training, Mentoring, and Reflection—each lasting approximately one month. This cyclical structure fostered progressive skill development and reflective practice. The Training Phase focused on pedagogical capacity building through the *Ummi Method*; the Mentoring Phase concentrated on classroom implementation with guided feedback; and the Reflection Phase encouraged teachers to evaluate their growth and identify areas for continued development.

The dual emphasis on pedagogy and administration required an integrated design. Therefore, the project combined instructional training workshops with administrative documentation reform, ensuring that pedagogical competence was reinforced through transparent management practices.

⁷ Azman Noor, "Recontextualizing Qur'anic Pedagogy in the 21st Century," *International Journal of Islamic Education Studies* 4, no. 1 (2022): 55–72.

⁸ Rahman, "Systematic Qur'anic Literacy through the Ummi Method: A Study of Its Pedagogical Framework."

⁹ Nur Aisyah, "The Impact of the Ummi Method on Qur'anic Reading Fluency among Elementary Learners," *Journal of Islamic Education Research* 6, no. 2 (2022): 87–101.

¹⁰ Michael Fullan, *The New Meaning of Educational Change*, ed. 5 (New York: Teachers College Press, 2016).

¹¹ Stephen and McTaggart Kemmis Robin, *Participatory Action Research: Communicative Action and the Public Sphere* (London: Sage, 2000).

Each cycle concluded with joint evaluation meetings involving teachers, facilitators, and local TPA coordinators.

The project occurred in Planjan Village, a rural community in East Java, Indonesia, with modest socioeconomic conditions and strong communal religious life. Qur’anic learning in the village is primarily facilitated through small TPAs (Taman Pendidikan Al-Qur’an), most of which rely on voluntary teachers.

Eight Qur’anic educators (five female, three male) participated voluntarily. Their ages ranged from 25 to 46 years, and their teaching experience varied from two to fifteen years. Although all participants possessed adequate Qur’anic literacy, none had received formal pedagogical certification. All were motivated by religious service and community responsibility rather than financial remuneration.

The selection of participants followed **purposive sampling**, with inclusion criteria based on active teaching status in a TPA, willingness to engage in training cycles, and commitment to maintain documentation throughout the study period. Table 1 summarizes the demographic profile of the participants.

Table 1. Participant Demographic Profile

Variable	Category	Frequency (n=8)	Percentage (%)
Gender	Female	5	62.5
	Male	3	37.5
Age Range	25–34 years	4	50
	35–46 years	4	50
Teaching Experience	2–5 years	3	37.5
	6–10 years	3	37.5
	11–15 years	2	25
Formal Pedagogical Training	None	8	100

This demographic composition reflected the common profile of rural Qur’anic teachers in Indonesia: they are predominantly part-time, female, and self-taught.

To ensure systematic data collection, three categories of instruments were developed and validated through peer review by Islamic education experts:

1. Pedagogical Competence Observation Sheet: A structured rubric assessing pronunciation accuracy (*makhraj*), rhythmic fluency (*tartil*), student engagement, feedback responsiveness, and emotional-spiritual integration during teaching. Each domain was rated on a 5-point Likert scale (1 = weak; 5 = excellent).
2. Administrative Documentation Checklist: A set of standardized forms—attendance records, lesson plans, and evaluation logs—used to track teacher compliance, punctuality, and consistency.
3. Interview Protocols: Semi-structured interview guides focusing on teachers’ reflections regarding the usefulness of training, perceived confidence, and institutional changes after the intervention.

All instruments were written in Bahasa Indonesia and pre-tested with two non-participating teachers to ensure clarity and contextual relevance.

Data collection spanned three months (March–May 2024), corresponding to the three PAR cycles. Each cycle incorporated multiple data sources to achieve triangulation:

Cycle 1: Training Phase – Teachers attended two-day workshops introducing the theoretical foundations and practical procedures of the *Ummi Method*. Sessions emphasized phonetic articulation, rhythm, and emotional connection in Qur’anic recitation. Baseline data on teachers’ pronunciation accuracy and classroom management were recorded through pre-tests and initial observation.

