

IMPLEMENTATION OF THE UMMI METHOD IN IMPROVING AL-QUR'AN RECITATION AT SDIT RAHMANIYAH, DEPOK CITY

Siska Vera¹, Amsori², Dini Permana Sari³

Universitas Islam Depok, Indonesia

Email: siskav811@gmail.com¹, Amsorijayadiah2016@gmail.com²,
dini.permanasari@uidepok.ac.id³

Keywords

*Ummi Method,
Qur'an Recitation,
Policy
Implementation,
Islamic Elementary
School.*

Abstrak

This study analyzes the implementation of the Ummi Method in improving Qur'an recitation at SDIT Rahmadiyah, Depok City, through George C. Edwards III's four dimensions: communication, resources, disposition, and bureaucratic structure. A descriptive qualitative field-research design was employed. Informants included the principal, the Ummi coordinator, one Qur'an teacher, two homeroom teachers, two parents, and four students. Data were collected through structured interviews, classroom observations, and document review, and were analyzed through data condensation or reduction, data display, conclusion drawing, and verification using source and technique triangulation. The findings indicate that implementation is relatively strong. Communication is supported by initial socialization, fortnightly evaluation meetings, weekly technical forums, progress books, WhatsApp groups, and a separate Ummi report card. Resources include 24 Qur'an teachers, including the coordinator, teacher certification, relatively small learning groups, and ten lesson hours per week. Disposition is reflected in teacher commitment, remedial support, openness to supervision, and homeroom-teacher involvement. Bureaucratic structure is reinforced through placement testing, ability-based grouping, daily journals, assessment forms, supervision, and coordinator-led advancement testing. The main challenges are uneven parental involvement, remedial activities that still depend on teachers' personal dedication, and the risk that administrative instruments become formalities. The study concludes that Qur'an recitation quality is sustained not merely by the method itself, but by the institutional capacity that maintains consistent implementation.

*Metode Ummi,
Bacaan Al-Qur'an,
Implementasi
Kebijakan, Sekolah
Dasar Islam*

Penelitian ini bertujuan menganalisis implementasi Metode Ummi dalam meningkatkan bacaan Al-Qur'an di SDIT Rahmadiyah Kota Depok melalui empat dimensi George C. Edwards III: komunikasi, sumber daya, disposisi, dan struktur birokrasi. Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain penelitian lapangan. Informan terdiri atas kepala sekolah, koordinator Ummi, satu guru Al-Qur'an, dua wali kelas, dua orang tua, dan empat siswa. Data dikumpulkan melalui wawancara terstruktur, observasi pembelajaran, dan dokumentasi, kemudian dianalisis melalui kondensasi atau reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa implementasi berjalan relatif kuat. Komunikasi didukung sosialisasi, rapat evaluasi dua pekanan, forum teknis mingguan, Buku Prestasi, grup WhatsApp, dan Rapor Ummi.

Sumber daya mencakup 24 guru Al-Qur'an termasuk koordinator, sertifikasi, kelompok belajar yang relatif kecil, serta alokasi 10 jam pelajaran per minggu. Disposisi tampak pada komitmen guru, remedial, keterbukaan terhadap supervisi, dan dukungan wali kelas. Struktur birokrasi diperkuat placement test, pengelompokan berdasarkan kemampuan, jurnal, penilaian, supervisi, dan pengujian kenaikan jilid oleh koordinator. Tantangan utama terletak pada keterlibatan orang tua yang belum merata, remedial yang masih bergantung pada dedikasi personal guru, serta risiko administrasi menjadi formalitas. Penelitian menegaskan bahwa mutu bacaan Al-Qur'an ditopang oleh kapasitas kelembagaan yang menjaga konsistensi implementasi metode.

1. INTRODUCTION

The ability to read the Al-Qur'an correctly, fluently, in tartil (rhythmic recitation), and in accordance with the rules of tajweed is a foundational competency in Islamic education. At the elementary school level, this ability is related not only to the mastery of letter symbols, but also to the establishment of proper reading habits, recognition of makharij al-huruf (points of articulation), accuracy in length and shortness, fluency, and discipline in muraja'ah (revision). Therefore, learning the Al-Qur'an requires a method that does not stop at delivering material, but also provides structured stages, targets, evaluations, teacher coaching, and a consistent quality control system. The concept of mastery learning asserts that learning progress should be determined by competency attainment, rather than merely by the passage of learning time (Bloom, 1971). At the same time, social support surrounding learners remains crucial because learning develops through interaction with more capable peers or mentors and through a learning environment that provides scaffolding as needed (Vygotsky, 1978).

