

The Implementation of Ummi Method-Based Qur'anic Learning from Neuroscience and Spirituality Perspectives at Rumah Qur'an Hasanah

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Abstract

Qur'anic learning has traditionally focused on the technical aspects of reading and memorization while paying limited attention to learners' cognitive and spiritual development. Consequently, various challenges have emerged, including limited concentration, differences in learning abilities, and difficulties in long-term retention. This study aims to analyze the implementation of Qur'anic learning based on the Ummi Method from the perspectives of neuroscience and spirituality at Rumah Qur'an Hasanah. This study employed a qualitative approach using observation, interviews, and documentation as data collection techniques. The findings indicate that the learning process is systematically implemented through classical instruction, tahfidz (Qur'an memorization), and tahsin (Qur'an recitation improvement) activities. The Ummi Method, which emphasizes repetition, direct instruction, and a compassionate learning approach, is consistent with neuroscientific principles in strengthening memory formation and enhancing learners' attention. Furthermore, the integration of regular worship practices and proper learning etiquette contributes to fostering students' emotional stability and spiritual development. Therefore, the implementation of Qur'anic learning at Rumah Qur'an Hasanah demonstrates an effective integration of pedagogical principles, neuroscience, and spirituality in enhancing both learners' Qur'anic competencies and character development.

Keywords: Qur'anic learning, Ummi Method, neuroscience, spirituality.

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INTRODUCTION

The advancement of Islamic education has increasingly demanded learning approaches that not only emphasize cognitive achievement but also address learners' holistic learning processes (Syafei, 2025). Within the context of Qur'anic learning, instructional activities encompass not only Qur'anic recitation (*tahsin*) but also Qur'an memorization (*tahfidz*), both of which play essential roles in developing learners' competencies and character. One of the most widely adopted approaches in Qur'anic instruction is the Ummi Method, which emphasizes direct instruction, gradual progression, and continuous repetition, enabling learners to recite the Qur'an accurately and fluently (Cahyani et al., 2020). Nevertheless, Qur'anic learning has often been perceived merely as a technical activity aimed at improving recitation and memorization, with limited attention given to the

internal cognitive and spiritual processes experienced by learners throughout the learning process.

Fundamentally, Qur'anic learning involves a series of complex processes, including repetition, habituation, attention, motivation, and interactions between teachers and learners. These processes are closely related to the way the brain receives, processes, stores, and retrieves information acquired during learning. From a neuroscience perspective, learning activities that incorporate repetition, direct instruction, and sustained habituation strengthen neural networks and facilitate the formation of long-term memory among learners (Latifah & Sahroni, 2023). Accordingly, neuroscience provides a valuable framework for understanding how Qur'anic learning occurs through the mechanisms of brain functioning.

Beyond its cognitive dimension, Qur'anic learning also possesses a profound spiritual dimension. The activities of reciting and memorizing the Qur'an contribute not only to learners' academic achievement but also to their inner tranquility, spiritual closeness to Allah SWT, and moral development. From the perspective of Islamic education, Qur'anic learning constitutes an integral component of *tazkiyatun nafs* (spiritual purification), which aims to cultivate individuals who are faithful, pious, and possess noble character (Firmansyah et al., 2025). Therefore, Qur'anic learning cannot be separated from its spiritual dimension, as cognitive and spiritual development complement one another in fostering learners' holistic growth.

Rumah Qur'an Hasanah is one of the non-formal Islamic educational institutions dedicated to Qur'anic learning and has implemented the Ummi Method as its primary instructional approach. Learning activities are conducted regularly four times a week through a structured sequence consisting of opening activities, core instructional sessions, and closing activities. During the core sessions, students participate in both *tahsin* and *tahfidz* instruction using various instructional models, including individual tutoring, individual classical learning, and classical recitation-listening sessions. Furthermore, the implementation of the Ummi Method is carried out through official collaboration and continuous supervision, ensuring that the learning process follows clear and systematic instructional guidelines.