Cycle 2: Mentoring Phase – Facilitators conducted on-site classroom observations twice weekly. Each participant received individual feedback using the observation rubric. Teachers were also guided in completing administrative forms such as attendance sheets and weekly lesson plans.

Cycle 3: Reflection and Evaluation Phase—Teachers participated in focus group discussions (FGDs) and reflective journaling. Endline observations and recitation tests were conducted to measure improvement. Teachers also presented their compiled documentation to assess administrative progress.

Facilitators maintained reflective notes to record behavioral changes, emerging challenges, and contextual factors affecting implementation.

A **mixed-methods analytical approach** was adopted, combining descriptive, quantitative, and qualitative techniques.

Quantitative Analysis:

Scores from the pedagogical observation rubric and administrative checklists were tabulated and compared between pre- and post-intervention assessments. Simple descriptive statistics—means, percentages, and improvement rates—were calculated to quantify progress in pronunciation accuracy, learner engagement, and documentation compliance.

Qualitative Analysis:

Interview transcripts, FGD notes, and reflective journals were analyzed using thematic coding.¹² Key themes identified included “pedagogical confidence,” “reflective awareness,” and “accountability culture.” Triangulation across data sources ensured reliability and depth of interpretation.

Quantitative and qualitative findings were integrated at the discussion stage, where statistical trends were contextualized through participants’ narratives and theoretical reflection.

The Community Service Division of STAI As-Sunnah Deli Serdang granted this project's ethical approval, ensuring compliance with institutional and community norms. All participants provided informed consent after receiving detailed explanations of objectives, procedures, and potential benefits. Confidentiality was guaranteed through anonymization of personal identifiers in transcripts, photos, and reports. Participation was voluntary, and teachers retained the right to withdraw at any point without consequence.

The study's ethical framework adhered to both professional research standards and **Islamic ethical principles** (*adab al-baḥṡh wa al-ta'lim*), emphasizing respect, sincerity, and communal benefit (*maṡlahah 'ammah*).

Results and Discussion

The *Ummi*-based intervention in Planjan Village produced measurable pedagogical and administrative improvement among Qur'anic educators. The multi-cycle Participatory Action Research (PAR) model—comprising training, mentoring, and reflection—enhanced teacher performance, systematic documentation, and community-level educational transformation.

Overall, empirical results demonstrated three key achievements:

1. **Pedagogical Growth:** Teachers’ accuracy in Qur'anic recitation improved significantly, accompanied by better classroom organization and engagement.
2. **Administrative Development:** Documentation compliance increased dramatically, leading to improved accountability and transparency.
3. **Institutional and Community Impact:** TPAs reported improved learner outcomes, stronger community trust, and sustained motivation among teachers.

These outcomes collectively affirm the interdependence of pedagogy and management as dual pillars of effective Qur'anic education.

¹² Virginia and Clarke Braun Victoria, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101.

Strengthening Pedagogical Competence

Improvement in Pronunciation and Delivery

At the baseline stage, diagnostic tests showed that teachers' average accuracy in articulating Arabic phonemes (*makbārij al-ḥurūf*) was 56.4%. Errors were concentrated in the articulation of *ḥurūf ḥalqīyyah* (throat letters) and *ṣifāt al-ḥurūf* (sound characteristics). Following three training cycles emphasizing *talaqqī* (direct modeling) and *musyāfabah* (face-to-face correction), this score rose to 76.2% by the second cycle and 91.3% by the final cycle—representing a 35% overall improvement (see Table 2).

