



Al-Qur'an Education Based on the Ummi Method and Its Implications for the Transformation of Islamic Boarding Schools in the Digital Age

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ABSTRACT

Purpose of the study: This study aims to analyze the role of the Ummi Method in Qur'anic learning and examine its implications for the transformation and sustainability of Islamic boarding schools (*pesantren*) in responding to the demands of the digital era. The study specifically focuses on the relationship between Qur'anic learning, institutional quality, and digital adaptation.

Methodology: This study employed a Systematic Literature Review using the PRISMA 2020 guidelines. Peer-reviewed publications addressing the Ummi Method, Qur'anic learning, Islamic boarding schools, digital transformation, and Islamic education were systematically identified, screened, and synthesized. The selected literature was analyzed using thematic analysis to identify recurring themes, patterns, and theoretical relationships relevant to *pesantren* transformation.

Main Findings: The findings show that the Ummi Method supports Qur'anic literacy through standardized learning procedures, teacher certification, structured instruction, and continuous quality assurance. Its implementation is also associated with broader institutional improvements, including educational quality, digital adaptation, public trust, and *pesantren* competitiveness. These findings indicate that Qur'anic learning can function as an important component of institutional transformation in *pesantren*.

Novelty/Originality of this study: The novelty of this study lies in developing a conceptual model that connects the Ummi Method with *pesantren* transformation by integrating Qur'anic learning, institutional management, and digital innovation. The proposed framework extends existing discussions beyond instructional effectiveness and provides a theoretical basis for developing sustainable, quality-oriented, and digitally adaptive Qur'anic education systems in Islamic boarding schools.

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1. INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed educational systems worldwide, including Islamic education. The emergence of the digital era has not only changed teaching and learning practices but has also reshaped the governance, management, and competitiveness of educational institutions. Islamic boarding schools (*pesantren*), as one of the oldest Islamic educational institutions in Indonesia, are increasingly challenged to preserve their traditional values while simultaneously adapting to technological

innovation and changing societal expectations[1]. This transformation requires pesantren to strengthen educational quality through innovative learning models capable of integrating Islamic values with contemporary educational demands [2], [3].

As institutions that have historically played a central role in developing Islamic scholarship, moral character, and community empowerment, pesantren are expected to remain relevant amid the rapid development of digital technology. Digital transformation has influenced almost every aspect of pesantren management, including educational administration, learning systems, communication, institutional promotion, and community engagement. Consequently, pesantren are no longer evaluated solely based on their religious traditions but also on their ability to deliver high-quality educational services that respond to the needs of modern society [4]. Educational innovation has therefore become an essential strategy for ensuring the sustainability and competitiveness of pesantren in the digital era.

Among various educational innovations, Qur'anic learning occupies a strategic position because it constitutes the core identity of Islamic boarding schools [2]. The quality of Qur'anic instruction is often regarded as a primary indicator of educational excellence within pesantren. Effective Qur'anic learning not only develops students' ability to read the Qur'an accurately but also strengthens their spiritual character, moral values, discipline, and commitment to Islamic teachings. Accordingly, improving Qur'anic learning has become an important agenda for Islamic educational institutions seeking to enhance both academic quality and institutional reputation [5], [6].

Despite its importance, Qur'anic learning continues to face numerous challenges. Many Islamic educational institutions still experience disparities in students' reading competence, inconsistencies in instructional quality, limited teacher competence, and the absence of standardized learning systems. These conditions often result in varied educational outcomes and reduce public confidence in the quality of Qur'anic education. Furthermore, the rapid development of digital media has altered students' learning preferences, requiring Islamic educational institutions to develop instructional approaches that remain faithful to traditional Qur'anic values while utilizing digital technology effectively [7], [8].

The integration of digital technology has expanded the potential application of the Umami Method in Qur'anic education. Previous studies have primarily examined the implementation and effectiveness of the Umami Method in improving students' Qur'anic reading competence, including reading fluency, tajwid accuracy, pronunciation, learning motivation, and instructional quality. These studies also highlight the importance of standardized instruction, teacher training and certification, structured assessment, and quality assurance in maintaining consistent learning outcomes [9]-[12].