Previous studies have demonstrated the positive contribution of the Ummi Method to improving learners' Qur'anic reading proficiency. Research conducted by Sholiha and Tamimi (2023) reported that the Ummi Method effectively enhanced students' Qur'anic recitation skills by emphasizing accurate reading in accordance with the rules of *tajwid*, implemented systematically through observations, interviews, and documentation. Their findings indicated that the Ummi Method significantly improved the quality of students' Qur'anic recitation. Similarly, Efendi and Mukarom (2026) found that the implementation of the Ummi Method systematically enhanced learners' Qur'anic reading abilities, particularly in the mastery of *makharijul huruf* (points of articulation) and *tajwid*, through structured and continuous instructional strategies. These findings suggest that the Ummi Method represents an effective instructional approach for Qur'anic learning.

Although previous studies have consistently demonstrated the positive influence of the Ummi Method on improving Qur'anic reading skills, existing research has primarily focused on evaluating its effectiveness in enhancing recitation proficiency. In contrast, studies examining Ummi Method-based Qur'anic learning from the integrated perspectives of neuroscience and spirituality remain relatively limited. Yet, these perspectives are essential for understanding the learning process not only in terms of reading proficiency but also in relation to brain functioning and the development of learners' spiritual values.

Based on preliminary observations and interviews conducted by the researchers at Rumah Qur'an Hasanah, it was found that some students still experienced difficulties in maintaining learning concentration, demonstrated varying levels of understanding of instructional materials, and tended to forget previously learned content in both *tahsin* and *tahfidz* sessions. At the same time, the *ustadz* and *ustadzah* consistently implemented repeated practice, direct demonstration of Qur'anic recitation, individualized guidance, and motivational reinforcement at the end of each learning session to facilitate students' comprehension and retention of the learning materials. These findings indicate that the instructional process extends beyond the mere delivery of content and is closely associated with brain functioning as well as the development of learners' spiritual dimensions throughout Qur'anic learning.

Based on the observed phenomena and the findings from the preliminary observations and interviews, this study aims to analyze Ummi Method-based Qur'anic learning at Rumah Qur'an Hasanah from the perspectives of neuroscience and spirituality. The analysis seeks to provide a more comprehensive understanding of the learning process, encompassing both the neurological mechanisms involved in receiving, processing, and storing information and the development of learners' spiritual values throughout Qur'anic learning. The significance of this study lies in the limited body of research integrating neuroscience and spirituality within Ummi Method-based Qur'anic instruction. Such integration is essential for developing a more holistic understanding of learners' educational experiences, encompassing not only their abilities to recite and memorize the Qur'an but also their cognitive and spiritual development.

RESEARCH METHOD

This study employed a qualitative research design using a phenomenological approach. The phenomenological approach was selected to understand and explore the lived experiences of *ustadz* (male Qur'anic teachers), *ustadzah* (female Qur'anic teachers), and students throughout the implementation of Ummi Method-based Qur'anic learning at Rumah Qur'an Hasanah. The study was conducted at Rumah Qur'an Hasanah, with participants consisting of *ustadz*, *ustadzah*, and students who were directly involved in the learning activities. The research focused on the implementation of classical learning sessions, *tahsin* (Qur'anic recitation improvement), and *tahfidz* (Qur'an memorization), as well as the various experiences and phenomena that emerged throughout the instructional process. The data sources comprised primary data collected directly from participants through observations and interviews, and secondary data obtained

from instructional documents, institutional archives, activity photographs, and relevant literature (Sugiyono, 2022).

Data were collected through classroom observations, semi-structured interviews, and documentation to obtain an in-depth understanding of the implementation of the Ummi Method in Qur'anic learning. The collected data were analyzed using the interactive data analysis model proposed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. This analytical procedure was employed to identify themes related to the implementation of the Ummi Method and its relationship with the perspectives of neuroscience and spirituality. To ensure the trustworthiness of the findings, source triangulation and methodological triangulation were employed by comparing information obtained from multiple participants as well as findings derived from observations, interviews, and documentation. These triangulation procedures enhanced the credibility and trustworthiness of the research findings.