The Ummi Method is an Al-Qur'an learning system utilized across various Islamic educational institutions in Indonesia. This system emphasizes a mother-tongue approach through direct reading, repetition, and affection, supported by quality assurance tools such as *tashih* (verification), *tahsin* (improvement), teacher certification, coaching, supervision, *munaqasyah* (final examination), and learning outcome reporting (Foundation, 2017). In classroom practice, learning proceeds through structured stages and places reading quality as a baseline before learners advance to the next level. Previous studies indicate that the Ummi Method contributes

positively to Al-Qur'an reading proficiency and can be applied in broader reading instruction contexts (Muhaini, 2023) (al, 2024). However, these studies predominantly emphasize the outcomes or impacts of the method. The question of how schools ensure that methodological standards are implemented truly and consistently still requires stronger attention.

This issue is relevant because the success of an educational program is determined not only by the quality of its design, but also by how the program is implemented. Edwards (1980) explains that implementation success is influenced by communication, resources, implementer disposition, and bureaucratic structure. This framework positions implementation as an organizational process: goals must be transmitted clearly and consistently; implementers must possess resources, information, authority, and facilities; implementers must be willing to execute the program; and the organization must have procedures and divisions of labor capable of controlling execution. This view intersects with Van Meter and Van Horn (1975), who emphasize policy standards and objectives, resources, inter-organizational communication, characteristics of implementing organizations, dispositions, and the implementation environment. Grindle (1980) also shows that implementation is influenced by policy content and the context in which policies are executed, whereas Jones (1984) views implementation as a series of organizational activities, interpretations, and policy applications. In Indonesian public policy literature, the implementation process is also understood as a critical phase that translates decisions into concrete actions and determines whether program objectives can be realized (Dewi, 2022) (Subarsono, 2011).

This implementation framework is essential when applied to standardized Al-Qur'an learning programs. Standardization demands fidelity to core components, yet execution still takes place within school organizations featuring teachers with varying experience, students with heterogeneous abilities, time constraints, and families with uneven levels of involvement. Carroll et al. (2007) explain that implementation fidelity is influenced by adherence to the program, dosage or intensity, quality of delivery, facilitation strategies, and participant responsiveness. Proctor et al. (2011) distinguish implementation outcomes from service outcomes or student outcomes; acceptability, adoption, appropriateness, feasibility, fidelity, cost, penetration, and sustainability must be analyzed so that program success is not judged solely by student final achievements.

Thus, a method may have a sound design yet yield varying qualities if the capacities of the implementing organizations differ.

The human aspect also holds an important position. Fullan (2007) views educational change as a process that requires time, support, and institutionalization, rather than a one-time event. Guskey (2002) adds that changes in teachers' beliefs often strengthen after they try new practices and observe their impact on student learning outcomes. In the context of the Ummi Method, certification is therefore insufficient if understood merely as a sign of completing learning; it needs to be followed by coaching, microteaching, supervision, and feedback so that the quality of practice is maintained. Family support is also inseparable from the learning process. Epstein et al. (2018) position school, family, and community relationships as partnerships that mutually influence student development. Rogers (2003) further shows that the adoption of an innovation is influenced by how users perceive its relative advantage, compatibility, complexity, trialability, and observability. This explanation is relevant when schools must reassure parents that repetition or strict progression through learning volumes serves as a quality-maintenance mechanism rather than an indication that a child is not progressing.

SDIT Rahmadiyah in Depok City serves as an important context for examining this issue. The school has implemented the Ummi Method since 2019 as the core program for Al-Qur'an learning. School documents show a total of 825 students and 24 Al-Qur'an teachers, including an Ummi coordinator. The allocation for Al-Qur'an subjects reaches 10 lesson hours per week across grades I through VI. Learning does not strictly follow regular classes, but utilizes placement tests and ability-based grouping. Targets progress from foundational volumes, Al-Qur'an reading, *gharib* (unfamiliar or complex readings), *tajweed*, pre-*munaqasyah*, *munaqasyah*, *tahfidz* (memorization), to the development and maintenance of *tartil*. This structure demonstrates that Al-Qur'an learning is managed as an institutional program with relatively comprehensive targets, procedures, and evaluation mechanisms.

