



The Influence of Al-Qur'an Learning Methods “Ummi” on the Ability to Read the Qur'an: A Quantitative Study

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Abstract

Everyone definitely wants to have a happy life both in this world and in the hereafter. Therefore education is the path that must be taken to achieve all of this, while the Koran is a guide to make it easier to walk the path traversed. The purpose of the study entitled the effect of the Ummi Method on the Ability to read the Koran for fourth-grade students MI Muhammadiyah 27 Surabaya in the 2022-2023 school year is to find out the Ability to read the Koran for fourth-grade students MI Muhammadiyah 27 Surabaya in the 2022-2023 academic year and to know whether there is or whether or not the influence of the Ummi Method has on the Ability to read the Koran for fourth-grade students MI Muhammadiyah 27 Surabaya in 2022-2023. This research is a quantitative study with data collection techniques using observation, documentation, and questionnaires. The results of this study show that the Ummi Method in class IV MI Muhammadiyah 27 Surabaya in 2022-2023 is classified as very good with a percentage of 87%, and the Ability to read the Koran for class IV MI Muhammadiyah 27 Surabaya in 2022-2023 is classified as very good with a percentage of 79%, while The effect of the Ummi Method on the Ability to read the Koran for class IV MI Muhammadiyah 27 Surabaya students in 2022-2023 is shown by the results of the Chi-Square calculation of 18.022 which is greater than the significant level of 3.841.

Keywords: learning, Ummi method, read the Qur'an

Introduction

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble morals, and skills needed for themselves, society, and the country (Ramayulis, 2015). Education is a necessity for human life that absolutely must be fulfilled in order to achieve prosperity and happiness in the afterlife (Zuhairini, 2012). So

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education is an effort to balance all aspects of life so that it can become better, both physically and spiritually. Allah has commanded his servants to study. By studying, a person will gain knowledge and knowledge that will be a provision in achieving happiness, both happiness in this world and happiness in the afterlife. How important knowledge is for a person's life so that in order to obtain it, Allah has guided us so that we can be safe in achieving it, namely in the form of the Koran and hadith. Allah SWT says in Qs. Al Baqarah verse 2;

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ.

It means, "There is no doubt in this book of the Koran, guidance for those who are devout"

(QS. (Al-Baqoroh: 2)(Department of Religion of the Republic of Indonesia, 2005).

In this verse, it is explained that the Koran is a guide for pious people. In the world of education, there are efforts to foster piety towards Almighty God, which is in accordance with the contents of the Pancasila philosophy. The objectives of religious education, which is a sub-system of national education, must be realized, and serious attention is needed so that it can be viewed from religious teachings. Religious education (Islam) is education that is based on basic principles and studies, which include verses from the Koran, hadith, divine rules, the muamalat of personal human affairs, morals, and moral teachings.

The main material that is taught in this education is the material of Islamic science. Learning the Qur'an is one of the areas of education in schools in the religious field, as our main guideline is always to learn and teach (Luthfi, 2012). In his Sahih book, Imam Al-Bukhari narrates a hadith from Hajjaj bin Minhal from Syu'bah from Alqamah bin Martsad from Sa'd bin Ubaidah from Abu Abdirrahman As-Sulami from Uthman bin Affan RA, that Rasulullah SAW said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

It means, "The best of you are those who learn the Koran and teach it."

In this hadith, according to the Prophet, the best people are those who study and teach the knowledge of the Koran to other people. Learning and teaching the Koran is one of the responsibilities and obligations of a Muslim to his holy book, namely the Koran as well as learning and teaching the Koran to others, is a sacred obligation and is recorded as a very noble good deed.

Mistakes in pronouncing the letters of the Koran can change the meaning because learning to read and pronounce the letters of the Koran correctly is a binding obligation for every Muslim (Annuri, 2010). In this way, the correct law for reading the Koran with tajwid for every Muslim is fardhu 'ain, where the law indicates something that must be done. In the process of learning the Koran carried out in formal and informal educational institutions, several components can influence it, one of which is a method (Afdal, 2016). By using the method, you will be able to develop mental attitudes and personalities so that students receive lessons easily and effectively and can be digested well so that they can be very easily understood.

