IJSSCS

International Journal of Social Science and Community Service

Increasing Quality of Reciting Al-Qur'an by Using Ummi Method: Community Assistance & Empowering Al-Ihsan Mosque for Dhuafa

Agus Eko Cahyono¹*, Yayuk Widyastuti Herawati², Abdul Muntaqim Al Anshory³

¹⁻³Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, Indonesia

E-mail: ¹⁾ cahyonoaguseko@bsi.uin-malang.ac.id

ARTICLE INFO

ABSTRACT

This study examines the implementation of the Ummi method in learning Al-Qur'an at Al-Ihsan Mosque, Malang, and its role in community empowerment. The Ummi method, known for its structured and systematic approach, enhances reading accuracy and comprehension of Tajwid among the congregation. The findings reveal that the application of this method has significantly improved participants' Quranic reading skills through direct instruction, repetition, and affectionate teaching. Furthermore, Al-Ihsan Mosque has played a vital role in empowering the underprivileged through the effective management of infaq funds, scholarship programs, and basic needs assistance. However, challenges such as limited teaching space and the need for professional human resource management hinder the effectiveness of these initiatives. To optimize the impact, it is recommended to increase learning facilities, strengthen community collaborations, and establish objective assessment tools for aid distribution. Strengthening youth involvement and professional fund management will further enhance the sustainability of these programs, ensuring that community empowerment efforts are both impactful and equitable.

Keywords: Ummi Method, Al-Qur'an, Reciting

1.   Introduction

In life, education is very important, a child will not develop without education. So, in efforts to help humans achieve a happy and meaningful life, education is very necessary. In law no. 20 of 2003 concerning the national education system defines education as "a conscious and planned effort to create a learning atmosphere and learning process so that congregation members actively develop their potential to have religious spiritual content, self- control, personality, intelligence, noble character, and the skills they need." , society, nation and state" (Euis, 2020).

The great contribution that Islam makes to education is through the Qur'an and Hadith. With the existence of Al-Qur'an and hadith, all Muslims can learn knowledge in it which contains various sciences such as: kalam, sharia, social and others. Al-Qur'an is a holy book revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary of the Angel Gabriel for Muslims, written in Arabic. It was revealed gradually over a period of 22 years 2 months 22 days, through 2 periods, namely the Makkah and Medina periods.

Al-Qur'an is used as a guide for a Muslim's life in the world, especially for needs in the afterlife; so that everyone has obligations and responsibilities for this book of Al-Qur'an. Duties and responsibilities include studying and teaching the Koran. This is a very noble sacred duty. Studying the Qur'an is the main obligation of every Muslim and must start from the womb, so that when a pregnant mother is advised to recite the holy

verse, it is best to teach the child in detail and further at the age of 5 or 6 years, because at At the age of 7, children are encouraged to pray. In order to realize these things, it is very important for the contents of Al-Qur'an to be understood properly and correctly. So, to be able to understand Al-Qur'an, Muslims must be able to read it first. If you cannot read, it will be difficult to understand and interpret even though you can see the meaning in the translated Al-Qur'an, but this is less effective (Mujahidin et al., 2020).

It is stated in the Joint Decree of the Minister of Home Affairs and the Minister of Religion of the Republic of Indonesia number 128 of 1982/44 A 82, 1990 that: "There is a need for efforts to improve the ability to read and write Al-Qur'an for Muslims in order to increase appreciation and practice of Al-Qur'an and in everyday life" (Liansyah & Achadianingsih, 2020). In studying Al-Qur'an, there are several methods that can be used to read or recite it, including: Qira'ati Method, Tahsin Method, Iqra' Method, Baghdadiyah Method, Ummi Method. The last method is the Ummi method which is a method that is widely used in Madrasah Ibtidaiyah. The Ummi method has been implemented at the Al Ihsan Sukun Mosque in Malang, this method is felt to be good and structured. So it is implemented because it can foster the congregation's interest in studying the Qur'an because it is full of love and rhythm. Therefore, this method is implemented with the hope of improving the quality of children in reading Al-Qur'an and training children to write lafadz correctly based on the correct length and shortness of a lafadz. Apart from that, with this method it is hoped that children will be more enthusiastic in learning Al-Qur'an correctly according to their tajwid. Because many people or students are already fluent in reading but do not comply with the makhorijul letters and tajwid properly and correctly according to the rules of reading Al- Qur'an (Ummah, 2022).

Each method definitely has its own advantages and disadvantages. Likewise with Ummi's method. The advantages of the Ummi method in general are as follows: it has 10 quality-based pillars (good management, teacher certification, good and correct stages, clear and measurable targets, consistent mastery learning, adequate time, proportional teacher and student ratio, internal control and external, progress report for each reliable coordinator); structured material with volumes 1-6 plus interrelated garib and tajwid; systematic stages with adequate time allocation; using direct methods, repetition, and love like a mother teaching her child; appropriate supervision and continuous evaluation. Meanwhile, the general shortcomings of Ummi's method are as follows: lack of professional and certified Al-Qur'an teachers; requires large operational funds; takes a long time (Hernawan & Muthoifin, 2019).

Mosques as a place of worship for Muslims also have other important roles. Its presence is not only a building for prayer, remembrance and reciting the Koran. In fact, mosques can also be centers of empowerment and economy. History records that civilization during the time of the Prophet began with mosques. Rasulallah Muhammad SAW when building Medina made the mosque the center of activity. At that time, all educational, economic, political, social and other activities took place in the mosque.

Mosques have a role in changing the condition of people who are less empowered to become empowered. An empowered mosque is a mosque that is prosperous for its congregation. By linking two elements, namely the role of the mosque and empowerment, it can provide an alternative solution in solving problems in society. However, currently, the role of mosques is starting to be slightly eroded. So the mosque institution needs to find a solution to resolve this problem by returning the role of the mosque in carrying out worship activities and community empowerment activities, so that mosque activities do not only place material values, but place spiritual values at the same level. As was the case during the time of the Prophet Muhammad during the early development of Islam, where the mosque was the center of government, educational activities, social and economic activities. By considering this background, we carried out community service activities at the Al-Ihsan Mosque in Malang to improve the quality of reading the Al-Qur'an for adult congregations around the mosque and empower the mosque for the poor.