Table 2. Improvement in Qur'anic Recitation Accuracy

Cycle	Mean Score (%)	Standard Deviation	Improvement (%)
Pre-training	56.4	8.2	—
Mid-cycle (Mentoring)	76.2	6.9	+19.8
Post-cycle (Final Assessment)	91.3	4.5	+35.0

This progress was consistent across participants, with previously hesitant teachers demonstrating greater confidence in leading collective recitation and corrective feedback sessions. Qualitative observation confirmed increased precision, rhythm, and emotional resonance in recitation—core indicators of *Ummī* mastery.

A 42-year-old female teacher reflected:

“Before the training, I often hesitated to correct students' mistakes. Through the *Ummī* sessions, I learned the technique and the adab of guiding others with gentleness and firmness.”

This reflection exemplifies skill and spiritual awareness integration, aligning with *tarbiyah islāmīyyah* principles where *adab* and *ilm* are inseparable.

Development of Classroom Management and Engagement

Beyond recitation, teachers' ability to structure lessons and engage students improved notably. Using the pedagogical observation rubric, researchers identified growth in classroom organization, pacing, and feedback management.

Figure 1 shows the upward trend in three key domains—student engagement, instructional clarity, and emotional-spiritual atmosphere—over the three cycles.

Figure 1. Pedagogical Competence Development across Three PAR Cycles

Indicator	Cycle 1	Cycle 2	Cycle 3
Student Engagement	58%	74%	82%
Instructional Clarity	61%	79%	88%
Emotional–Spiritual Integration	63%	85%	92%

This progression aligns with Kolb's experiential learning cycle, wherein teachers internalize concepts through iterative practice, reflection, and feedback. The design of the *Ummī* training—moving from modeling to application—allows teachers to experience tangible mastery, reinforcing their self-efficacy.¹³

Bandura's theory supports this outcome: repeated successful experiences enhance confidence and motivation, leading to sustained behavioral change.¹⁴ Teachers who initially doubted their competence began volunteering to mentor newer instructors, demonstrating the cascading effect of self-efficacy on communal capacity building.

Reflective and Metacognitive Growth

¹³ Kolb, *Experiential Learning: Experience as the Source of Learning and Development*.

¹⁴ Albert Bandura, *Self-Efficacy: The Exercise of Control* (New York: W. H. Freeman, 1997).

The mentoring and reflection phases facilitated **metacognitive awareness** among teachers. During focus group discussions, participants identified their learning preferences, classroom challenges, and strategies for improvement. Reflection journals revealed three recurring themes:

1. Recognition of personal teaching weaknesses;
2. Awareness of students' diverse learning needs;
3. The moral dimension of teaching as *'ibādah* (worship).

This reflective culture indicates a paradigm shift from teaching as voluntary service to teaching as a professional vocation—what Schön terms “the reflective practitioner.”¹⁵ Within the Islamic tradition, this resonates with *muhāsabah* (self-accounting) and *itqān* (pursuing excellence).

Enhancing Administrative and Managerial Competence

Standardization of Documentation

Before the intervention, only two of the three TPAs maintained partial attendance records, and none consistently recorded learner progress or lesson plans. The introduction of a three-tier administrative system (attendance sheet, weekly lesson plan, and evaluation form) during the second cycle addressed this gap.

As shown in Table 3, documentation compliance rose from 25% to 90% by the project's completion.

Table 3. Administrative Documentation Compliance

Documentation Type	Pre-Intervention (%)	Mid (Cycle 2) (%)	Post (Cycle 3) (%)	Increase (%)
Attendance Records	40	75	100	+60
Lesson Plans	20	70	90	+70
Evaluation Forms	15	55	80	+65
Average Compliance	25	67	90	+65

Teachers reported that the documentation templates simplified planning and accountability, while the mentoring sessions ensured consistent usage. Facilitators observed that punctuality and lesson coherence improved automatically once documentation became routine.