A method is a comprehensive procedure or plan related to presenting lesson material in an orderly and harmonious manner and not conflicting with each other (Subur, 2016). So far, there are many learning methods and models that can be used to make the process of learning the Koran easier and more enjoyable. Some of the learning methods that can be used are the tilawati, Iqra, qiroati, and *Ummi* methods. In this research, the researcher will try to apply the

Ummi Method as a method in the process of learning the Koran. The *Ummi* Method is a method used in learning to read the Koran. This method was created in 2007, founded by KPI (Indonesian Education Quality) which was pioneered by A.Yusuf MS, Muzammil MS, Nurul H, Samidi, and Masruri, based on the increasing awareness and need of the community to learn to read the Koran, because of the program and Existing methods of teaching the Koran have not yet reached all segments of society (Fatmasari, 2014). This *Ummi* Method is intended to compete in policy in the realm of Islamic education, and the existence of the *Ummi* Method is inspired by methods of teaching reading the Koran that has spread in society, especially from methods that have been successful in enabling many children to read the Koran with tartil (Fajeri, 2015).

Many schools or TPQs need real solutions for the continuity of Al-Quran learning for their students. As with other learning programs, learning the Koran in educational institutions also requires development, both in terms of content, context, and system support. Thus, it is important to read the Koran. It is necessary to have an appropriate method so that studying the Koran can produce satisfactory results. The learning method also functions as a tool for conveying lesson material by teachers to their students in teaching the Koran or verses of Allah SWT.

Based on previous research, it has been proven that the umi method has a positive effect on children's Ability to read the Koran. So, after knowing this problem, the researchers conducted research entitled "The Influence of the *Ummi* Method on the Ability to Read the Al-Quran of Class IV Students at MI Muhammadiyah 27 Surabaya for the 2022-2023 Academic Year".

Research methods

In this research, researchers used quantitative research methods. Using pre-experiments (Arikunto, 2013). Researchers will later use this variable to obtain valid data. An Independent variable (*independent variable*) is a variable that influences other variables or produces consequences from other variables, which are generally in the first order of time. The existence of this variable in quantitative research is a variable that explains the focus or topic of the research. This variable is usually symbolized by the variable "X". While the dependent variable (*dependent variable*) is a variable that is caused or influenced by the independent variable. The existence of this variable in quantitative research is as a variable explained in the focus or topic of the research. This research is usually symbolized by the variable "Y" (Martono, 2010). The population in this study was class IV at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year, with a total of 62 students.

Meanwhile, this research uses data collection techniques, observation, documentation, and questionnaires. The questionnaire distributed is in the form of a closed questionnaire, with the data collection instrument in the form of a questionnaire guide. In analyzing, the researcher used the Chi-Square analysis technique using the formula;

$$X^2 = \frac{N(ad - bc)^2}{(a+b)(c+d)(a+c)(b+d)}$$

To analyze the questionnaire data, researchers used the percentage formula: $P = \frac{F}{N} \times 100\%$ (Suharsimi, 2006).

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Information :

P = Percentage figure

F = The frequency for which you want to find the percentage

N = Number of cases (respondent)

100% = Fixed Number (respondent formula)

Results and Discussion

Madrasah ibtidaiyah Muhammadiyah 27 Surabaya developed the slogan of a modern Islamic boarding school based on the desire to instill the santri spirit in students, starting from independence, leadership, ta'dhim to militancy. In principle, schools do not only pursue formal education, but Islamic boarding school education is also something that must be had since receiving education in elementary school. To realize this effort, Madrasah ibtidaiyah Muhammadiyah 27 Surabaya created a special program, namely an Islamic boarding school for kids (Trenkids), where they are taught to read and write the Koran using the *Ummi* Method. Madrasah Ibtidaiyah Muhammadiyah 27 Surabaya has a vision of "Creating noble, intelligent and useful students," with its mission namely;

1. Cultivating true beliefs/beliefs
2. Guiding the practice of Islamic teachings
3. Carrying out the learning and guidance process optimally
4. Develop spiritual, emotional, and intellectual intelligence
5. Develop potential according to students' talents and interests
6. Applying modern learning with the development of English, Arabic, information, and technology (IT), as well as implementing worship habits according to sharia.