The focus of this Community Service includes:

1) How is Al-Qur'an learning implemented using the Ummi Method at Al-Ihsan Mosque, Malang ?
2) What are the results of learning Al-Qur'an using the Ummi Method at Al-Ihsan Mosque, Malang ?
3) What is the form of empowerment at the Al-Ihsan Mosque for the poor?

The results of this service can be used to the extent that the Al-Ihsan Mosque can develop adult congregation members who can read the Qur'an using the Ummi Method so that the teachers and mosque congregation can take advantage of the positive benefits of this service and also empower the Al-Ihsan Mosque for the poor.

2. Literature Review

2.1. Ummi Method

As time goes by, learning Al-Qur'an begins to decrease in the accuracy of reading it and applying the knowledge of Tajwid. So it requires innovation and solutions in real practice. Ummi Foundation provides a solution for learning Al-Qur'an that is easy, fun and heart touching. There are 3 quality strengths built by the Ummi Foundation, including: quality methods, quality teachers, quality systems. Ummi means "my mother" which comes from Arabic from the word "ummun" with the addition of "ya mutakalim". The name Ummi was chosen to remember her mother's services and honor her. Parents, especially mothers, are very important people in our lives. Many lessons are given to us from a mother (Fadhilah, 2020). In practice, Ummi's method of learning to read Al-Qur'an uses a mother tongue approach, there are 3 elements, namely:

- Direct Method

That is learning directly or learning by doing, so that reading without spelling or parsing does not provide much explanation.

- Repetition

When you read the Qur'an repeatedly, its beauty, power and ease will become increasingly visible. Like a mother teaching language to her child.

- Affection

A mother's love and patience in teaching and educating her child is the key to success. Thus, if a teacher wants to be successful in teaching his congregation Al-Qur'an, it would be better to emulate a mother.

2.2. History of Ummi Method

The Ummi Method, under the official auspices of the Ummi Foundation, was compiled by Masruri and A. Yusuf MS who come from Surabaya, East Java. The Ummi Method was born in 2007. The Ummi Foundation has several branches in each region called Ummi Daerah, tasked with managing institutions that use the Ummi method of learning to read Al- Qur'an in areas closest to the Ummi Daerah.

2.3. Ummi Method Vision and Mission

The Ummi Foundation's vision is to become a leading institution in giving birth to the Qur'anic generation. The Ummi 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.

As for the Ummi Method Mission is:

a) Creating professionally managed educational and Da'wah institutions
b) Building a quality-based Al-Quran Learning management system
c) Become a center for developing learning and preaching Al-Qur'an to the community

2.4. Seven Basic Programs for Learning Al-Qur'an with Ummi Method

It is a program that is used as the main basis for building and realizing the Qur'anic generation in Ummi method of learning the Qur'an. This program is also to help institutions and teachers to improve their ability to manage Al-Qur'an learning more easily and touchingly. So it is hoped that through this stage we can guarantee the quality of teachers and ensure that elementary/MI, kindergarten and TPQ graduates can read the Al-Qur'an.

Tashih Reading Al-Qur'an (Mapping of prospective teachers). This program is to map out quality standards for prospective teachers' reading of Al-Qur'an and at the same time ensure the quality of Al-Qur'an reading so that the Ummi method of teaching can be implemented well and tartly.

Tahsin (Standardization of teaching reading) this program aims to develop the reading and attitudes of teachers/teacher candidates so that their reading of Al-Qur'an is good/tartil. Those who have passed tashih and tahsin take the Ummi method of Al-Qur'an teaching certification.

This Al-Qur'an teacher certification program is a basic provision regarding the methodology, management and management of Al-Qur'an learning using the Ummi method which is carried out for 3 days. Prospective teachers who pass the certification will become teachers of the Ummi Method of the Koran.

Coach is assistance in implementing the Ummi method so that the target of achieving quality assurance for the congregation can be realized. This program is to develop the quality of implementing Al-Qur'an in schools and institutions that apply the Ummi method.

Supervision is ensuring and maintaining quality, this program takes the form of assessing and monitoring quality. This program aims to provide accreditation. The implementation takes the form of assessing and monitoring the quality of implementing Al-Qur'an teaching in schools and institutions that implement the Ummi Method system.

Munaqashah is an external quality control/evaluation of the final results of the Ummi method of Al-Qur'an learning carried out directly by the Ummi Foundation (Harahap, 2020).

2.5. Ummi Method Learning Strategy

In order for learning to be as expected, strategies are needed, there are several types of strategies including:

- *Classical* is a learning strategy by reading Al-Qur'an together, usually by reading teaching aids. It is hoped that the congregation will read well and correctly so that congregation members whose reading is not good can be motivated to improve their reading.
- *Individual* is a teaching strategy that involves direct interaction between the teacher and the congregation.
- *Listening* and individual reading is the Ummi method's learning strategy by reading the teaching aids followed by the congregation reading on their respective pages according to what they have learned and then their friends listening to the reading. There is something interesting and motivating for the congregation to always learn so that they read well, namely when they read the reading correctly the listener says "Subhanallah", whereas when the reading is wrong the listener says "Astagfirullah". So that the congregation can study together and be trained to be thorough, memorize the rules of recitation, and apply them.
- *Pure reading and listening* is a learning strategy using the Ummi method by grouping congregations according to the same volume and page in gharib and recitation classes. Then one person reads, another listens to his friend's reading and the congregation is randomly appointed to continue his friend's reading. So the congregation must listen and be ready when appointed to read. This encourages the congregation to study before listening so that they can be fluent when appointed to read (Afdal & Iswanto, 2022).

2.6. Ummi Method Education Level

There are 8 guidebooks for the Ummi method of education, consisting of pre- kindergarten, volumes 1-6, ghorib, and tajwid for a total of 8 volumes. Each book or volume is different in terms of subject matter, exercises/topics and different skills. Some of the topics discussed include:

- *Ummi volume 1*

Introduction to the hijaiyyah letters Alif-Ya' (Arabic writing)

Introduction of the single letter with the meaning fathah Alif-Ya'

Reading 2-3 single letters means fathah Alif-Ya' (Rohayani & Astriya, 2022).

- *Ummi volume 2*

Introduction to harokat kasroh, dlommah, fathah tanwin,kasroh tanwin, and dlomah tanwin Introduction to the connecting letters Alif-Ya'

Introduction to Arabic numbers 1-99.