Other studies have examined the digital transformation of pesantren through the use of digital platforms for administration, communication, learning management, institutional promotion, and community engagement [4], [13]. Recent evidence further suggests that integrating digital learning media with the Umami Method can enhance students' engagement, learning effectiveness, and accessibility while maintaining its fundamental pedagogical principles [11]. Collectively, these studies demonstrate the educational value of the Umami Method and the growing relevance of digital transformation in pesantren; however, the two strands of research have largely developed separately.

This separation reveals an important research gap and establishes the urgency of the present study. Existing research has generally treated the Umami Method as an instructional approach for improving Qur'anic reading skills, while studies of pesantren transformation have focused more broadly on educational management, institutional development, and digitalization [14]. Consequently, limited attention has been given to how a standardized Qur'anic learning system may contribute to wider institutional transformation. The issue is increasingly important because pesantren are required to maintain their distinctive Islamic educational identity while responding to changing learning preferences, technological developments, demands for educational quality, and expectations for professional institutional management. The challenge, therefore, is not simply whether pesantren should adopt digital technology, but how technological adaptation can be integrated with the quality of their core educational processes. The Umami Method provides a relevant context for examining this relationship because its implementation combines standardized learning procedures, teacher professionalism, assessment, quality assurance, and continuous improvement [15]. Thus, investigating its broader institutional implications is necessary to develop a more integrated understanding of sustainable pesantren transformation in the digital era.

The novelty of this study lies in repositioning the Umami Method from a predominantly instructional framework into a potential strategic component of Islamic boarding school transformation. Rather than focusing exclusively on its effectiveness in developing Qur'anic reading competence, this study conceptualizes the relationship between Umami-based Qur'anic learning and institutional transformation through the dimensions of educational quality, institutional management, digital adaptation, public trust, and organizational sustainability. Based on a systematic synthesis of previous literature, the study proposes a Conceptual Model of Islamic Boarding School Transformation through Umami-Based Qur'anic Learning. The model explains how standardized Qur'anic learning can function as a foundation for educational quality, institutional legitimacy, and digital adaptation while preserving the Islamic identity of pesantren. Accordingly, this study aims to analyze the implementation of Umami-based Qur'anic learning, examine its implications for the institutional transformation of Islamic boarding schools,

and develop a conceptual model explaining the relationship between pedagogical innovation and sustainable pesantren development in the digital era.

2. RESEARCH METHOD

This study employed a Systematic Literature Review (SLR) approach to analyze the role of the Ummi Method in Qur'anic learning and its implications for the transformation of Islamic boarding schools in the digital era. The SLR method was selected because this study aims to systematically identify, compare, and synthesize existing research on the Ummi Method, Qur'anic learning, institutional transformation, and digital adaptation in Islamic education [16], [17]. This approach enables the researchers to identify recurring findings, research gaps, and theoretical relationships across previous studies and to integrate fragmented evidence into a comprehensive conceptual understanding. Rather than merely summarizing previous findings, the study critically examines and synthesizes diverse scholarly perspectives to explain how Ummi-based Qur'anic learning may contribute to educational quality, institutional development, digital adaptation, and the sustainability of Islamic boarding schools. The synthesis provides the basis for developing a conceptual model of Islamic boarding school transformation through Ummi-based Qur'anic learning.

2.1 Database Selection

The literature search was conducted between January and May 2026 using internationally and nationally recognized academic databases, including Scopus, Web of Science (WoS), Dimensions, Crossref, Google Scholar, Directory of Open Access Journals (DOAJ), and Science and Technology Index (SINTA). These databases were selected to ensure the quality, credibility, and traceability of the reviewed publications. The search strategy combined several keywords using Boolean operators (AND and OR) as follows: "Ummi Method, Qur'anic Learning, Al-Qur'an Learning, Islamic Boarding School, Pesantren, Digital Transformation, Islamic Education, Educational Innovation, Learning Management. The search was conducted in both English and Indonesian to capture broader scholarly discussions related to the research topic.

2.2 Inclusion Criteria

The literature included in this study was selected based on predefined inclusion criteria to ensure academic quality and relevance. Only publications published between 2017 and 2025 were considered, reflecting the rapid development of research on the Ummi Method and digital transformation in Islamic education. The selected studies were required to be published in peer-reviewed journals indexed in Scopus, Web of Science, DOAJ, or SINTA, and to possess an active Digital Object Identifier (DOI) whenever available. Furthermore, the publications had to discuss one or more of the following themes: Ummi Method, Qur'anic learning, Islamic boarding schools (pesantren), digital transformation, Islamic education, educational management, or educational innovation. Only articles published in English or Indonesian, available in full-text format, and containing conceptual, empirical, or systematic review findings relevant to the research objectives were included in the analysis.