In an effort to obtain data regarding the influence of the *Ummi* Method on the Koran reading of class IV students at Madrasah Ibtidaiyah Muhammadiyah 27 Surabaya in 2022-2023, the researchers collected it through a questionnaire that had been prepared and distributed to 62 respondents. The following will be discussed in the research results;

1. Discussion of *Ummi* Method Class IV students of Madrasah Ibtidaiyah Muhammadiyah 27 Surabaya in 2022-2023

In this discussion, the questionnaire presented is about *the Ummi* Method, which consists of 10 item questions. 10 question items for variable X (*Ummi* Method) and 10 question items for variable Y (Ability to read the Koran). Each gets a different score according to the following score criteria;

- a. The answer (strongly agree) is given a score of 5
- b. The answer (agree) is given a score of 4
- c. The answer (undecided) is given a score of 3
- d. The answer (disagree) is given a score of 2
- e. The answer (strongly disagree) is given a score of 1

To analyze the questionnaire data, use the percentage formula first. The formula used is:

$$P = \frac{F}{N} \times 100\%$$

Information:

P = Percentage figure

F = The frequency of the percentage
 N = Number of cases (respondent)
 100% = Fixed Number (respondent formula)

Table 1. Percentage of Variable X (*Ummi* Method)

No.	Category Shoes	Information	F	Percentage
1	40 – 50	Very good	54	87%
2	30 – 39	Good	8	13%
3	20 – 29	Pretty good	0	0
4	10 – 19	Not good	0	0
Total score			62	100%

From the table above, it can be seen that of the 62 respondents, 54 respondents, or 87% answered: "very good," 8 respondents answered "good" or 13%, those answered "fairly good" (0), those who answered "poor good" (0).

2. Discussion of the Al-Qur'an Reading Ability of Class IV Students at MI Muhammadiyah 27 Surabaya 2022-2023.

The questionnaire presented is about the *Ummi* Method, consisting of 10 question items. Ten question items for variable X (*Ummi* Method), and 10 question items for variable Y (Ability to Read the Al-Qur'an). Each gets a different score according to the following score criteria:

- a. The answer (strongly agree) is given a score of 5
- b. The answer (agree) is given a score of 4
- c. The answer (undecided) is given a score of 3
- d. The answer (disagree) is given a score of 2
- e. The answer (strongly disagree) is given a score of 1

From the score calculation, researchers determined the following four categories:

- 1. If a student gets a score of 40 -50, then it is in the very good category.
- 2. If a student gets a score of 30 - 39, then it is in the good category.
- 3. If a student gets a score of 20 - 29, then it is in the quite good category.
- 4. If a student gets a score of 10 - 19, then it is in the poor category.

To analyze the questionnaire data, use the percentage formula first. The formula used is:

$$P = \frac{F}{N} \times 100\%$$

Information:

- P = Percentage figure
- F = The frequency of the percentage
- N = Number of cases (respondent)
- 100% = Fixed Number (respondent formula)

Table 2. Percentage of Variable Y (Ability to Read the Al-Qur'an).

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No	Category Shoes	Information	F	Percentage
1	40 – 50	Very good	49	79%
2	30 – 39	Good	13	21%
3	20 – 29	Pretty good	0	0
4	10 – 19	Not good	0	0
Total score			62	100%

From the table above, it can be seen that of the 62 respondents, 49 respondents or 79%, answered: "very good," 13 respondents answered "good," or 21%, 13 respondents answered "fairly good" (0), and those answered "poor good" (0).

3. Discussion: Whether or not there is an influence of the *Ummi* Method on the Ability to read the Koran

to determine whether or not there is an influence of the *Ummi* Method regarding the reading of the Al-Qur'an for class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year, it must be known how the Ability to read the Al-Qur'an for class IV students at MI Muhammadiyah 27 Surabaya before the *Ummi* Method and after *Ummi* Method.

After the data has been collected and inventoried, the next step is the analysis stage. As mentioned in Chapter III, the analysis technique uses percentages, Chi-Square to determine whether or not there is an influence of the *Ummi* Method on the Ability to read the Al-Qur'an of class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year.