This reflects a behavioral shift from informal to formal educational practice—an outcome supported by organizational learning theory, which posits that standardization promotes consistency, collaboration, and institutional memory.¹⁶

Linking Management with Islamic Ethical Principles

From an Islamic management perspective, the documentation improvement signifies administrative order and moral fulfillment. Teachers explicitly associated systematic record-keeping with *amanah* (trust) and *itqān* (diligence).

One male participant noted:

“Keeping records may seem small, but I realized it is part of *amanah*. When I write the attendance and evaluation carefully, I feel I am doing *itqān* for the sake of Allah.”

This moral internalization demonstrates how Islamic work ethics can serve as intrinsic motivation for sustainable organizational change. The convergence of ethical consciousness and managerial discipline forms what Al-Faruqi described as the “integration of faith and action” (*tawhīdī paradigm*).¹⁷

¹⁵ Donald Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983).

¹⁶ Chris and Schön Argyris Donald A., *Organizational Learning II: Theory, Method, and Practice* (Reading, MA: Addison-Wesley, 1996).

¹⁷ Ismail Raji Al-Faruqi, *Tawhid: Its Implications for Thought and Life* (Herndon: International Institute of Islamic Thought, 1982).

Thus, administrative management in Qur'anic education is not merely procedural but deeply spiritual—it reflects obedience, precision, and responsibility toward Allah and society.

Community and Institutional Impact

Enhanced Student Learning Outcomes

Teachers' improved pedagogical competence translated into observable progress in student performance. Comparison of students' post-training assessments across the three TPAs indicated a rise in average reading fluency from 68% to 85%, alongside increased enthusiasm during lessons. Parents reported their children were more eager to attend classes and recite at home.

This outcome corroborates the social-cognitive theory of learning, which emphasizes the role of teacher modeling and feedback in shaping student behavior. The *Ummi Method*, focusing on repetition and emotional engagement, proved particularly effective in reinforcing learning through imitation and encouragement.

Institutionalization and Replication

Following the intervention, one participating TPA—TPA Al-Falah—adopted the standardized documentation system as an official institutional policy. The local *takmil* (coordination forum of TPA teachers) also requested copies of the templates for broader dissemination. Two teachers volunteered as peer trainers to support replication in neighboring villages.

This spontaneous institutionalization indicates that the project achieved sustainability through community ownership—a central goal of participatory action research. Once teachers internalized the benefits of order and quality, they became agents of transformation rather than passive recipients.

Strengthened Community Trust

The community's perception of the TPA system improved markedly. Interviews with parents and village leaders revealed heightened trust in teacher professionalism and institutional transparency. Community leaders expressed appreciation for the visible changes:

“We used to think TPA was just an informal recitation. Now that the teachers are organized, they plan lessons, and the children progress faster. This gives us confidence.”

Such outcomes demonstrate that educational reform, even at the micro level, can revitalize social capital—building mutual respect and collaboration between educators, families, and institutions.

Theoretical Integration and Interpretation

Synergy of Experiential Learning and Islamic Pedagogy

The *Ummi*-based training model embodies the essence of experiential learning. Teachers did not merely acquire theoretical knowledge; they *experienced* learning through practice, reflection, and correction. This cyclical process mirrors Kolb's (1984) model and finds spiritual resonance in Islamic pedagogy, which emphasizes *ta'lim* (instruction), *tarbiyah* (nurturing), and *ta'dib* (discipline). In Islamic tradition, the *Ustadh–Talib* relationship serves as the prototype of experiential mentorship: the teacher models, the learner imitates, and through repetition and reflection, mastery emerges. The *Ummi* approach revives this tradition within a structured modern framework—bridging classical *sanad*-based learning with systematic pedagogy.

Bandura's Self-Efficacy and Spiritual Motivation

The sustained improvement among teachers also aligns with Bandura's self-efficacy theory.¹⁸ Each successful teaching and documentation experience reinforced their belief in their ability to teach effectively. Importantly, this psychological confidence was complemented by *spiritual motivation*—the desire to perform *'amal ṣāliḥ* (righteous work).