RESULTS AND DISCUSSION

A. Analysis of the Implementation of Qur'anic Learning at Rumah Qur'an Hasanah

Based on the observations conducted by the researchers, Qur'anic learning at Rumah Qur'an Hasanah is carried out four times a week, with each session lasting approximately 90 minutes. The instructional process consists of three stages: the opening session, the main learning activities, and the closing session. During the core learning activities, students participate in *tahfidz* (Qur'an memorization), classical instruction using teaching aids, and *tahsin* (Qur'an recitation improvement), with instructional models tailored to each student's level of competence. These observations indicate that the learning process has been systematically and structurally designed to enhance students' abilities in reading and memorizing the Qur'an. This finding is consistent with the view that effective Qur'anic learning requires structured instruction and continuous practice to optimize students' learning outcomes (Agung & M. Makbul, 2024).



Figure 1. Implementation of the *Talaqqi* Method by the *Ustadz/Ustadzah* during Qur'anic Learning

Based on the documentation presented in Figure 1, the *ustadz* and *ustadzah* (Qur'anic teachers) demonstrated Qur'anic recitation directly to the students through the *talaqqi* method. The students carefully listened to the teacher's recitation and subsequently imitated it according to the teacher's

guidance. This documentation illustrates the application of the direct method, one of the core principles of the Ummi method, whereby learning occurs through direct demonstration and guided practice, enabling students to understand and improve their Qur'anic recitation more effectively. These documentary findings corroborate the observational and interview data, which revealed that learning at Rumah Qur'an Hasanah emphasizes active interaction between teachers and students throughout the instructional process.

The documentation further demonstrates that the Ummi method has been consistently implemented in Qur'anic learning at Rumah Qur'an Hasanah. In practice, the Ummi method adopts a mother-tongue approach that integrates three fundamental principles: the direct method, repetition, and an affection-based approach. Students learn by observing direct demonstrations from the teacher without relying on extensive theoretical explanations, followed by repeated practice until fluency is achieved. This systematic, gradual, and repetitive instructional approach contributes significantly to improving students' *tahsin* and *tahfidz* competencies (Cahyani et al., 2020). Consequently, the implementation of the Ummi method provides a well-defined instructional framework for developing students' Qur'anic reading and memorization skills.

From a neuroscience perspective, learning activities involving repetition, *talaqqi*, and classical read-and-listen sessions are closely associated with the brain's mechanisms for developing long-term memory. Information that is repeatedly reinforced strengthens neuronal connections, facilitating its storage in long-term memory. Moreover, direct instruction through teacher demonstrations promotes imitation processes that simultaneously engage students' cognitive and sensory functions, thereby enhancing learning effectiveness (Suyadi, 2020).

From the perspective of instructional management, grouping students according to their proficiency levels in *tahsin* and *tahfidz* reflects the implementation of differentiated instruction. This strategy enables learners to receive instruction that corresponds to their individual abilities, thereby making the learning process more effective (Lestari, 2023). Overall, the implementation of Qur'anic learning at Rumah Qur'an Hasanah demonstrates that the instructional process has been systematically organized and well structured. Nevertheless, its effectiveness remains influenced by learners' internal factors, including motivation, concentration, and psychological readiness to engage in the learning process (Uno, 2021).

B. Challenges in the Qur'anic Learning Process at Rumah Qur'an Hasanah

Observations conducted at Rumah Qur'an Hasanah revealed several challenges encountered during the implementation of Qur'anic learning. These challenges include students' difficulty in maintaining concentration during lessons, variations in reading and memorization abilities among learners, and a tendency to forget previously learned materials. These findings indicate that the effectiveness of Qur'anic learning is influenced not only by the instructional method employed but also by students' internal cognitive and psychological readiness to participate in the learning process.