The next step is to first look for the average Ability to read the Koran before and after *the Ummi* Method. Thus, the tabulation and data categories can be seen as follows:

a. Tabulation and Data Categories

First, the average value (Mean) will be sought as a basis for determining the actions achieved by respondents. If the value is above the average value (Mean), it shows a high category value (+), while if it is below the average value (Mean), it shows a low category value (-).

To determine the average value (Mean), use the following formula:

$$M = \frac{\sum X}{N}$$

Information:

M: Mean (rate-rate)

$\sum X$: Total score (frequency) of all respondents

N: Number of respondents

Next, the mean will be calculated for each variable as follows:

1) Mean (class average) before *the Ummi* Method

$$M = \frac{\sum X}{N} = \frac{4870}{62} = 79$$

2) Mean (class average) after *the Ummi Method*

$$M = \frac{\sum Y}{N} = \frac{5360}{62} = 86$$

Based on the calculations above, standard values can be determined to determine the number of frequencies in each high and low category, namely:

- a) Before *Ummi Method* can be set, if the value is 79 or above, it is categorized as high (+); if the value is 78 or below, then it is categorized as low (-)
- b) After *Ummi Method* can be set if the value is 86 or above, it is categorized as high (+); if the value is 85 or below, then it is categorized as low (-)

Table 3. Tabulation and Data Categories

No.	Respondent Name	before Ummi Method		After Ummi Method	
		Score	Category	Score	Category
1	AH	75	-	85	-
2	AI	70	-	80	-
3	AL	80	+	90	+
4	AP	80	+	90	+
5	AN	80	+	85	-
6	WITH	80	+	90	+
7	AT	75	-	80	-
8	THAT	80	+	90	+
9	AND	80	+	90	+
10	FROM	75	-	85	-
11	DZ	80	+	90	+
12	THIS	80	+	85	-
13	BUT	75	-	85	-
14	FL	70	-	80	-
15	YEAH	85	+	90	+
16	JJ	80	+	85	-
17	KE	80	+	90	+
18	MD	80	+	90	+
19	AND	80	+	85	-
20	IN	85	+	90	+
21	THAT	80	+	85	-
22	SH	85	+	90	+
23	AND	70	-	80	-
24	AD	75	-	85	-
25	AI	85	+	90	+
26	AL	80	+	90	+
27	AS	80	+	90	+

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28	AT	80	+	85	-
29	GI	80	+	90	+
30	HE	80	+	90	+
31	IN	85	+	90	+
32	KE	75	-	85	-
33	KH	85	+	90	+
34	KK	80	+	85	-
35	THAT	85	+	85	-
36	LU	70	-	85	-
37	LR	75	-	85	-
38	THAT	80	+	85	-
39	DA	80	+	90	+
40	SH	90	+	80	-
41	FACING	75	-	85	-
42	TK	75	-	80	-
43	AC	80	+	85	-
44	AD	75	-	85	-
45	AP	80	+	85	-
46	AL	80	+	90	+
47	WITH A	70	-	85	-
48	IS	70	-	80	-
49	BUT	75	-	85	-
50	FM	80	+	80	-
51	THE	80	+	80	-
52	JW	70	-	80	-
53	NOK	80	+	90	+
54	AND	80	+	90	+
55	MK	70	-	90	+
56	IN	80	+	85	-
57	MS	80	+	90	+
58	M	80	+	85	-
59	THAT	90	+	100	+
60	NO	70	-	85	-
61	DA	75	-	85	-
62	SE	85	+	90	+

Once the data is known, the next step is to classify it to find out how many respondents are in the high category (+) and how many are in the low category (-)

Table 4. Data Classification

No	Before Umami Method	After Umami Method	Total
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	Score	Category	Score	Category	(+ +)	(+ -)	(- +)	(- -)
1	75	-	85	-				√
2	70	-	80	-				√
3	80	+	90	+	√			
4	80	+	90	+	√			
5	80	+	85	-		√		
6	80	+	90	+	√			
7	75	-	80	-				√
8	80	+	90	+	√			
9	80	+	90	+	√			
10	75	-	85	-				√
11	80	+	90	+	√			
12	80	+	85	-		√		
13	75	-	85	-				√
14	70	-	80	-				√
15	85	+	90	+	√			
16	80	+	85	-		√		
17	80	+	90	+	√			
18	80	+	90	+	√			
19	80	+	85	-		√		
20	85	+	90	+	√			
21	80	+	85	-		√		
22	85	+	90	+	√			
23	70	-	80	-				√
24	75	-	85	-				√
25	85	+	90	+	√			