- *Ummi volume 3*

Introduction to mad or long punctuation *(MadThobi'i)* Fathah followed by alif and long fathah

Kasroh is followed by *Ya' sukun* and long *kasroh*

Dlomah is followed by *wawu* sukun and long *dlomah*

Introduction of long punctuation marks *(Mad Wajib Muttasil* and *Mad Jaiz Munfashil)* Introduction to Arabic numbers 100-500.

- *Ummi volume 4*

Recognition of letters is pressed to read them (Letters *Idgham Bighunnah, Idgham Bilagunnah, Ikhfa'* and *Kaf sukun*)

The introduction of *tasydid* and *syiddah* signs is suppressed by reading them. Differentiate how to read

Tsa', Sin, and *Syin* during *sukun*

'ain, Hamzah, and *Kaf* during sukun *Ha', Kho', Kha'* during sukun

- *Ummi volume 5*

Introduction to *waqof / waqof* methods

Introduction to reading *ghunnah /* buzz Introduction to *ikhfa' /* vague reading

Introduction to reading *idghom bighunnah*

Introduction to *iqlab reading*

Introduction to Allah's lafadz *(tafhim / tarqiq)* along with how to read it.

- *Ummi volume 6*

Introduction to *qolqolah* reading / bouncing

Introduction to reading *idgham bilagunnah /* melting without buzzing

Introduction to reading *idzhar /* clearly

Introduction to various *waqof / washol* signs

Introduction and how to read *nun iwadl* which is at the beginning of the verse and in the middle of the verse

Reading *ana,* the letter *na* is read short.

- *Ummi Gharib*

Introduction to *ghorib / musylikat* readings in Al-Qur'an

Introduction to reading, be careful when reading it in Al-Qur'an.

- *Ummi tajwid*

Introduction to *Tajwid* theory and practice, including: The rule of nun sukun or tanwin

Ghunnah is nun and min *bertasydid:* The rule of mim breadfruit

Various types of *Idhgam:* The rule of Allah's lafadz *Qalqalah*

Idzhar Ro' rule

Lam ta'rif rule

Kinds of mad *(Mad Thobi'i and Mad Far'i).*

2.7. Stages of Learning Al-Qur'an Ummi Method

The stages of learning Al-Qur'an using the Ummi method, below are detailed explanations:

- Opening

    It is an activity to condition the congregation to be ready to start learning, followed by greetings, opening, and together reading the opening prayer of the Qur'an.

- Apperception

    It is an activity to repeat material that has previously been taught and then link it to the material that will be taught today.

- Concept making

    This is an activity that explains the material that will be taught and studied that day.

- Understanding of concepts

    This is an activity that aims to provide the congregation with an understanding of the concepts that have been taught. The concepts written under the subject matter are used as examples and material for congregational practice.

- Practice and skills

    It is an activity to facilitate children's reading by practicing repeating examples or those on the main discussion pages and practice pages.

- Evaluation

    This is an observation and assessment activity through achievement books on individual children's reading abilities and quality.

- Closing

    The final part is that the ustadz or ustadzah conditions the congregation so that they are not noisy and remain orderly and then instill manners and advices. Then read the closing prayer and end with greetings (Hasunah & Jannah, 2017).

2.8. Strengths and Weaknesses of Ummi Method of Learning the Qur'an

- Strengths:

The following is an explanation of the strengths of Ummi's method of learning Al-Qur'an:

a. Ummi's method in implementing Al-Qur'an learning has 10 quality-based pillars which are the main pillars, including: management goodwill, teacher certification, good and correct stages, clear and measurable targets, consistent mastery learning, adequate time, teacher and student ratio proportional, internal and external controls, progress reports for each student and a reliable coordinator. If these pillars are carried out well and precisely, they will produce a conducive learning of the Qur'an and produce congregations who are competent in the Qur'an.

b. Ummi's method in learning practice uses the repetition method so that the congregation who are not yet able to read well will be motivated to learn so that their abilities increase and adopt the qualities of a mother who is full of affection and sincerity in teaching children so that the congregation has a bond with the teacher and does not feel afraid when they make mistakes. pronunciation.

c. Ummi method has a bound book in which each volume contains material that explains instructions or how to read it. This book consists of volumes 1-6 and 2 additional volumes (garib and tajwid volumes). Material books are the main capital in learning Al-Qur'an. Ummi method material book is structured according to the congregation's ability to read hija'iyah letters, *tajwid* and *garib*. A structured book will make it easier for students to learn.

d. Ummi method has systematic stages and accurate time allocation which makes this method different from other methods. The stages are structured from start to finish. These include the following: opening, apperception, concept planting, concept understanding, practice/skills, evaluation, and closing.

Meanwhile, the accuracy of the time allocation is set at 60 minutes, consisting of 5 minutes of opening, 10 minutes of memorizing murojaah, 10 minutes of reading the volume display, 30 minutes of reading and listening and 5 minutes of closing.

e. Ummi's method applies strict control in internal and external supervision while providing continuous supervision. Judging from the continuous monitoring system, it indicates the Ummi Foundation's high commitment to the progress of Al-Qur'an learning as well as continuous supervision shows that the quality of Al-Qur'an reading is very strictly maintained which ensures that the quality of students' reading is always guaranteed.

- Weaknesses

The following are the weaknesses of Ummi's method of learning Al-Qur'an:

a. The Ummi method of learning Al-Qur'an requires teachers who already have teaching certification and are professional, but in reality there are still very few teachers who have such qualifications.

b. Ummi's method of learning Al-Qur'an requires large funds and large operations because many teachers are needed and have ideal criteria. So schools or institutions have to spend relatively a lot of money to pay Ummi method Al-Qur'an teachers and every year spend funds for supervision, imtihan and khataman activities which require large amounts of funds. So, in Ummi's method of learning Al-Qur'an, many institutions or schools do not dare to take risks regarding funding for this program.

c. Ummi's method of learning the Qur'an takes a long time because to have students who are able to read the Qur'an well and correctly takes around 2 to 4 years.