2.3 Exclusion Criteria

Publications were excluded if they consisted of conference abstracts, editorials, opinion papers, book reviews, theses, dissertations, or unpublished manuscripts. Studies that had not undergone a peer-review process, lacked sufficient methodological information, or focused exclusively on theological, political, or legal issues without discussing educational dimensions were also excluded. Duplicate records identified across multiple databases were removed, and publications unavailable in full-text format were omitted to ensure comprehensive analysis and reliable thematic synthesis.

2.4 Literature Selection Process

The literature selection followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) framework [18]. The process began with identifying relevant publications from the selected databases using predefined keywords. Duplicate records were subsequently removed before title and abstract screening was conducted to assess relevance. Eligible studies then underwent full-text review based on the established inclusion and exclusion criteria. Finally, only publications directly addressing the relationship between Ummi-based Qur'anic learning, educational innovation, and the transformation of Islamic boarding schools were included in the qualitative synthesis.

2.5 PRISMA Flow

Table 1. PRISMA Literature Selection Process

Stage	Number of Records
Records identified through database searching	28
Duplicate records removed	3

Stage	Number of Records
Records screened (title and abstract)	25
Records excluded after screening	5
Full-text articles assessed for eligibility	20
Full-text articles excluded	0
Studies included in qualitative synthesis	20

2.6 Data Analysis

The selected literature was analyzed using Thematic Analysis following the six-phase framework proposed by Braun and Clarke [19]. This analytical approach was employed to identify recurring concepts, organize thematic patterns, and reconstruct theoretical relationships among the selected studies. The analysis consisted of six iterative stages: (1) familiarization with the literature, (2) initial coding, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) integrating the identified themes into a conceptual framework. The thematic synthesis generated five major themes that formed the analytical basis of this study:

1. The philosophical foundation of the Ummi Method
2. Implementation of Ummi-based Qur'anic learning
3. Educational outcomes of the Ummi Method
4. Transformation of Islamic boarding schools in the digital era
5. Conceptual model of pesantren transformation through Ummi-based Qur'anic learning

These themes were subsequently synthesized to construct the proposed conceptual framework explaining how standardized Qur'anic learning contributes to institutional transformation and the sustainability of Islamic boarding schools.

2.7 Trustworthiness

To ensure methodological rigor, several strategies were employed. Source triangulation was conducted by comparing findings from different databases and journal categories. Methodological triangulation involved integrating conceptual, empirical, and review studies to obtain a comprehensive understanding of the phenomenon. The credibility of the synthesis was further strengthened by selecting only peer-reviewed publications and maintaining a transparent literature selection process following the PRISMA 2020 guidelines. Additionally, thematic consistency was continuously evaluated throughout the coding and synthesis process to ensure that the resulting conceptual framework accurately reflected the evidence available in the literature.

3. RESULTS AND DISCUSSION

3.1 Philosophical Foundation of Ummi-Based Qur'anic Learning

The Ummi Method has emerged as one of the most widely implemented approaches to Qur'anic learning in Indonesia, particularly in Islamic boarding schools (*pesantren*), Islamic schools, and Qur'anic learning centers. Developed by the Ummi Foundation, this method was designed to establish a standardized system of Qur'anic instruction that emphasizes quality, consistency, and continuous improvement. Unlike conventional approaches that primarily focus on reading fluency, the Ummi Method integrates instructional standards, teacher professionalism, quality assurance, and institutional management into a comprehensive learning system. Consequently, Qur'anic learning is positioned not merely as the acquisition of technical reading skills but as a holistic educational process aimed at cultivating Qur'anic literacy, religious character, and institutional excellence [12], [20].

The philosophical foundation of the Ummi Method is rooted in the Mother Language Approach, which assumes that learning the Qur'an should follow the natural process through which children acquire their first language. This philosophy emphasizes that language acquisition develops through continuous exposure, imitation, repetition, and meaningful interaction before formal grammatical understanding is introduced. Accordingly, learners are encouraged to listen, imitate, and practice Qur'anic recitation repeatedly under the guidance of qualified teachers until accurate pronunciation and fluency become habitual. Such an approach creates a natural, enjoyable, and student-centered learning environment while reducing anxiety commonly experienced by novice learners [11].