This dual reinforcement—psychological and spiritual—created a powerful synergy. While Bandura emphasized mastery and social persuasion, Islam adds a transcendental dimension: self-efficacy is

¹⁸ Bandura, *Self-Efficacy: The Exercise of Control*.

not merely confidence in self but trust in divine assistance (*tawakkul*). Thus, competence becomes both a professional and spiritual virtue.

Educational Management through the Lens of Amanah and Itqān

The project’s administrative component reflects Islamic educational management principles, rooted in the ethics of *amanah* (trust) and *itqān* (excellence). As Al-Qur’an states: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice” (Qur’an 4:58).

Teachers translated this divine command into operational reality by institutionalizing record-keeping and accountability. The process demonstrated that management is not bureaucratic but moral when grounded in Islamic ethics. It nurtures individual discipline and organizational reliability—foundations essential for long-term educational sustainability.

Integration and Sustainability

The results suggest that integrating pedagogical training and administrative reform within an Islamic ethical framework creates a self-reinforcing cycle:

- Pedagogical mastery fosters confidence and motivation.
- Administrative order sustains consistency and institutional trust.
- Ethical grounding ensures sincerity and communal benefit.

This holistic synthesis can be visualized as a triadic model of professional growth—knowledge (Pedagogy), Discipline (Management), and Faith (Ethics)—which together sustain the vitality of Qur’anic education.

Summary of Key Findings

Domain	Indicator	Pre-Project (%)	Post-Project (%)	Improvement (%)
Pedagogical Accuracy	Pronunciation & Fluency	56	91	+35
Classroom Engagement	Student Participation	58	82	+24
Administrative Compliance	Lesson Plans & Logs	25	90	+65
Teacher Confidence (Self-Efficacy)	Qualitative Scale	Low	High	—
Community Trust	Parental Satisfaction	60	92	+32

These findings empirically substantiate the theoretical claim that professional competence in Islamic education grows through reflective mentorship and ethical accountability.

Conclusion

The present study demonstrates that integrating the Ummī Method within a participatory framework can effectively strengthen pedagogical and administrative competence among Qur’anic teachers in rural Indonesia. The project fostered substantial improvement in recitation accuracy, instructional organization, and record management through three iterative training cycles, mentoring, and reflection. The findings reveal that professional growth in Qur’anic education emerges from technical instruction and a transformative process that blends spiritual motivation, reflective practice, and institutional accountability.

From a pedagogical standpoint, teachers experienced measurable advancement in Qur’anic phonetic articulation (*makhārij al-ḥurūf*), rhythmic fluency (*tartīl*), and classroom engagement. Their confidence in teaching and corrective feedback expanded, reflecting higher levels of self-efficacy as posited by Bandura. The participatory and experiential structure of the training mirrored Kolb’s experiential learning model, allowing teachers to internalize concepts through practice, feedback, and reflection. The *Ummī Method*, with its focus on repetition (*takrār*), modeling (*talaqqī*), and

emotional resonance, effectively harmonized these modern learning principles with Islamic pedagogy grounded in *ta'lim*, *tarbiyah*, and *ta'dib*.

Administratively, the introduction of standardized documentation—attendance records, structured lesson plans, and evaluation forms—produced a 65% increase in compliance and transparency. This improvement validated the assertion that institutional order supports pedagogical quality, aligning with Islamic management ethics emphasizing *amanah* (trustworthiness) and *itqān* (diligent excellence). From the Qur'anic perspective, order and discipline are not bureaucratic obligations but moral responsibilities that reflect devotion to Allah and the community.

The project's dual-focus innovation—simultaneously reinforcing teaching practice and administrative structure—generated sustainable change. Teachers developed new skills and internalized the ethical value of professionalism in religious education. The community's heightened trust, students' improved enthusiasm, and the replication of administrative systems in other TPAs illustrate how participatory educational reform can yield lasting institutional transformation.