2.9.   Understanding the Ability to Read Al-Qur'an

Humans are the most perfect living creatures because they have intelligence above other living creatures. Humans are also equipped with the ability to continue their life on this earth. The term ability means proficiency, expertise in something. In the Indonesian Dictionary the definition of "kemampuan" comes from the word "mampu" which means can or can, then gets the prefix "ke-" and the suffix "-an", which then makes ability have the meaning of mastery, derived from a noun whose nature is like. Meanwhile, etymologically the word "read" is the noun form of the verb "read". The Qur'an in terminology means "The Word of Allah which was revealed to the Prophet Muhammad SAW through the Angel Gabriel, to his people in mutawatir. Starting with Surah Al-Fatihah and ending with Surah An-Nas, and it is considered an act of worship (reward) for everyone who reads it." It is explained in another opinion that Al-Qur'an means reading or what is read, whereas according to the term Al- Qur'an is the word of Allah which was revealed to the Prophet Muhammad saw through the intermediary of Malikat Jibril using Arabic and reading it is counted as worship. From the description above, the ability to read Al-Qur'an is a person's mastery in reading Al-Qur'an fluently, well and correctly in accordance with the legal rules of recitation.

2.10.   Indicators of Al-Qur'an Reading Ability

It is a skill that must meet the indicators to be able to master it. There are several indicators of the ability to read Al-Qur'an, including:

- Tajweed

Tajwid linguistically comes from the words jawwada – yujawwidu – tajwidan which means to beautify or beautify. According to another definition, tajwid can be interpreted as anything that brings goodness. Meanwhile, the definition of tajwid according to the term is the science that provides all the understanding of letters, both the rights of letters (haqqul letters) after which they are filled with new laws (mustaaqqul letters) which consist of the properties of letters, mad laws, and so on. . Examples of tarqiq, tafkhim, and so on. Studying the science of recitation is Fardu Kifayah, while practicing it is Fardu Ain.

A Muslim is ordered to learn to read the Al-Qur'an, the branch of knowledge that is studied, namely how to pronounce the letters correctly as well as all the provisions and things related to how to read the Al-Qur'an properly and correctly in terms of pronunciation or meaning. So that in the practice of reading it, pay attention to the rules of the science of recitation, not in a hurry, clearly and in a concise manner.

- Fashohah

Fashohah means the perfection of a person's reading by pronouncing all the hijaiyah letters according to the place where the letters come out and the characteristics of the hijaiyah letters, so there are 5 places where the hijaiyah letters come out:

Al Jauf : ا ي و

Al Halq: ء ح خ ع غ ه

Lisan Al : ل ك ق ظ ط ض ص ش س ز ر ج ذ د ث ت
ي ن

Asy Syafatain : ب م و ق Al Khoisyum : ن م

The definite characteristics of the hijaiyah letters referred to above include: Hams: flowing breath

Jahr: no breath flowing Rokhwah: flowing sound

Tawaasuth: between rokwah and syiddah Syiddah: no sound flows

Istifal: low tongue Isti'la: lifting the tongue

Infitah: open the middle hall of the tongue

Ithbaq: covered in the middle hall of his tongue Ishmat : far from the exit

Idzlaq: close to the exit Shafir : hiss

Qolqolah: bouncing

Liin: soft in pronunciation

Inhiraf: deviation from makhroj Takrir: shaking

Tafasyiyi : the air spreads.

2.11. Mosque-Based Community Empowerment

Rafif (2017) states that empowerment according to language comes from the word power which means power or strength. Empowerment is an effort to build resources by encouraging, motivating and increasing awareness of one's potential and making efforts to develop it. Another thought put forward by Sumaryo in Hanoeboen and Pudjihardjo (2012) states that empowerment is a process in the form of developing and strengthening society to continue to be involved in development which takes place dynamically so that society can be independent in solving problems and making decisions freely.

Empowerment in Arabic is called tamkin. According to Sanrego and Taufik (2016) explain that the word tamkin shows the ability to do something, solidity, having strength, power, influence, and having a position or place, whether it is hissi (can be felt/material). There is a form of distribution of tamkin to a place. In this case, it strengthens or confirms something in that place. Hal ini dijelaskan oleh Sanrego dan Taufik (2016) bahwa bentuk pertama khusus tamkin di atas bumi dan bentuk tamkin kedua mencakupi agama, kekuatan, kekuasaan, dan harta. So that humans will gain tamkin (power) if these two elements are fulfilled, namely:

1. By Maddi (material). This means that humans are empowered or able to manage the earth and make a living in it.
2. Ma'nawi (non-material). This will be fulfilled by strengthening religion and religion for humans.

The innovative form of ZIS distribution has also been explained as stated in the Zakat Handbook published by the Directorate General of Islamic Community Guidance and Hajj Affairs, Department of Religion (2002), the form of distribution for empowerment is divided into four forms, namely:

1. Traditional consumptive, is zakat given directly to mustahiq.
2. Creative consumption, is zakat given in another form in the hope that it will be of better benefit.
3. Traditional productive, is zakat given in the form of goods that can be bred or the main tools of work.

4. Productive creative, is zakat given in the form of working capital so that recipients can develop their business one step further.

3. Method

This study employed a community-based participatory approach to assess the implementation and impact of the Ummi method in learning to recite the Al-Qur'an at Al-Ihsan Mosque, Malang. Data collection involved direct observation of teaching sessions, structured interviews with instructors and learners, and document analysis of teaching materials and assessment records. The participants comprised adult congregants enrolled in the Al-Qur'an learning program. The Ummi method was implemented following its structured learning stages, including placement tests, direct instruction, repetition, and evaluation. The effectiveness of the method was assessed based on improvements in reading fluency, adherence to Tajwid rules, and learner confidence. Additionally, mosque-based community empowerment initiatives were examined through qualitative analysis of program implementation, participant feedback, and impact assessment.

4. Results and Discussion

4.1. General Description of the Setting of the Object of Community Service Place of Community Service

This service was carried out at the Al Ihsan Sukun Malang Mosque, which is located in the Sukun Pondok Indah Sukun Housing Complex, Malang City.

The profile of the Al Ihsan Sukun Malang Mosque is as follows: Name: Al Ihsan Mosque, Malang

Full address: Perum Sukun Pondok Indah Bl L/15, Mulyorejo, Sukun Regency/City: Malang

Postal code: 65147

Telephone/Mobile number: +62.341.803204 Land Area: 240 m2

Land Status: Waqaf

Building Area: 250 m2 Year Founded: 1985

4.2. Results of implementing Al-Qur'an learning using the Ummi Method at Al Ihsan Sukun Mosque, Malang

The targets for learning Al-Qur'an using the Ummi method are adult congregations (men and women) around the Al-Ihsan Mosque where they are very enthusiastic about being able to quickly read Al-Qur'an. The ability to read Al-Qur'an among the Al Ihsan Sukun Mosque congregation in Malang has increased in terms of qira'ah and recitation. The Ummi method targets congregations who can read Al-Qur'an fluently and memorize the recitation so that if the congregation is not fluent, they will stammer and will not be able to follow the rhythm of the qira'ah according to the characteristics of the Ummi method.