The implementation of the Mother Language Approach is operationalized through three fundamental instructional principles. The first is the Direct Method, whereby learners are encouraged to read the Qur'an directly without relying excessively on theoretical explanations. Teachers provide demonstrations of correct pronunciation, and students immediately imitate and practice the recitation under continuous supervision. This principle accelerates skill acquisition by emphasizing authentic learning experiences rather than abstract memorization.

The second principle is Repetition, which functions as the core mechanism for strengthening students' mastery of Qur'anic reading. Through systematic and continuous repetition, learners gradually improve pronunciation accuracy, tajwid application, reading fluency, and long-term retention. Rather than representing mechanical memorization, repetition within the Ummi Method is designed as a structured learning strategy that promotes automaticity and confidence in Qur'anic recitation [10].

The third principle is Affection, emphasizing that effective Qur'anic learning requires positive emotional relationships between teachers and students. Teachers are expected to demonstrate patience, empathy, encouragement, and continuous motivation throughout the learning process. Such supportive interactions create psychologically safe learning environments in which students develop confidence, intrinsic motivation, and emotional attachment to the Qur'an. Consequently, learning becomes both intellectually meaningful and spiritually enriching.

Beyond its pedagogical philosophy, the Ummi Method places strong emphasis on the standardization of Qur'anic learning. Standardization encompasses curriculum design, instructional procedures, assessment instruments, learning materials, class organization, and competency benchmarks to ensure consistent educational quality across different institutions. Standardization reduces disparities in instructional practice and enables educational institutions to maintain comparable learning outcomes regardless of geographical or institutional differences [21].

To maintain instructional quality, the Ummi Method incorporates a comprehensive Quality Assurance System consisting of systematic monitoring, periodic evaluation, instructional supervision, competency assessment, and continuous program improvement. Quality assurance ensures that all instructional processes comply with predetermined standards while encouraging institutions to sustain educational excellence through ongoing professional development and organizational learning. This systematic quality management distinguishes the Ummi Method from many conventional Qur'anic learning approaches that rely primarily on individual teacher competence.

Another distinguishing characteristic of the Ummi Method is its teacher certification system. Teachers are required to complete structured training and competency assessments before being authorized to implement the method. Certification guarantees that instructors possess adequate pedagogical competence, mastery of Qur'anic recitation, instructional consistency, and commitment to standardized teaching procedures. Consequently, teacher professionalism becomes a strategic component supporting sustainable educational quality and institutional credibility.

From a theoretical perspective, the philosophical foundation of the Ummi Method demonstrates strong alignment with several contemporary educational theories. The principle of Direct Method reflects the assumptions of Constructivism, which views learning as an active process through which learners construct knowledge through authentic experiences rather than passive reception. Direct interaction with Qur'anic texts allows students to develop reading competence through meaningful engagement, guided practice, and continuous feedback.

The principle of Affection corresponds closely with Humanistic Learning Theory, particularly the perspectives of Carl Rogers and Abraham Maslow, emphasizing that meaningful learning occurs when learners experience psychological security, respect, motivation, and positive interpersonal relationships. Within the Ummi Method, emotional support provided by teachers becomes an essential prerequisite for developing confidence and intrinsic motivation in Qur'anic learning.

From the perspective of Islamic Education Theory, the Ummi Method integrates cognitive, affective, and spiritual dimensions of education. Qur'anic learning is not limited to mastering reading skills but also aims to cultivate Islamic character, discipline, sincerity, responsibility, and love for the Qur'an. Consequently, the learning process contributes simultaneously to intellectual development (*ta'lim*), moral formation (*ta'dib*), and spiritual purification (*tarbiyah*).

Furthermore, the systematic use of repetition, competency standards, quality assurance, and teacher certification reflects the principles of Mastery Learning proposed by Bloom. Learning is considered successful only when students achieve predetermined competency standards through continuous practice, formative assessment, corrective instruction, and repeated opportunities for improvement. Accordingly, the Ummi Method conceptualizes Qur'anic learning as a structured and sustainable educational system rather than merely an instructional technique.