Theoretically, this research contributes to the intersection of Islamic pedagogy, educational psychology, and management ethics, proposing a holistic model of teacher development characterized by three interrelated dimensions:

1. Knowledge (Pedagogical Mastery): grounded in structured Qur'anic instruction through the *Ummi* approach;
2. Discipline (Administrative Accountability): achieved through systematic documentation and managerial order; and
3. Faith (Ethical Motivation): sustained through values of *ikhlas*, *amanah*, and *itqān*.

These dimensions produce a self-reinforcing cycle of professional growth, ensuring that rural Qur'anic education can maintain academic rigor and moral integrity. Future initiatives may further develop this model by incorporating digital administrative tools (e.g., mobile attendance systems, digital lesson archives) to enhance scalability and sustainability. Integrating technology with traditional Islamic pedagogy could strengthen institutional resilience while preserving the affective and spiritual essence of Qur'anic instruction.

In summary, the *Ummi Method*—when implemented through participatory, reflective, and ethically grounded mentorship—offers a replicable framework for empowering Qur'anic educators in rural contexts. It reaffirms that the path to quality Islamic education lies in uniting knowledge, ethics, and structure, thereby embodying the prophetic ideal of *ta'lim*, which nurtures both intellect and heart.

Acknowledgment

The authors deeply thank STAI Ali Bin Abi Thalib Surabaya for institutional support and the Community Service Division of STAI As-Sunnah Deli Serdang for ethical approval and oversight. Special appreciation is offered to the Qur'anic educators, parents, and community leaders of Planjan Village, whose active participation, sincerity, and hospitality ensured the success of this project. The researchers also acknowledge the valuable contributions of student assistants and facilitators who assisted in data collection, mentoring, and documentation.

Reference

- Aisyah, Nur. "The Impact of the Ummī Method on Qur'anic Reading Fluency among Elementary Learners." *Journal of Islamic Education Research* 6, no. 2 (2022): 87–101.
- Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ABIM, 1980.
- Al-Faruqi, Ismail Raji. *Tawhid: Its Implications for Thought and Life*. Herndon: International Institute of Islamic Thought, 1982.
- Al-Ghazali, Abu Hamid. *Ihya Ulum Al-Din*. Beirut: Dar al-Kutub al-Ilmiyyah, 1995.
- Argyris Donald A., Chris and Schön. *Organizational Learning II: Theory, Method, and Practice*. Reading, MA: Addison-Wesley, 1996.
- Bandura, Albert. *Self-Efficacy: The Exercise of Control*. New York: W. H. Freeman, 1997.
- Braun Victoria, Virginia and Clarke. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101.
- Fauzan, Ahmad. "Pedagogical Challenges in Qur'anic Education in Rural Indonesia." *Al-Tarbiyah Journal* 12, no. 1 (2021): 33–48.
- Fullan, Michael. *The New Meaning of Educational Change*. Edited by 5. New York: Teachers College Press, 2016.
- Kemmis Robin, Stephen and McTaggart. *Participatory Action Research: Communicative Action and the Public Sphere*. London: Sage, 2000.
- Kolb, David A. *Experiential Learning: Experience as the Source of Learning and Development*. Englewood Cliffs, NJ: Prentice-Hall, 1984.
- Noor, Azman. "Recontextualizing Qur'anic Pedagogy in the 21st Century." *International Journal of Islamic Education Studies* 4, no. 1 (2022): 55–72.
- Rahman, Fadhil. "Systematic Qur'anic Literacy through the Ummī Method: A Study of Its Pedagogical Framework." *Jurnal Pendidikan Islam Indonesia* 5, no. 2 (2020): 110–25.
- Schön, Donald. *The Reflective Practitioner: How Professionals Think in Action*. New York: Basic Books, 1983.
- Vygotsky, Lev S. *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press, 1978.