Despite strong formal support, initial sources for the thesis reveal several challenges. Teachers' initial backgrounds vary although all teachers have undergone certification; student capabilities differ; parents' responses to home-based accompaniment are inconsistent; the role of homeroom teachers still needs to be strengthened; and the target for increasing the number of students at the *tartil* level has

not been fully optimized. These conditions illustrate a gap between formal standards and implementation practices. Therefore, this study is not directed at proving whether the Ummi Method is quantitatively "effective" or "ineffective," but rather at explaining how the school executes the method and what organizational factors support or limit the quality of its execution. Grounded in this background, this study aims to describe and analyze the implementation of the Ummi Method in improving Al-Qur'an recitation at SDIT Rahmaniyyah Depok City based on Edwards' (1980) four dimensions: communication, resources, implementer dispositions or attitudes, and bureaucratic structure. This primary analysis is enriched with perspectives on implementation, educational change, mastery learning, family involvement, fidelity, and implementation outcomes. The study's contribution lies in framing Al-Qur'an reading quality as the result of interactions among methods, implementers, resources, communication, family, and school governance, rather than merely as an inherent property of a method.

2. METHODS

This study employs a descriptive qualitative approach with a field research design. This approach was chosen because the research focuses on the implementation process, the experiences of implementers, coordination patterns, and institutional contexts that cannot be reduced to numbers. Qualitative research allows researchers to explore the meanings given by individuals or groups to a social problem within its context (Creswell, 2014). In educational research, this approach is also used to understand phenomena through the perspectives of participants, descriptive data, and observations of natural settings (Creswell, 2012). This view aligns with the explanation that qualitative research emphasizes depth of meaning, data trustworthiness, and an understanding of dynamic social realities (Abdussamad, 2021) (Komariah, 2020) (Sukmadinata, 2005). A descriptive field design was utilized so that the implementation of the Ummi Method could be presented based on actual conditions at the school (Margono, 1997).

The study was conducted at SDIT Rahmaniyyah, Depok City. Informants were purposively selected according to their positions in the implementation chain, namely the principal, the Ummi coordinator, one Al-Qur'an teacher, two homeroom teachers, two parents, and four students. The principal provided information regarding policy direction and institutional support; the coordinator explained technical standards,

supervision, teacher placement, student grouping, and evaluation; the Al-Qur'an teacher explained teaching practices; homeroom teachers provided information on assistance, motivation, and communication; parents explained muraja'ah (revision) and home-based learning support; while students provided the perspective of program recipients. The four students were used as experiential informants, rather than as a statistical sample of the total 825 students.

Data were collected through structured interviews, observation, and documentation. Interview guidelines were derived from Edwards' (1980) four dimensions, covering the transmission and clarity of information, resource availability, implementer attitudes, and the division of authority and procedures. Observations were directed at the learning sequence, teacher-student interactions, recitation corrections, group management, media utilization, and evaluation. Documentation included the school profile, teacher and student data, learning schedules, Ummi achievement targets, achievement books, daily journals, assessment formats, supervision notes, and book-level progression mechanisms. Source triangulation was carried out by comparing statements among informants, whereas technique triangulation was conducted by cross-checking interviews, observations, and documents (Komariah, 2020).

Data analysis followed the interactive model of Miles et al. (2014), namely data condensation or reduction, data display, and conclusion drawing and verification. Data were first selected according to the four main focuses, then presented in narratives and finding matrices to identify similarities and differences in information. Conclusions were not based on a single statement, but rather on patterns reinforced by other sources and techniques. Edwards (1980) was used as the primary analytical framework, while other theories were selectively applied to deepen the meaning of the findings, particularly when discussing program standards and objectives, teacher change processes, mastery learning, family roles, implementation fidelity, and program sustainability.

3. RESULTS AND DISCUSSION

Context of Program Implementation

Al-Qur'an learning at SDIT Rahmadiyah is a distinctive school program with an allocation of 10 lesson hours per week across all grade levels. Based on school documents, there are 24 Al-Qur'an teachers, including a coordinator. Students are grouped through a placement test based on reading proficiency rather than solely on

regular classes. This pattern is consistent with the principle of mastery learning, where progression through levels is determined by mastery of recitation rather than the duration of time a student spends in a particular book volume (Bloom, 1971). Learning targets progress from foundational volumes toward Al-Qur'an reading, gharib (complex or unfamiliar readings), tajweed, pre-munaqasyah (pre-examination), munaqasyah (final examination), tahfidz (memorization), up to the maintenance of tartil (rhythmic recitation). Consequently, the program possesses a clear and relatively measurable path of achievement.