The ability to read is a person's ability, skill and readiness to understand or study something. Reading requires good thinking and understanding in order to understand the reading text and its meaning correctly. Each person, especially the congregation, has different reading abilities, depending on habits, education in the family, and the surrounding environment. Efforts are made so that the congregation can master the ability to read well and correctly, namely learning to read must be adjusted to the level of ability of each congregation.

At the beginning of Al-Qur'an learning process, so that Al-Qur'an teacher knows the congregation's abilities, they must carry out a test at the beginning. So it will be easy for teachers to find out students' abilities and can divide groups appropriately according to the level of each congregation. The categories are based on several qualifications, namely able, fluent, easy to manage and the category requires more drill guidance because they are not yet fluent in reading Al-Qur'an properly and correctly.

Implementation of Learning Using the UMMI Method

1. Placement test is carried out to group participants into UMMI classes consisting of Volumes 1, 2, 3 4, 5, 6, tajwid and ghorib

2. Learning is carried out by asatidz, namely: Ustadz H. Moch. T. Dhair, Ustadz Ali Mashudi, Ustadz Romdhoni, Ustadzah Riris Sri Hartini, Ustadzah Eva, Ustadzah Titi, Ustadzah Lia, and Ustadzah Yayuk.

3. The volume class is taught by Ustadzah Eva, Ustadzah Titi, and Ustadzah Lia. Al Qur'an class is taught by Ustadzah Riris

Teaching and Learning Process of the Qur'an using the UMMI Method: Syllabus:

The stages of learning the Qur'an in the Ummi method are steps. Steps to teach the Qur'an that a teacher must take in the learning process. Teaching, the stages of teaching the Qur'an must be carried out sequentially according to the hierarchy.

The stages of learning the Qur'an in the Ummi Method are described as follows:

1. Opening.
2. Apperception.
3. Concept Making.
4. Concept Understanding.
5. Practice/Skills.
6. Evaluation.
7. Conclusion.

Information:

1. Opening is an activity to condition students to be ready to learn, followed by opening greetings and reading the opening prayer to study the Qur'an together.

2. Apperception is repeating material that has been previously taught so that it can be related to the material that will be taught today.

3. Concept making is the process of explaining the material/subject matter that will be taught today.

4. Comprehension is making children understand the concepts that have been taught by training children to read the examples written below the subject matter.

5. Skills/exercises are improving children's reading by repeating examples or exercises on the main discussion pages and practice pages.

6. Evaluation is an observation and assessment through achievement books of children's reading abilities and quality one by one.

7. Closing is conditioning children to remain orderly then reading the closing prayer and ending with a closing greeting from the Ustadz or Ustadzah.

Table 1. Specifications and Competencies for Each Volume (Jilid)

Jilid	Specification	Competence
1	a. Introduction to hijaiyah letters from Alif to YA'. b. Introduction to hijaiyah letters with *fathah* from A to YA'. c. Read 2 to 3 single letters with the fathah A to YA.	✓ Know and be able to read *hijaiyah* letters from Alif to Ya' properly and correctly. ✓ Able to read 2-3 single letters with the meaning of the fathah with *tartil*/without thinking for a long time.

2	a. Introduction to punctuation *(Harokat)* except *fathah (kasroh, dhomah, Fathatain, Kasritain, Thommatain)* b. Introduction of connecting letters from ALIF to YA'. c. Arabic numeral identifier from 1-99.	✓ Able to read Ummi Volume 2 regarding sacred readings other than Fathah with tartil/without thinking for a long time. Understanding the names of *Harokat* except fathah *(fathah, kasroh, dlommah, fahhatain, kasrotain, dlommatain)* ✓ Able to read passages that have a meaning other than fathah correctly or not slanted. Recognize and understand Arabic numbers from 1-99
3	a. Introduction to reading *Mad Thobii* in long reading 1 Alif (one swing) b. Get to know the reading of *Mad Wajib Muttashil* and *Mad Jaiz Munfashil.* c. Get to know Arabic numbers from 100-900.	✓ Able to read long passages/*Mad Thobi'i* read in length of 1 Alif (1 Swing) with the correct mizan or mad length. ✓ Mastering the reading of Mad Wajib Muttashil and Mad Jaiz Munfashil in long reading 2 Alif (2 swings) ✓ Understand and be able to say Arabic numbers from 100-900.
4	a. Recognition of letters in sukun and letters in tasydid by pressing reading them. b. Introduction to the *Fawatikhusuwar* letters on page 40.	✓ Able to read with tartil by focusing on each letter that is *sukun* and in *tasydid*, press to read it, not read slackly, or *tawalut*. ✓ Able to distinguish letters that have the same sound when in *sukun* or *tasydid* properly and correctly.
5	a. Introduction of the waqof sign b. Introduction to buzz reading. c. Introduction to the rule of Allah's *lafadz (Tafhim and Tarqiq)*	✓ Able and fluently to read exercises/verses that already have the *waqof* mark. ✓ Able to read all the readings that buzz reads. ✓ Able to read and differentiate between Allah's lafatz *"Tafhim and Tarqiq"*. ✓ Able to read *Fawatikhussuwar* properly and correctly.
6	a. Introduction to *Qolqolah* reading b. A non-buzzing reading introduction. c. Introduction of *Nun Iwadh* (Little Nun) both at the beginning of the verse and in the middle of the verse. d. Introduction to Ana's reading (long writing is read short).	✓ Able to read *Qolqolah* (bounce) both thinly and thickly (*sughro* and *kubro*) ✓ Able to read skillfully, reading without humming (*idhar and idghom if ghunnah*) ✓ Master and understand my reading, long writing and short reading. ✓ Mastering the waqof signs and washol signs in the Qur'an. ✓ Able to read fluently and skillfully pages 36-39.
Reciting Al-Qur'an	a. Introduction to tartil reading in the Qur'an. b. Introduction to how to mark waqof and ibtida' in the Qur'an.	✓ Able to mark the Qur'an with the guidance of the *Waqof* and *Ibtida'* books. ✓ Able to read the Qur'an with interest and fluency without faltering or stammering.