The difficulty experienced by some students in maintaining attention can be understood as a limitation in sustaining focus on learning stimuli over an extended period. In educational contexts, attention is a critical determinant of the extent to which information can be processed effectively within working memory. When attention is unstable, information is less likely to be consolidated into long-term memory, making students more susceptible to forgetting previously acquired knowledge (Parnawi, 2019).

Interview findings with the *ustadz* and *ustadzah* further revealed that differences in students' Qur'anic reading and memorization abilities constitute one of the primary challenges in the learning process. While some students quickly comprehend instructional materials, others require more intensive guidance and repeated practice. These differences are influenced by students' prior learning experiences, cognitive abilities, and individual readiness to learn. Consequently, teachers adapt instructional strategies to accommodate students' varying levels of competence, thereby facilitating more effective learning outcomes. Such differentiated instructional practices have been recognized as effective approaches for achieving learning objectives while addressing learners' diverse needs (Lestari, 2023).

The interviews also indicated that several students experienced difficulty in retaining previously memorized Qur'anic passages, making regular *muroja'ah* (systematic revision) essential. This finding suggests that memory retention requires continuous reinforcement through repeated practice. From a neuroscience perspective, information that is not consistently rehearsed is more likely to fade because it has not yet been optimally consolidated into long-term memory (Suyadi, 2020). Accordingly, repetition constitutes one of the principal instructional strategies employed to strengthen students' Qur'anic memorization.

The findings of this study demonstrate that the challenges encountered in Qur'anic learning extend beyond instructional methods alone and are also influenced by students' attention, individual abilities, and memory capacity. Similar findings have been reported in previous studies on Qur'anic learning, which identified individual differences in learning ability and concentration as significant factors affecting instructional success (Sholiha & Tamimi, 2023). Therefore, adaptive and sustainable instructional strategies are required to ensure that every student can develop according to their individual characteristics and learning needs.

Overall, these findings indicate that the implementation of Qur'anic learning at Rumah Qur'an Hasanah is influenced not only by the application of the Ummi method but also by students' psychological, cognitive, and individual characteristics. This reinforces the notion that effective learning requires a synergistic interaction among appropriate instructional methods, learners' readiness and characteristics, and carefully designed teaching strategies to achieve optimal educational outcomes (Uno, 2021).

C. Analysis of the Integration of Qur'anic Learning from the Perspectives of Neuroscience, Spirituality, and the Ummi Method

1. Neuroscience Perspective on Qur'anic Learning

From a neuroscience perspective, the Qur'anic learning process implemented at Rumah Qur'an Hasanah—which incorporates repetition, *talaqqi* (direct teacher-guided recitation), and classical recitation sessions—demonstrates a close relationship with the brain's mechanisms for developing long-term memory. Information acquired through consistent repetition strengthens synaptic connections, thereby facilitating long-term memory consolidation among learners (Suyadi, 2020). The observed tendency of some students to forget previously learned material and experience difficulties maintaining attention indicates that their attentional processes and working memory have not yet functioned optimally. Consequently, incoming information is not fully processed within the cognitive system (Parnawi, 2019). These findings are further supported by interview data, which revealed that repetitive practice and direct instruction significantly assist students in understanding and retaining Qur'anic recitation more effectively.



Figure 2. *Muroja'ah* (Revision) Session of Students' Qur'anic Memorization

As illustrated in Figure 2, students regularly engage in *muroja'ah* (systematic review of memorized Qur'anic verses). This activity involves repeated recitation to maintain and reinforce previously memorized passages. The documentation demonstrates that repetition constitutes an essential component of Qur'anic learning, enabling students to retrieve and strengthen previously acquired knowledge. These documentary findings corroborate the observational and interview data, indicating that *muroja'ah* plays a significant role in sustaining memorization and continuously improving the quality of Qur'anic recitation.