Observations indicate that learning follows a recurring flow: opening and prayers, group conditioning, apperception or review, internalization and concept comprehension, classical practice and read-and-listen drills, correction, evaluation, recording of achievements, as well as closing and direction for muraja'ah (revision). Teachers adjust the intensity of assistance to the group's capability without altering the fundamental principles of the method. The use of shared standards is crucial because reading instruction is highly sensitive to variations in modeling. From a fidelity perspective, core components must be maintained so that local adaptations do not alter the essence of the program (Carroll, 2007). At the same time, additional support for students who lack fluency indicates the presence of scaffolding appropriate to learning needs—a condition that can be understood through the concept of graduated assistance within the zone of proximal development (Vygotsky, 1978).

Communication: Transmission, Clarity, and Consistency

The communication dimension encompasses transmission, clarity, and consistency. In terms of transmission, the school socialized the Ummi Method to parents from the very beginning of its implementation. The principal explained that socialization was conducted for three consecutive weeks on Saturdays to clarify the reasons for the methodological change and the consequences of its implementation. Internal communication takes place through bi-weekly evaluation forums and Monday technical forums led by the coordinator. The technical forums discuss book-level progression targets, tahfidz targets, reading standards, and instructional issues. This pattern demonstrates that information does not stop at management decisions, but is translated into operational directives for teachers. According to Edwards (1980), transmission is a prerequisite for implementers to know the goals and actions that must be executed; Van Meter and Van Horn (1975) also position inter-organizational

communication as a crucial link between program standards and implementer actions.

Clarity is supported by concept maps and technical standards from the Ummi Foundation. Teachers are guided to follow the same sequence and delivery methods so that reading models, material sequencing, and evaluations do not differ across groups. Clarity is further reinforced through Achievement Books, teacher journals, assessment formats, and Ummi Report Cards. The Achievement Book serves as a bridge between the school and home because it contains daily reading achievements and a space for parental monitoring. WhatsApp groups are used to convey progress, muraja'ah reminders, and missed materials when students are absent. The Ummi Report Card, which is separate from the academic report card, provides information on book level, target materials, and memorization. At the student level, clarity is evident through direct correction when errors occur in articulation (makharij), vowel length, fluency, or tajweed.

Communication consistency is formed because these channels are used repeatedly. Bi-weekly meetings, Monday forums, Achievement Books, WhatsApp groups, report cards, and coordination between teachers and homeroom teachers produce a relatively stable circulation of information. This pattern reduces the room for individual teacher interpretation and supports standardization. However, data indicate that the consistency of message delivery is not always followed by the consistency of family responses. Some parents actively monitor and accompany muraja'ah, while others do not provide the same response. Complaints also arise because the standards for book-level progression are considered stricter than those of regular Quranic learning centers. In the perspective of innovation diffusion, adoption is influenced by how users perceive the benefits and compatibility of the program with their expectations (Rogers, 2003). Therefore, the school needs to continually explain that repetition or delayed progression is part of quality control.

Communication findings indicate two matters. First, the school possesses a robust internal communication infrastructure. Second, the vulnerable point lies precisely in external communication and family follow-up. This aligns with Epstein et al. (2018), who assert that school-family communication is meaningful only when it encourages concrete involvement in the learning process. Consequently, the communication quality of the Ummi Method cannot be measured solely by the number of media used, but also by behavioral changes in home-based support.

Resources: Staff, Information, Authority, Facilities, and Time

Program resources encompass staff, information, authority, facilities, and time. School documents record 24 Al-Qur'an teachers, including the Ummi coordinator, and all teachers have undergone certification. In interviews, the coordinator stated that the group ratio is approximately one teacher to 11–12 students, while teachers noted that groups generally contain 10–12 students and a maximum of about 13 students. This ratio allows for relatively intensive individual listening. In reading instruction, an adequate number of teachers has direct implications because every error must be heard, corrected, and repeated until the student reaches the standard. Edwards (1980) places adequate and competent staff as a form of resource that determines implementation capacity.