The synthesis of these theoretical perspectives indicates that the Ummi Method should be understood not simply as a method for improving Qur'anic reading ability but as a comprehensive educational philosophy integrating pedagogical innovation, quality management, teacher professionalism, and Islamic educational values. This philosophical integration provides the conceptual foundation for understanding how Ummi-based Qur'anic learning contributes not only to individual learning outcomes but also to the institutional transformation of Islamic boarding schools in the digital era.

Table 2. Philosophical Foundation of the Ummi Method

Ummi Principle	Educational Meaning	Related Theory	Educational Implication
Mother Language Approach	Natural language acquisition	Constructivism	Authentic learning experiences
Direct Method	Learning through direct practice	Constructivism	Active student participation
Repetition	Continuous skill reinforcement	Mastery Learning	Reading fluency and retention
Affection	Teacher–student emotional relationship	Humanistic Learning Theory	Learning motivation and confidence
Standardization	Uniform instructional quality	Quality Management	Consistent educational outcomes
Quality Assurance	Continuous monitoring and evaluation	Continuous Improvement	Sustainable educational quality
Teacher Certification	Professional teacher competence	Professional Learning Theory	Institutional credibility

3.2 Implementation of Ummi-Based Qur'anic Learning

The implementation of the Ummi Method is characterized by a systematic instructional management process designed to ensure consistency, effectiveness, and continuous quality improvement in Qur'anic learning. Unlike conventional Qur'anic teaching approaches that often depend on individual teacher preferences, the Ummi Method adopts a standardized learning management system in which every instructional stage is planned, monitored, evaluated, and continuously improved. This systematic implementation enables educational institutions to maintain uniform learning standards while enhancing students' Qur'anic competence and institutional educational quality.

The first stage is instructional planning, which serves as the foundation of the learning process. Planning involves curriculum preparation, determination of competency standards, scheduling, learning objectives, instructional materials, class organization, and assessment procedures. Educational institutions implementing the Ummi Method also prepare standardized teaching materials and operational guidelines to ensure that all teachers follow identical instructional procedures. Comprehensive planning allows learning activities to be conducted systematically while ensuring alignment between instructional objectives and expected learning outcomes [22].

Following instructional planning, the Ummi Method emphasizes teacher certification as an essential prerequisite for instructional quality. Teachers are required to complete structured professional training, competency assessments, and certification programs organized by the Ummi Foundation before being authorized to conduct Qur'anic learning. This certification system ensures that teachers possess adequate mastery of Qur'anic recitation, pedagogical competence, classroom management skills, and standardized instructional techniques. Consequently, teacher professionalism becomes a critical factor supporting consistent educational quality across different institutions [23].

The third stage involves student placement, whereby learners are grouped according to their initial Qur'anic reading competence rather than chronological age or educational level. Placement tests are administered to identify students' reading ability, mastery of tajwid, pronunciation accuracy, and familiarity with Qur'anic texts. The resulting placement enables teachers to provide instruction that corresponds to students' individual learning needs and minimizes disparities in classroom achievement. Such competency-based grouping facilitates more effective learning while promoting classroom mastery through appropriate instructional pacing.

The core stage of implementation is the learning process, during which the instructional principles of the Ummi Method are applied through direct demonstration, guided practice, repetition, individual supervision, and continuous feedback. Teachers model accurate Qur'anic recitation before students imitate and practice repeatedly until predetermined competency standards are achieved. Learning activities emphasize active participation, individualized guidance, collaborative interaction, and positive teacher–student relationships to create meaningful and enjoyable learning experiences. Recent studies further demonstrate that integrating digital media into the Ummi Method enhances learning motivation and instructional effectiveness while maintaining the method's pedagogical philosophy [24].

The subsequent stage is assessment, which functions as a continuous mechanism for measuring students' mastery of Qur'anic competencies. Assessment is conducted formatively throughout the learning process and summatively upon completion of each instructional level. Evaluation encompasses reading fluency, tajwid accuracy, pronunciation, memorization, and overall learning progress. Students who have not achieved competency standards receive remedial instruction until mastery is attained, reflecting the mastery-oriented philosophy underlying the Ummi Method [10].