Ghorib	a. Introduction to reading that requires careful reading. b. Introduction to *ghorib* and abstruse readings in the Qur'an.	✔ Able to read ghorib and *musykilat* readings in the Qur'an with tartil, well and correctly. ✔ Able to comment on and memorize all the *Ghorib* lesson comments in the *Ghorib* book smoothly and quickly.
Basic Tajwid	a. Introduction to the basic theory of *tajwid* knowledge from *Nun Sukun* or *Tanwin* rule to *Mad* rule.	✔ Understand and memorize the basic tajwid theory from the rule of *nun sukun* or *tanwin* to the rule of *mad*, and be able to mention examples of readings in each material in the basic tajwid book. ✔ Able to practically decipher the recitation of *tajwid* in the Qur'an fluently and skillfully without thinking for a long time.

Teaching and Learning Process Volumes (Jilid) 1-6 using the UMMI Method

1. The teacher, while sitting, greets the students who are also sitting neatly
2. Together read the Al Fatihah letter (starting from the *ta'awudl* prayer)
3. Continue with the prayer for both parents and the prayer of the Prophet Musa AS:

يٻِسَان'لٍ مِنْٕ' ˝ عُقْدَة وَاحْلُلْ * رِي ٍ أَمْ لِي ٍ وَيَسْرْ * رِي ٍ صَدْ لِي ٍ اشْرَحْ بٍ ' ˛ رَ * مِينَ ٍ آ ينَ ٍمِن ٍ لِلْمُؤٕ ٍ وَ لِدَٕ لَوَا ٍ وَ لِي ٍ فَرْٕ بٍ ' ˛ رَ اغْ ٕ بٍ ' ˛ رَ
لِي ٍ قَوٍ يَفْقَهُوا

*

This is followed by a prayer at the beginning of the lesson which is led by the teacher intermittently and the students imitate.

بٍ ورُٕ' ٍ نَ م هُ الل * ينَٕمِن ٍ الْمُؤٕ رٍ شٍ' وَبَ * بٍ رِي ٍ قَ ح وَفَتْ * ٍ الّ مَنَٕ' رٍ نَصُٕ' * مٍ ظِيٍ * رٍ نَصْ * رٍ الْعَ نٍ الْقُرْآبٍ * بَابَنَا لَنَا افْتَحْ لِيُمٍ عَ يَا احُ فَت يَا
* رِي ٍ بَصَ لَكٍ كِتَابٍ ٍ ٍ

رٍوَا * كَبٍ لَ إٍ وةَ قُ وَلَ لَحَ۞وْلَ هُ نٍ فَإٍ * كَ وت وَقُ لَكٍ حَوْٕ بٍ * دِي ٍ جَسَ هٍ بٍ ملٍ وَاسْتَغْ * رِي ٍ صَدْ هٍ بٍ وَاشْرَحْ * يٍلِسَان ٍ هٍ بٍ لقْ ٍ وَأَطْ
مٍ ظِيٍ الْعَ رِي' لٍ الْعَ بِلّ ابٍ لَ إٍ وةَ قُ وَلَ * لَحَ۞وْلَ هُ ن

4. Followed by memorizing the short letters that have been determined.
5. Reviewing previous lessons (classical with the help of props).
6. Making concepts properly and correctly.
7. Understanding of concepts / exercises
8. Apply skillfully
9. Give tasks at home according to needs.
10. End of lesson prayer:

هُلْتٍ جَ مَا مِنْهُ ٍ يٍ مِن وَعَلٍ * سِيْثٍ نَ مَا مِنْهُ ٍ رِي ٍ ذَكٍ م هُ الل * ˝ وَرَحْمَة ى ˝ وَهُد را ˝ وَنْو ما ˝ مَا إِ لِي ٍ وَاجْعَلْهُ * نٍ الْقُرْآبٍ يٍ إٍرْحَمْن م هُ الل
وَأَطْرَافَ لٍ يْ الل آنَ لاَوَتَهُٕبِت يٍوَارْزُقْن *

مِينَ ٍ الْعَلَ بٍ رَ يَا ˝ جَة حُ لِي ٍ وَاجْعَلْهُ * رٍ هَا الن *

11. Closed with greetings

Teaching and Learning Process for Reading the Qur'an Using the UMMI method

1. The teacher, while sitting, greets the students who are also sitting.
2. Read the Al Fatihah letter together (from *ta'awudz*).
3. Continue with prayers for both parents and prayers for the prophet Moses.

لِي, قَوْ يَفْقَهُوا يِلِسَانٍ, مِنْ,' عُقْدَة وَاحْلُلْ رِي, أَمْ لِي, وَيَسِّرْ رِي, صَدْ لِي, اشْرَحْ بِ,' رَ مِينَ, أَ ينَ مِن, لِلْمُؤْ, وَ ي لَدَ, لِوَا, وَ لِي اغفر بِ,' رَ

4. Followed by a prayer at the beginning of the lesson intermittently and the students imitate it.

كَ كِتَابٍ, بِ نَوْرُ م هٔ الل ينَ مِن, الْمُؤْ رِ شٍ,' وَبَ ب رِي, قَ ح وَفَتْ بِاللّ مِنَ,' رْ نَصْن م, ظِي, الْعَ نٍ, الْقُرْآبِ بَنَا بَا لَنَا افْتَحْ م لِي, عَ يَا فَتَّاحُ يَا

لَ هٔ هُ ن فَإِ كَ وَقَوْت لَكَ, بحو حَوْلَ لَ هٔ هُ ن وَا كَ بِ لَ إ وةَ قُ ل إ وةَ قُ به وَاشْرَحْ يِلِسَان, ه, بِ لقٌ, وَا دِي, جَسَ ه, بِ ملْ, وَاسْتَعْ رِي, صد به رِي, بَصَ

إِلّ اِب لَ ا وةَ قُ وَلَ هٔ قُ وَلَ هٔ حَوْلَ

م, ظِي, الْعَ رِي' لِ, الْعَ

5. Followed by memorizing the short letters that have been determined.
6. Reviewing the previous lesson (classical with props).
7. Making the concept properly and correctly.
8. Understanding of concepts/exercises.
9. Apply skillfully.
10. Give tasks at home according to needs.
11. End of lesson prayer.