Certification serves as the entry point for competency standardization, but the school does not stop at certificate status. Coaching continues through routine forums, *tadarus* (collective recitation), microteaching, and supervision. These findings are relevant to Fullan (2007), who views educational change as an ongoing process, and Guskey (2002), who demonstrates that changes in teacher practices need to be supported by experience, feedback, and evidence of learning outcomes. Thus, certification is more accurately understood as a competency baseline. Variations in teachers' initial experience still require coaching so that teaching quality does not rely on individual backgrounds.

Information resources are evident in concept maps, book-level and *tahfidz* targets, reading standards, Achievement Books, daily journals, assessment formats, and achievement reports. Such information is not merely documentation, but serves as the basis for control: the coordinator can review pages that have been taught, group progress, and students requiring follow-up action. Technical authority is also relatively clear. The principal delegates technical matters to the coordinator, granting teachers specific references for methodology, supervision, group placement, and level-progression evaluation. This division aligns with the view that implementation requires sufficient authority and decision structures so that instructions can be executed consistently (Edwards, 1980).

In terms of time, the program secures a strong position in the school curriculum, occupying 10 lesson hours per week in each grade. Beyond regular hours, teachers provide drills, remediation, or additional assistance for lagging students and

preparation for pre-munaqasyah. Facilities include student books, Achievement Books, learning aids, classrooms, support spaces, and digital communication media. This availability indicates high program feasibility, aligning with the concept of feasibility within implementation outcomes (Proctor, 2011).

The primary vulnerability of resources lies in the sustainability of remediation. Additional assistance in several cases remains heavily dependent on teachers' personal willingness—for instance, utilizing pre-class time, breaks, or after-school hours. In the short term, this commitment is a strength; in the long run, reliance on personal goodwill can generate uneven workloads. Therefore, resources must be evaluated not only from an "availability" perspective, but also from the stability of their management. Scheduled remediation programs, clear student criteria, designated responsibilities, and success indicators will help transform personal dedication into sustainable organizational capacity.

Disposition: Implementer Attitudes and Ecosystem Support

Implementer disposition relates to acceptance, commitment, discipline, and care for program goals. Field data indicate that Al-Qur'an teachers possess a strong commitment to learning standards and to students who have not yet met targets. Teachers are willing to conduct drills, remediation, tasmi' (listening to recitations), and additional guidance. This commitment also has a moral-spiritual dimension because teaching the Al-Qur'an is understood as more than an administrative task. In Edwards' (1980) theory, implementer attitudes determine whether resources and instructions are genuinely utilized to achieve program goals.

Openness to supervision serves as an important indicator. The coordinator supervises the execution of teaching stages, and teachers express a willingness to receive corrections because the reference standards are understood. Supervision is conducted without always announcing specific days so that teachers maintain execution readiness at all times. This mechanism can strengthen discipline, but the developmental function must remain more prominent than the control function. From Guskey's (2002) perspective, feedback is more productive when it helps teachers see the connection between changing practices and student progress.

Homeroom teachers also demonstrate a supportive disposition. Their role is not to teach new material, but to motivate, remind students of muraja'ah, observe student conditions, and refer technical problems back to the Al-Qur'an teacher. Homeroom

teachers also attend to psychological aspects, such as when students feel anxious before tests or uncomfortable within groups. Such support demonstrates that implementation does not occur solely within the Al-Qur'an teacher unit, but spreads across the school ecosystem. Proctor et al.'s (2011) concept of penetration helps explain that a program grows stronger when its values and procedures permeate various work units rather than being executed only by the core group.

From the students' perspective, motivation varies. Some are motivated by rewards such as checkmarks, stars, or gifts, while others connect learning with the ability to read the Al-Qur'an and the desire to make their parents happy. Parents also observe the growth of children's reading habits and self-confidence. Diverse forms of motivation do not pose a problem as long as the school is capable of steering them toward stable learning habits. In Rogers' (2003) framework, the experience of witnessing tangible benefits can strengthen acceptance of new practices; the same applies to teachers, students, and families.