Motivation also emerged as an important determinant of learning effectiveness. Students with higher levels of learning motivation tended to demonstrate greater concentration and active participation throughout the instructional process, whereas lower motivation hindered engagement and learning performance (Uno, 2021). This finding is consistent with previous studies emphasizing that meaningful interaction and learning motivation are fundamental in enhancing students' attention and participation during instruction (Mestiana, 2024). Therefore, effective Qur'anic learning requires not only appropriate instructional methods but also careful consideration of learners' psychological and cognitive characteristics.

2. Spiritual Perspective on Qur'anic Learning

Qur'anic learning extends beyond cognitive development and encompasses a profound spiritual dimension. Reading and memorizing the Qur'an constitute acts of worship that foster inner peace and strengthen students' relationship with Allah SWT. Within Islamic educational philosophy, these activities represent an integral part of *tazkiyatun nafs* (spiritual purification), aiming to cultivate individuals who possess strong faith, piety, and noble character (Mahendra et al., 2023).

Observational findings at Rumah Qur'an Hasanah revealed that each learning session begins with collective prayers, *muroja'ah*, and Islamic motivational messages delivered by the teachers. Throughout the instructional process, students participated calmly, orderly, and attentively. These observations indicate that Qur'anic learning emphasizes not only the development of reading and memorization skills but also the creation of a religious learning environment that supports students' spiritual growth.

These findings were reinforced by interviews with teachers, who explained that the consistent practice of supplication, Islamic learning etiquette (*adab*), and religious advice constitutes an essential strategy for character formation and strengthening students' spiritual connection with Allah SWT. Furthermore, documentary evidence illustrated the integration of various religious practices within daily learning activities, including collective prayers, *muroja'ah*, and the habituation of Islamic manners. Collectively, the observational, interview, and documentary data demonstrate that Qur'anic learning at Rumah Qur'an Hasanah functions not merely as a means of knowledge transmission but also as a medium for fostering students' spiritual development.

The religious atmosphere cultivated through regular prayers, learning etiquette, and continuous spiritual encouragement from teachers contributes substantially to strengthening the spiritual dimension of learning. Such an environment promotes positive emotional conditions that enhance students' readiness to learn (Hidayat & Rohmawati, 2025). Moreover, Islamic education emphasizes the importance of balancing intellectual and spiritual development in fostering holistic character formation (Syafei, 2025). Consequently, Qur'anic learning serves not only as an educational process but also as a comprehensive means of character building and internalizing Islamic values.

3. Integrating the Ummi Method with Neuroscience and Spirituality

The Ummi method implemented at Rumah Qur'an Hasanah is fundamentally based on three core principles: the direct method, repetition, and a compassionate instructional approach, reflecting the integration of pedagogical, neuroscientific, and spiritual dimensions within Qur'anic learning (Ummi Foundation, n.d.). The repetition principle aligns closely with neuroscience, which emphasizes repeated exposure as an essential mechanism for strengthening long-term memory formation (Suyadi, 2020). Likewise, the direct method facilitates imitation by simultaneously engaging students' cognitive and sensory functions, thereby improving their ability to understand and accurately reproduce Qur'anic recitation.

Observational data revealed that Qur'anic instruction using the Ummi method is conducted through teacher demonstrations followed by repeated student practice. Recitation exercises are consistently incorporated into every learning session through *muroja'ah* activities and reading exercises based on the appropriate instructional level. These observations indicate that students gradually become more proficient in recognizing *makharij al-huruf* (points of articulation), applying *tajwid* rules, and retaining previously memorized verses. These findings illustrate the close relationship between the repetition principle of the Ummi method and neuroscience-based concepts of memory consolidation.

The observational findings were further supported by interviews with teachers, who emphasized that repetitive recitation represents one of the principal instructional strategies within the Ummi method for facilitating students' comprehension and retention of Qur'anic material. In addition, teachers highlighted the importance of creating a supportive learning environment characterized by patience, compassion, individualized guidance, and continuous encouragement. Documentation of classroom activities further demonstrated warm and positive interactions between teachers and students throughout the learning process. Such conditions foster a conducive learning environment that supports both the development of Qur'anic reading proficiency and the cultivation of students' religious character.