وَارْزُقْن هُلْثٌ, جَ مَا مِنْهُ, يِ وَعَلَمْن سِيتٍ, نَ مَا مِنْهُ, يِ كِّرْن تَرَ م الله "وَرَحْمَة ى" وَهُد راً" وَنُو ما مَاإِ يِ ف وَاجْعَلْهُ نٍ, الْقُرْآبِ يِ إِرْحَمْن م هٔ الل
مِينَ, الْعَلَّ بِ,' يَارَ "جَة حَ يِ ف وَاجْعَلْهُ رِ, هَا الن وَأَطْرَافَ ل, يْ الل أَنَاءَ تلاوَتَهُ ي

12. Greeting.

Learning Results using the UMMI Method

Learning volumes (jilid) and Al-Qur'an for adult congregation

1. Better reading quality: mastering reading with tajwid in accordance with the reading specifications for each volume, higher quality recital, more precise makharijul letters, more knowledge in addition to the 5 tajwid readings that have been mastered so far.
2. Adult congregation are more confident in reading Al-Qur'an
3. The voice is louder because reading using the UMMI method must be loud
4. Ladies and gentlemen of the congregation received the knowledge of learning makharijul letters and their properties in a fun way, namely by singing.
5. In assisting children, mothers can help teach their children to recite the Koran so as to support the success of UMMI's learning at school

Supporting factors

- Al-Ihsan Mosque fully supports Ummi's method

Ummi's method of learning Al-Qur'an is fully supported, starting from setting learning hours to becoming a superior program at Al Ihsan Sukun Mosque, Malang.

- Complete learning facilities/media

One of the strengths of the Ummi method is its quality learning method, consisting of Pre-Kindergarten books, Volumes 1-6, Ummi books for teenagers/adults, *ghorib* Al-Qur'an, basic *tajwid* along with teaching aids and learning methodology.

- Adequate learning facilities and resources

make it easier for learning to run optimally and determine the success of implementing Ummi method. Ummi Method learning facilities and resources include: Ummi books, Al-Qur'an ghorib, basic tajwid, achievement books, teaching aids. The props are large pieces of paper like a blackboard containing a collection of reading summaries from the volume. The teacher uses this tool so that the congregation can learn and understand more quickly so that learning time is more effective and efficient.

- Certified teachers

All teachers who teach Ummi method of Al-Qur'an are required to go through at least several stages, namely tashih, tahsin, and Al-Qur'an teacher certification.

What is meant by certification is the process of giving an educator certificate to a teacher, then to get this certificate the teacher will go through several stages of training and tests so that it is not arbitrary and all Al-Qur'an teachers can get only those who meet Ummi's professional standards.

The teacher qualifications expected by Ummi Method are as follows:

1) Tartil reading Al-Qur'an,
2) Mastering the *ghoroibul* Qur'an and basic *tajwid*
3) Get used to reading Al-Qur'an every day
4) Master Ummi methodology, namely Ummi method, Al-Qur'an teacher must master the methodology or how to teach the subject matter in all Ummi volumes
5) Having a *da'i* and *murabbi* spirit, teachers should not only teach or transfer knowledge, but Al-Qur'an teachers should be able to become educators for students for the Qur'an generation
6) Time discipline
7) Commitment to quality, Ummi method Al-Qur'an teachers always maintain the quality of their learning.
8) The teacher is the main role in the teaching and learning process. So the things above need to be considered. Especially certification because it is very important for teachers to see quality and is the minimum benchmark that teachers have in teaching the Koran. So that teaching is expected to be more optimal. Ummi method Al-Qur'an teachers must also pay attention to and apply the Ummi method qualifications in order to become exemplary teachers and produce a good Qur'an generation.

Inhibiting factors

1) The condition of teachers. In terms of certified teachers, there are still those who have not been certified but have taken part in training and we are trying to ensure that they comply with Ummi standards and the quality of teaching is maintained and another obstacle is if there are Al-Qur'an teachers who are unable to attend because each teacher already has a task to accommodate different groups. We also think that there is a shortage of teachers due to handling many congregations and lack of time so we need additional teachers to reduce the ratio so that learning is more optimal.
2) Lack of place to teach Ummi. A comfortable place to study will influence the congregation's learning development. If several groups occupy one place, it will be noisy so that the teacher's explanation or the congregation's reading will not be heard clearly because there is sound from several sources. Currently, one learning area is used for 2-3 groups.
3) For the members of the congregation who are mentally unstable, they stop learning to recite Al-Qur'an because they have to repeat it when they read it wrong.
4) 1 volume can be completed in a minimum of 15 meetings, which is only 1x meeting a week so that UMMI learning for the adult congregants cannot all be certified. Only 9 people entered the Al-Qur'an class because during the placement test they had already entered volume 3.
5) The UMMI method is very rigid in applying tajwid along with examples. Ladies and gentlemen of the congregation must memorize at least 2 example lines, which at the age of the congregation are very difficult to memorize, even though they use a fun technique, namely singing, so it takes a long time to be certified.

Solution

1) Providing motivation that learning must be patient, accepting corrections gracefully so that the quality of reading is better
2) Learning continues even though service has ended
3) Having to learn throughout life.

Empowerment of Al-Ihsan Mosque for the Dhuafa

The implementation of the Mosque Empowerment Service for the Dhuafa is still awaiting a decision from Al-Ihsan Mosque supervisory board. By coordinating with the ZIS (Zakat Infaq and Sodaqoh) section of the Al-Ihsan Mosque, the service team formulated a decision to provide compensation for the poor in 3 ways. 30 poor people in the Sukun Pondok Indah Housing Complex, Malang City, there are 3 activities that will be carried out to empower mosques for them.

1. Monthly cheap market that will sell basic necessities with a mosque subsidy of IDR 20,000,- in the form of:
   a. Rice 5kg
   b. Eggs 1 kg
   c. 1 liter oil
2. Redeeming daily cheap shopping with a mosque subsidy of IDR 5,000 in the form of
   a. Package of vegetables, tofu or tempeh, and cayenne pepper
   b. Chicken package
   c. Pack of shallots and garlic
3. MSMEs: For poor people who want to sell, they are given a platform in MSMEs group so they can sell their merchandise. We will continue our dedication to this program until its implementation in the next 2-3 months.