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26	80	+	90	+	√			
27	80	+	90	+	√			
28	80	+	85	-		√		
29	80	+	90	+	√			
30	80	+	90	+	√			
31	85	+	90	+	√			
32	75	-	85	-				√
33	85	+	90	+	√			
34	80	+	85	-		√		
35	85	+	85	-		√		
36	70	-	85	-				√
37	75	-	85	-				√
38	80	+	85	-		√		
39	80	+	90	+	√			
40	90	+	80	-		√		
41	75	-	85	-				√
42	75	-	80	-				√
43	80	+	85	-		√		
44	75	-	85	-				√
45	80	+	85	-		√		
46	80	+	90	+	√			
47	70	-	85	-				√
48	70	-	80	-				√
49	75	-	85	-				√
50	80	+	80	-		√		
51	80	+	80	-		√		

52	70	-	80	-				√
53	80	+	90	+	√			
54	80	+	90	+	√			
55	70	-	90	+			√	
56	80	+	85	-		√		
57	80	+	90	+	√			
58	80	+	85	-		√		
59	90	+	100	+	√			
60	70	-	85	-				√
61	75	-	85	-				√
62	85	+	90	+	√			
				25	16	1	20	25

Calculating the Chi-Square (X²) is to determine whether or not there is an influence of the *Ummi* Method on the reading of the Al-Qur'an for class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year. Therefore, as follows is a preparation table for calculating Chi-Square:

Table 5. Preparation Table for Calculating Chi Square

Before	High (+)	Low (-)	Total
After			
High (+)	25 (A)	16 (B)	41
Low (-)	1(C)	20 (D)	21
Amount	26	36	62

To find out the magnitude of X² by using the formula:

$$X^2 = \frac{N(ad - bc)^2}{(a+b)(c+d)(a+c)(b+d)}$$

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The calculation results in the table are entered into the Chi-Square formula as follows:

$$\begin{aligned} X^2 &= \frac{N(ad - bc)^2}{(a+b)(c+d)(a+c)(b+d)} \\ &= \frac{62((25).(20) - (16)(1))^2}{(25+16)(1+20)(25+1)(16+20)} \\ &= \frac{62(500 - 16)^2}{(41)(21)(26)(36)} \\ &= \frac{62(484)^2}{805896} \\ &= \frac{62 \times 234256}{805896} \\ &= \frac{14.523.872}{805896} = 18,022 \end{aligned}$$

Based on the calculation above, it is known that X is obtained amounting to 18,022. To determine whether or not there is an influence of the *Ummi* Method on the reading of the Al-Qur'an for class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year, namely with a significance level of 5% = 3.841. Thus, the Chi-Square calculation result is 18.022 and is greater than the significance level, namely 3.841. Then $18.022 > 3.841$.

Thus, it can be seen that the hypothesis in this research is as follows:

- a. **Working hypothesis (Ha)**, which says "there is an influence of Ummi Method on the ability to read the Al-Qur'an of class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year," **accepted**
- b. **Hypothesis nothing (Ho)**, which says "there is no influence of Ummi Method towards reading the Al-Qur'an for class IV students at MI Muhammadiyah 27 Surabaya for the 2022-2023 academic year **rejected**."

Discussion

The best people are those who study and teach the Koran. From this sentence, we need to underline that to be able to learn and teach the Koran, we need to learn the Koran method so that we can teach it well. Currently, there are many Koranic methods that we can learn; there

are the iqra' method, qirati method, jibril method, at tartil method, tilawati method, *Ummi* Method, bilqolam method, and so on. Let us understand first that the meaning of the Koran itself is taken from the words: He read - he reads - we read - we read, which means something that is read. This meaning has the meaning of a recommendation to Muslims to read the Koran. The Qur'an is also the mashdar form of *القرأة*, which means to collect and collect. It is said that it is as if the Qur'an collects several letters, words, and sentences in an orderly manner so that they are arranged neatly and correctly (Hakim, 2012).