Parental involvement constitutes the most variable dimension of disposition. Some parents actively monitor Achievement Books and review children's recitations every night, while others are less responsive. Epstein et al. (2018) emphasize that family involvement means more than attending school; it encompasses communication, home-based learning support, and backing for child development. Consequently, the school needs to transform parental support from an uneven voluntary pattern into a more structured partnership—for instance, through simple muraja'ah reports, reminders for priority students, or follow-up communication with families showing low responsiveness.

Bureaucratic Structure: Procedures, Supervision, and Quality Control

Bureaucratic structure is reflected in the division of authority, procedures, supervision, documentation, and evaluation mechanisms. The principal executes policy functions and delegates technical management to the Ummi coordinator. The coordinator is not burdened with regular teaching duties in order to concentrate on internal supervision, teacher placement, journal control, student grouping, and level-progression testing. This structure shortens technical decision paths and provides clear references for teachers. Within Edwards' (1980) framework, operational procedures and the containment of fragmentation are vital elements of bureaucratic structure; within Grindle's (1980) framework, institutional characteristics and the strategies of

implementing actors influence how a program is executed.

Core procedures begin with the placement test. Students are grouped based on reading proficiency, ensuring group members share relatively uniform needs. Teachers are also placed by considering competencies and the difficulty level of the groups. Daily journals are mandatory for recording taught materials and pages, which are then submitted to the coordinator. Assessment formats document student progress. Level-progression evaluations are conducted by the coordinator rather than solely by group teachers, ensuring a separation between teaching and verification functions. Such a mechanism strengthens objectivity and reduces the likelihood of standards becoming overly lenient due to teachers' closeness with students.

Supervision is not only internal. The thesis notes external observation or supervision by Umami periodically, approximately every three to four months. The combination of internal and external control reinforces fidelity because the school does not entirely evaluate itself (Carroll, 2007). The structure also governs the boundaries of homeroom teachers' and parents' roles. Homeroom teachers assist and remind, but technical issues are referred back to the Al-Qur'an teacher. Parents help review (muraja'ah) pages already studied, while new material is still acquired through the teacher's talaqqi (direct recitation). These boundaries are vital to preserving the uniformity of recitation models.

Book-level progression standards represent the most sensitive part of the structure. Some parents consider the progression process quite strict compared to conventional Quranic learning places. However, the program structure indeed prioritizes recitation quality. Students whose memorization develops more rapidly do not automatically bypass reading stages if tartil quality does not meet the standard. This logic aligns with mastery learning: progress is based on criterion mastery (Bloom, 1971). The challenge is ensuring that this pedagogical rationale is understood by families so that quality control is not misconstrued as a barrier to progress.

On the other hand, administration risks turning into a mere formality if journals, assessment formats, and reports are collected without being utilized for decision-making. Therefore, the value of bureaucratic structure lies in its data function. Journals must help identify lagging groups; assessment formats must help determine remediation; and reports must form the basis for coaching. Proctor et al. (2011) remind us that program sustainability is determined by the capacity of new practices to become

institutionalized in routine operations. A good structure is thus not the one with the most documents, but the one capable of translating information into follow-up action.

Synthesis of Implementation and Improvement of Al-Qur'an Recitation

Edwards' four dimensions do not stand alone. Clear communication requires available information; information is useful only when staff and authority utilize it; competent teachers still require positive dispositions to follow standards; and sound dispositions require work structures that do not rely entirely on personal sacrifice. At SDIT Rahmadiyah, the coordinator serves as the node connecting school policy, Ummi standards, teachers, achievement data, supervision, and evaluation. The Achievement Book connects the school with families, while the placement test connects initial ability with group design. This interaction enables the program to run relatively cohesively.

Research findings also demonstrate a balance between standardization and adaptation. Standardization is necessary for recitation models, material sequencing, assessment, and role boundaries. Adaptation is required for the intensity of assistance, remediation, motivation, and support for diverse students. Fullan (2007) emphasizes that educational change unfolds through implementation and institutionalization processes; consequently, local needs variations must be addressed without eliminating core components. Carroll et al. (2007) provide a similar explanation through the concept of fidelity, while Proctor et al. (2011) help show that appropriateness and feasibility must proceed alongside programmatic fidelity.