5. Conclusion

The implementation of the Ummi method of learning Al-Qur'an at Al-Ihsan Mosque has gone well. Learning implementation has been implemented in accordance with Ummi Foundation system standards. The results of implementing the Ummi method of learning Al- Qur'an at Al-Ihsan Mosque had a very good impact. The congregation is more focused in studying Al-Qur'an because everything is structured and there is an Ummi guide book for both teachers and congregation. The supporting factors for learning the Ummi method include the mosque fully supporting Ummi method of learning Al-Qur'an, complete learning facilities/media, certified teachers. Meanwhile, inhibiting factors include: lack of place to teach Ummi, the condition of the congregation, and the condition of the teachers.

Al-Ihsan Mosque has carried out its role in managing infaq funds through a community empowerment program through consumer empowerment distribution, the impact felt by the poor can be helped in purchasing basic food needs and children's school needs. In accordance with its benefits, this program is still charitable (shared out). In the social sector, through scholarship assistance and the provision of learning facilities, it helps children to gain access to better education. The impact of this educational activity cannot be felt directly. However, it can help society in the future to become a solution to life's problems.

Community Empowerment through productive distribution has yet to show its role in society. In this case, Al-Ihsan Mosque has the burden of providing effective utilization through productive distribution. The limited number of human resources and the need for collaboration between generations at Al-Ihsan Mosque have an impact on not maximizing empowerment. Al-Ihsan Mosque in carrying out its activities collaborates and involves several parties who have access to information regarding the conditions and needs of the community as a basis for determining and managing activities to help the community become more empowered and have an impact on the recipient groups such as the surrounding RT and RW and Non-Governmental Organizations (LSM).

Based on the results of the community service previously stated, several suggestions can be made to enhance its effectiveness. First, the congregation is encouraged to remain enthusiastic in studying the Al-Qur'an using the Ummi method by adhering to the rules of recitation, adopting the correct reading tone, and understanding its content. Additionally, students should focus more on their studies and pay close attention to the teacher's explanations. To improve the learning environment, it is suggested that additional rooms be provided for the Ummi learning process, as having 3-4 groups in one room can lead to distractions due to overlapping voices.

Furthermore, the role of mosques through the Al-Ihsan Mosque community empowerment program has proven beneficial in optimizing infaq utilization and positively impacting mustahik/dhuafa. To further strengthen this program, it is necessary to involve young workers with credibility as members to ensure a smooth regeneration process. Older members can play a key role in mentoring and guiding younger members, while recruiting new human resources will help create a clear division of tasks and responsibilities. This will lead to more professional fund management, ensuring that aid is distributed appropriately and effectively, ultimately increasing the welfare of mustahik. Additionally, to enhance the process of collecting funds, efforts

should be made to find more muzakki or donors while also addressing the weaknesses in the mentoring process of the business development program. This improvement will help in the proper coaching and empowerment of aid recipients through revolving fund initiatives.

Collaboration with various stakeholders, including local RT and RW leaders and Non-Governmental Organizations (LSMs), should also be strengthened. In this regard, an instrument needs to be developed to assess whether the empowerment program is meeting its targets and to identify any gaps between the intended goals and actual implementation. Currently, collaborating parties have not been able to provide objective data, leading to a sense of favoritism in determining aid recipients. To address this, the mosque can utilize officially published demographic data reports to better understand community needs. By analyzing this data, Al-Ihsan Mosque can gain a comprehensive understanding of the community's conditions, ensuring that aid distribution is fair and effectively meets the needs of the people.

6.   References

Afdal, T., & Iswanto, J. (2022). Investigating Linguistics Factors Affecting Islamic Boarding School Student's English Speaking Performance. *INSPIRATION (Instructional Practices in Language Education)*, *1*(1), 42–51.

Euis, W. (2020). *Penerapan Metode Ummi Dalam Meningkatkan Pembelajaran Al-Qur'an Di Tpa Al-Ikhlas Jati Bening Pasuruhan Lampung Selatan*. UIN Raden Intan Lampung.

Fadhilah, M. (2020). *Implementasi Metode Ummi dalam Pembelajaran Baca Qur'an (Studi Kasus SDIT Al-Hikmah Pamulang Tangerang Selatan)*. Fakultas Agama Islam Universitas Muhammadiyah Jakarta.

Hanoeboen, B. R. A., & Pudjihardjo, S. (2012). Strategi Pengembangan Usaha Perempuan Pelaku UMKM di Kota Ambon. *IQTISHODUNA*.

Harahap, S. B. (2020). *Strategi Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an*. Scopindo Media Pustaka.

Hasunah, U., & Jannah, A. R. (2017). Implementasi Metode Ummi dalam Pembelajaran Alquran pada Santri di Pondok Pesantren Salafiyah Al-Mahfudz Seblak Jombang. *Jurnal Pendidikan Islam*, *1*(2), 160–175.

Hernawan, D., & Muthoifin, M. (2019). Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an. *Profetika: Jurnal Studi Islam*, *19*(1), 27–35.

Liansyah, A. F., & Achadianingsih, N. (2020). Penggunaan Metode Ummi Dalam Rangka Peningkatan Kemampuan Membaca Al-Qurâ€™ An Bagi Ibu Rumah Tangga. *Comm-Edu (Community Education Journal)*, *3*(3), 181–187.

Mujahidin, E., Daudin, A., Nurkholis, I. I., & Ismail, W. (2020). Tahsin Al-Qur'an untuk orang dewasa dalam perspektif Islam. *Jurnal Pendidikan Luar Sekolah*, *14*(1), 26–31.

Rafif, P. (2017). Pengaruh Koperasi yang Dikelola Masjid dalam Pemberdayaan Ekononomi Masyarakat (Studi Pada Koperasi Masjid Sabilillah Kota Malang). *Jurnal Ilmiah Mahasiswa FEB*, *5*(2).

Rohayani, F., & Astriya, B. R. I. (2022). Application of The Ummi Method for Early Childhood at Baiturrahman's School Ampenan. *KINDERGARTEN: Journal of Islamic Early Childhood Education*, *5*(2), 189–198.

Sanrego, Y. D., & Taufik, M. (2016). Fiqih tamkin (Fiqih pemberdayaan). *Cetakan Pertama (Jakarta: Qisthi Press, 2016), Hlm*, *75*, 225–247.

Ummah, I. R. (2022). Penerapan Metode Ummi Untuk Meningkatkan Kualitas Membaca Al-Qur'an Siswa Min 9 Nganjuk. *Skripsi. Tidak Diterbitkan. UIN Sayyid Rahmatullah: Tulungagung*.

Copyrights