To ensure institutional consistency, the Ummi Method incorporates a comprehensive quality control system involving classroom supervision, instructional monitoring, teacher evaluation, institutional audits, and periodic quality assurance conducted by internal coordinators or external supervisors. Quality control ensures that instructional implementation remains aligned with established standards while identifying areas requiring improvement. This process strengthens institutional accountability and supports sustainable educational excellence.

The final stage is continuous improvement, which represents the distinguishing characteristic of the Ummi Method as a quality-oriented educational system. Continuous improvement involves regular curriculum evaluation, teacher professional development, instructional innovation, integration of digital technology, stakeholder feedback, and institutional reflection aimed at enhancing educational effectiveness. Rather than viewing quality assurance as a final evaluation, the Ummi Method positions continuous improvement as an ongoing organizational learning process that enables Islamic boarding schools to adapt to changing educational demands while maintaining their Qur'anic identity.

From the perspective of Instructional Management, the implementation of the Ummi Method reflects the classical management cycle consisting of planning, organizing, implementation, supervision, and evaluation. Each instructional stage is systematically organized to ensure that educational objectives are achieved efficiently and consistently. Unlike conventional Qur'anic learning, which often depends on individual teacher experience, the Ummi Method institutionalizes instructional management through standardized procedures, competency-based planning, and systematic quality assurance. Consequently, instructional quality becomes an institutional responsibility rather than solely an individual teacher's responsibility.

From the perspective of Learning Management Theory, the Ummi Method demonstrates that effective Qur'anic learning depends upon the integration of instructional planning, teacher competence, student placement, learning implementation, assessment, and continuous monitoring. These components function as an interconnected educational system rather than independent instructional activities. The competency-based grouping of students, continuous formative assessment, and structured learning progression enable educational institutions to optimize learning effectiveness while ensuring that all students achieve predetermined competency standards.

The implementation model of the Ummi Method also strongly reflects the principles of Continuous Improvement, particularly the philosophy of quality enhancement through ongoing evaluation and organizational learning. Regular supervision, teacher certification, curriculum review, quality assurance, and instructional innovation indicate that educational quality is viewed as a dynamic process requiring continuous refinement rather than a fixed outcome. This perspective enables Islamic boarding schools to respond adaptively to technological developments, changing educational needs, and increasing public expectations while maintaining the quality and authenticity of Qur'anic learning.

The synthesis of these theoretical perspectives demonstrates that the Ummi Method should be understood not merely as an instructional method but as a comprehensive learning management system integrating instructional planning, teacher professionalism, competency-based learning, continuous assessment, quality assurance, and organizational improvement. Such systematic implementation provides the educational foundation through which Qur'anic learning contributes to the broader transformation of Islamic boarding schools in the digital era.

Table 3. Implementation Stages of Ummi-Based Qur'anic Learning

Implementation Stage	Main Activities	Educational Function	Related Theory
Planning	Curriculum design, learning objectives, instructional planning	Learning preparation	Instructional Management
Teacher Certification	Professional training and competency assessment	Teacher professionalism	Human Resource Development
Student Placement	Placement test and competency grouping	Learning differentiation	Learning Management Theory
Learning Process	Direct Method, repetition, guided practice, feedback	Competency development	Constructivism
Assessment	Formative and summative evaluation	Competency measurement	Mastery Learning
Quality Control	Supervision, monitoring, instructional audit	Quality assurance	Total Quality Management
Continuous Improvement	Curriculum review, teacher development, innovation	Sustainable quality enhancement	Continuous Improvement (PDCA)

3.3 Educational Outcomes of the Ummi Method

The thematic synthesis of the selected literature demonstrates that the implementation of the Ummi Method generates educational outcomes extending beyond the improvement of technical Qur'anic reading skills. Rather than functioning solely as an instructional approach for enhancing reading competence, the Ummi Method contributes to the holistic development of learners by integrating cognitive, psychomotor, affective, and spiritual dimensions of education. The reviewed studies consistently indicate that standardized instruction, certified teachers, continuous assessment, and quality assurance collectively produce measurable improvements in Qur'anic literacy while simultaneously fostering positive learning attitudes, Islamic character, and personal development.

One of the most consistently reported outcomes is reading fluency. The systematic application of the Direct Method and structured repetition enables learners to recognize Qur'anic texts more quickly and accurately while reducing hesitation during recitation. Continuous guided practice strengthens automaticity in reading, allowing students to progress gradually according to predetermined competency standards. Previous studies consistently demonstrate that students instructed through the Ummi Method experience significant improvements in reading fluency compared with conventional instructional approaches [25], [26].