From a spiritual perspective, the compassionate approach embedded within the Ummi method creates a comfortable and non-threatening learning atmosphere. Positive emotional conditions enhance students' learning readiness while facilitating the internalization of Islamic values (Hidayat & Rohmawati, 2025). Furthermore, effective learning outcomes are strongly influenced by teachers' ability to design instructional strategies that accommodate students' individual characteristics (Wasono, 2024).

Moreover, successful Qur'anic learning requires systematic and continuous instructional methods to optimize the development of reading and memorization skills. Previous studies have emphasized that consistent repetition and habituation are essential for ensuring that learning materials are effectively stored in long-term memory (Waliko, 2022). Within the context of *tahfidz*, continuous repetition likewise serves as the primary strategy for preserving and improving memorization quality (Komarodin, 2024). Therefore, the implementation of the Ummi method at Rumah Qur'an Hasanah demonstrates a strong alignment between pedagogical principles, neuroscientific mechanisms, and spiritual development. These findings indicate that Qur'anic learning based on the Ummi method is not only pedagogically effective but also scientifically relevant from both neuroscience and spirituality perspectives.

The implications of this study suggest that the Ummi-based Qur'anic learning approach represents a promising instructional alternative that enhances not only students' reading and memorization abilities but also their cognitive development and spiritual growth. These findings provide valuable insights for Qur'anic educational institutions seeking to develop

learning strategies that simultaneously consider brain functioning, learning motivation, and religious character formation. Consequently, Qur'anic learning can be implemented in a more comprehensive and sustainable manner that accommodates students' developmental needs.

The novelty of this study lies in its integrative analysis of the Umami method through the complementary perspectives of neuroscience and spirituality in the context of Qur'anic learning at Rumah Qur'an Hasanah. Previous studies have predominantly focused on evaluating the effectiveness of the Umami method in improving Qur'anic reading and memorization skills. In contrast, the present study explores how the core principles of the Umami method correspond with neurological mechanisms underlying memory formation while simultaneously reinforcing students' spiritual development. Accordingly, this study offers a more comprehensive understanding of Qur'anic learning by integrating pedagogical, neuroscientific, and spiritual perspectives into a unified analytical framework.

CONCLUSION

The findings of this study indicate that Qur'anic learning at Rumah Qur'an Hasanah has been systematically implemented through the application of the Umami method, which integrates classical instruction, *tahfidz* (Qur'an memorization), and *tahsin* (recitation improvement) into a structured instructional framework. The learning process extends beyond developing students' abilities to read and memorize the Qur'an by fostering active interaction between teachers (*ustadz/ustadzah*) and students through *talaqqi*, repetitive practice, and continuous habituation. These findings demonstrate that the instructional practices employed are consistent with fundamental pedagogical principles in Islamic education.

Despite its systematic implementation, several challenges were identified, including variations in students' learning abilities, difficulties in maintaining attention during instruction, and a tendency to forget previously learned material. These challenges suggest that the effectiveness of Qur'anic learning is influenced not only by instructional methods but also by learners' cognitive, psychological, and emotional characteristics. Therefore, more adaptive instructional approaches that accommodate the diverse needs and learning characteristics of students are essential to optimize learning outcomes.

Furthermore, the analysis revealed a strong integration of the Umami method with the perspectives of neuroscience and spirituality in the implementation of Qur'anic learning at Rumah Qur'an Hasanah. The principle of repetition embedded within the Umami method aligns with neuroscientific theories emphasizing the reinforcement of long-term memory through repeated practice. At the same time, the method's compassionate approach and the consistent cultivation of religious habits contribute significantly to students' emotional well-being and spiritual development. This integration positions Qur'anic learning not merely as a process of cognitive skill acquisition but also as a holistic educational approach that fosters character formation and enhances students' spiritual growth.

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