Writing and reading the Koran is not easy, especially memorizing it, and it can even be said to be very difficult if you really want to be able to write and, read and memorize it (Hadinata, 2021). Maybe lay people who only listen to various media think that it is easy to recite the Koran, even though this statement is very wrong if we have dived into studying the Koran carefully, whether learning to write or read it. When reading each letter of the Koran, the character of the letter is different, the meaning of the letter is different, and each letter also has a name. Many people are smart at memorizing the Koran but may not necessarily be able to read it well and correctly. This requires special attention for educators to be able to direct the reading of the Koran well and correctly so that memorizing the Koran can also be good and correct, not just memorizing 30 juz. from the Koran. According to the analysis carried out by the author, the *Ummi* Method is the right method, good, because this method does not allow just any teacher to learn the Al-Quran before the teacher undergoes training and certification for approximately 1 month (Hamid & others, 2021). We can see this from the vision and mission of the *Ummi* Method itself, namely to become the leading institution in giving birth to the Qur'anic generation. *Ummi* The Foundation aspires to become a model for institutions that have the same vision in developing Al-Qur'an learning that prioritizes the quality and strength of the system (Fajeri, 2015). Meanwhile, *the Ummi* Method Mission is;

- 1) Creating a professional institution in teaching the Koran that is social and da'wah-based.
- 2) Building a quality-based Al-Qur'an Learning management system.
- 3) Become a center for developing learning and preaching the Koran to the community.

The *Ummi* method, among its advantages, is stated in 10 pillars, namely *goodwill* management, teacher certification, good and correct stages, clear and measurable targets, *master learning* consistent, adequate time, proportional ratio of teachers and students, internal and external controls, progress reports for each student and reliable coordinators (Hernawan & Muthoifin, 2019). These 10 pillars are the key to the success of this method, which can contribute to a teacher when teaching the Koran in the classroom. However, no ivory is not cracked; behind the advantages, this method also has disadvantages namely behind such management, the quality of educators is still very minimal, and the solution is the need for more frequent training to be carried out so that it can be followed by all parties who meet the quality as follows. Koran teacher.

The stages of teaching the Al-Qur'an using the *Ummi* Method must be completed sequentially (Sahroni & Ruwandi, 2022).

- 1) Opening.

Opening is a conditional activity where students are ready to learn, followed by greetings and reading the opening prayer to study the Koran together.

- 2) Apperception.

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Apperception is the repetition of previously taught material to relate it to the material being taught today.

3) Concept planting.

Concept embedding is the process of explaining the material/topic taught today.

4) Concept understanding.

Understanding the concept is the child's understanding of the concept taught through the child's practice in the examples written under the topic.

5) Training/skills.

Concept understanding is the child's understanding of the concepts taught through the child's training in the examples written under the topic.

6) Assessment

Assessment is an individual's observation and assessment of a child's reading ability and quality in achievement books.

7) Closing.

Closing is conditioning children to remain orderly and then reading the closing prayer and ending with closing greetings from the ustadz or ustadzah.

Conclusion

Based on the overall results of the analysis, conclusions can be put forward in accordance with the problem formulation proposed in the research entitled "The Influence of Umami Method" Regarding the Ability to Read the Al-Qur'an of Class IV Students at MI Muhammadiyah 27 Surabaya for the 2022-2023 Academic Year" as follows:

1. From the results of the questionnaire calculations on variable X, namely the *Umami* Method in class IV MI Muhammadiyah 27 Surabaya for the 2022/2023 academic year, it is classified as very good with a percentage of 87%.
2. From the results of the questionnaire calculations on variable Y, namely the Ability to read the Al-Qur'an in class IV MI Muhammadiyah 27 Surabaya for the 2022/2023 academic year is classified as very good with a percentage of 79%.
3. There is an influence of *the Umami* method on the Ability to read the Al-Qur'an of class IV MI Muhammadiyah 27 Surabaya students in the 2022-2023 academic year with a significance level of $5\% = 3.841$. Thus, the Chi-Square calculation result is 18.022 and is greater than the significance level, namely 3.841. Then $18.022 > 3.841$. Therefore, **the working hypothesis (Ha) is accepted, while the null hypothesis (Ho) is rejected.**

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