Regarding recitation quality, the data do not permit the researcher to conclude the magnitude of the causal effect of the Ummi Method because the research design is qualitative and does not employ pretest-posttest measurements. Nevertheless, field data demonstrate mechanisms that logically support improvement: high learning time, small group ratios, individual corrections, repetition, strict progression standards, testing by the coordinator, supervision, and home-based muraja'ah. These findings contextualize previous quantitative studies reporting the positive effect of the Ummi Method on Al-Qur'an reading proficiency (Muhaini, 2023) and studies showing that Ummi's mother-tongue approach principles can support reading skills (Yuliana, 2024). This study adds that these achievements must be read alongside the organizational capacity that allows the method to be implemented.

Institutionally, three priorities for improvement emerge. First, parental involvement needs to be made more measurable. Communication channels are

numerous, but response quality still varies. Second, remediation needs to shift from spontaneous responses to structured programs to avoid unevenly burdening teachers. Third, administrative data need to be utilized more robustly for coaching decisions rather than remaining mere archives. Through these steps, the program not only maintains acceptance and adoption, but also strengthens sustainability as emphasized by Proctor et al. (2011). Ultimately, the strength of the Ummi Method's implementation lies in the school's ability to transform methodological standards into organizational routines supported by people, time, data, families, and quality control mechanisms.

Table 1. Synthesis of Findings Based on the Edwards III Framework

Dimension	Main Strengths	Vulnerability Points	Implications for Improvement
Communication	Initial socialization; biweekly meetings; weekly technical forums; <i>Buku Prestasi</i> (Achievement Book); WhatsApp; <i>Rapor Umami</i> (Umami Report Card).	Uneven parental responses; the standards for advancing to the next level may be perceived as indicating slow progress.	Strengthen persuasive communication and implement simple, measurable monitoring of <i>muraja'ah</i> (Qur'an review).
Resources	24 Qur'an teachers, including a coordinator; certification; small-group instruction; 10 instructional hours per week; clearly defined technical authority.	Remedial instruction may potentially increase the workload and still depends on individual dedication.	Schedule formal remedial sessions, identify target students, assign responsible personnel, and establish success indicators.
Disposition	Teacher commitment; openness to supervision; support from homeroom teachers; student motivation.	Dependence on individual commitment; parental participation varies.	Adopt a supportive supervisory approach, provide recognition for additional responsibilities, and establish more structured family partnerships.
Bureaucratic Structure	Placement tests; ability grouping; journals; assessment; supervision; advancement testing conducted by the coordinator.	Administration risks becoming merely a formality; strict standards require clear explanation to families.	Use administrative data for follow-up actions and simplify record-keeping that does not serve a functional purpose.

4. CONCLUSION

The implementation of the Umami Method at SDIT Rahmadiyah, Depok City, demonstrates relatively strong and purposeful governance. In the communication

dimension, transmission takes place through socialization with parents, bi-weekly evaluation meetings, weekly technical forums, coordination between teachers and homeroom teachers, Achievement Books, WhatsApp groups, and Ummi Report Cards. Clarity is reinforced by concept maps, learning targets, and reading standards. The primary challenge is ensuring that communication with families genuinely produces *muraja'ah* (revision) accompaniment and a shared understanding regarding the strictness of book-level progression standards.

In the resource dimension, the program is supported by 24 Al-Qur'an teachers including the coordinator, certification, a relatively proportional group ratio, an allocation of 10 lesson hours per week, technical guidelines, learning facilities, and the coordinator's authority. These strengths enable individual listening, recitation correction, evaluation, and follow-up actions. However, the sustainability of additional assistance must be maintained so that remediation does not continuously rely on teachers' personal goodwill.

In the disposition dimension, teachers demonstrate commitment, care for lagging students, openness to supervision, and a willingness to provide additional assistance. Homeroom teachers support motivation and communication, while parents and students show positive responses with varying intensities. This commitment is an essential asset, yet it needs to be sustained by a healthy working system so that program quality does not depend on specific individuals.

In the bureaucratic structure dimension, the division of roles, placement tests, ability-based grouping, teacher placement, daily journals, assessment formats, internal-external supervision, and level-progression testing by the coordinator form a clear quality control mechanism. This structure preserves objectivity and consistency, but documentation must continue to be directed toward serving as a basis for decision-making rather than remaining a mere administrative obligation.

Overall, the quality of the Ummi Method's execution stems not only from the method's design, but from the school's capacity to communicate standards, provide resources, maintain implementer commitment, and organize procedures and quality control. This study is limited to a single school and does not measure the magnitude of the Ummi Method's effect statistically. Future research could compare multiple schools, examine the relationship between *muraja'ah* intensity and book-level progression, or measure the impact of remediation and teacher-student ratios on recitation quality. For

SDIT Rahmadiyah, the priorities for strengthening are more measurable parental involvement, structured remediation, management of teacher workloads, and the utilization of achievement data for continuous improvement.

5. REFERENCES

- Abdussamad, Z. (2021). Metode penelitian kualitatif. CV Syakir Media Press.
- Bloom, B. S. (1971). Mastery learning. In J. H. Block (Ed.), *Mastery learning: Theory and practice*. Holt, Rinehart & Winston.
- Bloom, B. S., Hastings, J. T., & Madaus, G. F. (1971). *Handbook on formative and summative evaluation of student learning*. McGraw-Hill.
- Carroll, C., Patterson, M., Wood, S., Booth, A., Rick, J., & Balain, S. (2007). A conceptual framework for implementation fidelity. *Implementation Science*, 2, Article 40. <https://doi.org/10.1186/1748-5908-2-40>
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Pearson.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- Dewi, D. S. K. (2022). *Buku ajar kebijakan publik: Proses, implementasi dan evaluasi*. Samudra Biru.
- Edwards, G. C., III. (1980). *Implementing public policy*. Congressional Quarterly Press.
- Epstein, J. L., Sanders, M. G., Sheldon, S. B., Simon, B. S., Salinas, K. C., Jansorn, N. R., Van Voorhis, F. L., Martin, C. S., Thomas, B. G., Greenfeld, M. D., Hutchins, D. J., & Williams, K. J. (2018). *School, family, and community partnerships: Your action handbook* (4th ed.). Corwin.
- Fullan, M. (2007). *The new meaning of educational change* (4th ed.). Teachers College Press.
- Grindle, M. S. (1980). Policy content and context in implementation. In M. S. Grindle (Ed.), *Politics and policy implementation in the Third World*. Princeton University Press.
- Guskey, T. R. (2002). Professional development and teacher change. *Teachers and Teaching: Theory and Practice*, 8(3). <https://doi.org/10.1080/135406002100000512>
- Jones, C. O. (1984). *An introduction to the study of public policy*. Wadsworth Publishing Company.

- Margono. (1997). Metodologi penelitian pendidikan. PT Rineka Cipta.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). SAGE Publications.
- Muhaini, H., Afifah, A., & Maulidiya, N. I. (2023). The influence of Al-Qur'an learning methods 'Ummi' on the ability to read the Qur'an: A quantitative study. *International Journal of Islamic Thought and Humanities*.
<https://doi.org/10.54298/ijith.v2i2.129>
- Proctor, E., Silmere, H., Raghavan, R., Hovmand, P., Aarons, G., Bunger, A., Griffey, R., & Hensley, M. (2011). Outcomes for implementation research: Conceptual distinctions, measurement challenges, and research agenda. *Administration and Policy in Mental Health and Mental Health Services Research*.
<https://doi.org/10.1007/s10488-010-0319-7>
- Rogers, E. M. (2003). Diffusion of innovations (5th ed.). Free Press.
- Satori, D., & Komariah, A. (2020). Metodologi penelitian kualitatif (8th ed.). Alfabeta.
- Subarsono, A. G. (2011). Analisis kebijakan publik: Konsep, teori dan aplikasi. Pustaka Pelajar.
- Sukmadinata, N. S. (2005). Metode penelitian pendidikan. PT Remaja Rosdakarya.
- Ummi Foundation. (2017). Buku Metode Ummi dan pembelajarannya. Ummi Foundation.
- Van Meter, D. S., & Van Horn, C. E. (1975). The policy implementation process: A conceptual framework. *Administration & Society*, 6(4).
<https://doi.org/10.1177/009539977500600404>
- Vygotsky, L. S. (1978). Mind in society: The development of higher psychological processes. Harvard University Press.
- Yuliana, W. M., Nurmala, M., & Nurbayan, Y. (2024). The influence of Ummi method using mother tongue approach on Arabic reading skills. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 10(3).
<https://doi.org/10.30605/onoma.v10i3.4116>
- Zauri, A. S., Serly, A., & Abdillah, A. F. (2022). Implementasi Metode Ummi sebagai upaya meningkatkan kemampuan membaca Al-Quran. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 3(4).