Another major outcome concerns tajwid accuracy. The Ummi Method emphasizes gradual mastery of Qur'anic recitation rules through intensive teacher guidance, repeated practice, and continuous formative assessment. Students develop greater awareness of pronunciation rules, elongation (*mad*), articulation, and recitation accuracy because learning emphasizes mastery rather than completion of instructional materials. Consequently, tajwid competence becomes an integral component of students' overall Qur'anic literacy rather than an isolated theoretical subject [27].

Closely related to tajwid mastery is the improvement of *makharij al-huruf* (correct articulation of Arabic letters). Continuous teacher modeling and immediate corrective feedback enable students to pronounce Arabic phonemes accurately according to established recitation standards. The combination of demonstration, imitation, and repetitive practice gradually develops students' articulatory precision and minimizes pronunciation errors that frequently occur in conventional Qur'anic instruction.

Beyond technical competence, the reviewed studies indicate that the Ummi Method positively influences learning motivation. The supportive instructional environment, individualized guidance, positive teacher–student relationships, and structured learning progression encourage students to participate actively in learning activities. The integration of digital media and interactive instructional practices further enhances students' enthusiasm and engagement while maintaining the pedagogical principles of the Ummi Method [28].

The synthesis also reveals substantial contributions to the development of Qur'anic character. Continuous exposure to Qur'anic learning, supported by teacher exemplification and habitual practice, encourages learners to internalize Islamic values such as sincerity, honesty, discipline, responsibility, patience, and respect. Consequently, Qur'anic learning functions not merely as cognitive instruction but also as an educational process that shapes students' moral identity and spiritual awareness.

Another important outcome is the strengthening of learning discipline. The standardized learning sequence, competency-based progression, structured assessment, and regular supervision cultivate habits of punctuality, perseverance, responsibility, and consistency. Students become accustomed to systematic learning routines, continuous practice, and achievement of clearly defined learning targets, thereby strengthening both academic discipline and personal responsibility.

Finally, the reviewed literature consistently reports improvements in self-confidence. As students experience gradual success through competency-based learning and continuous positive feedback, they become more confident in reading the Qur'an publicly, participating in classroom activities, and demonstrating their abilities before teachers and peers. This psychological outcome contributes significantly to students' willingness to engage in lifelong Qur'anic learning and religious activities.

Collectively, these findings indicate that the educational outcomes of the Ummi Method encompass cognitive achievement, psychomotor competence, affective development, and spiritual character formation. Accordingly, the Ummi Method should be understood as a holistic educational approach capable of producing comprehensive learning outcomes that support both individual development and institutional educational quality.

The educational outcomes generated by the Ummi Method correspond closely with Bloom's Taxonomy, particularly the integration of cognitive, psychomotor, and affective learning domains. Reading fluency, tajwid accuracy, and mastery of *makharij al-huruf* represent cognitive and psychomotor achievements developed through structured instructional practice and continuous assessment. Simultaneously, learning motivation, discipline, self-confidence, and Qur'anic character reflect affective outcomes that emerge through repeated educational experiences, positive teacher–student interaction, and continuous value internalization. This multidimensional achievement demonstrates that the Ummi Method facilitates comprehensive educational development rather than merely improving technical reading competence.

From the perspective of Character Education, the Ummi Method functions as a character-building system in which Islamic values are internalized through habituation, teacher role modelling, structured discipline, and

meaningful learning experiences. Educational success is therefore measured not only by students' ability to read the Qur'an correctly but also by their demonstration of honesty, responsibility, perseverance, respect, and self-discipline in everyday life. This indicates that Qur'anic learning serves as an effective medium for developing holistic character education within Islamic educational institutions.

The findings also align with the concept of Living Qur'an, which emphasizes that the Qur'an should not remain merely a text to be read but should become a living source of values guiding everyday behaviour. The Ummi Method facilitates this process by integrating technical recitation with continuous habituation, spiritual reflection, and teacher exemplification, thereby transforming Qur'anic learning into practical religious experience. Consequently, learners gradually internalize Qur'anic values as part of their personal identity and social conduct.

Furthermore, from the perspective of Islamic Character Education, the Ummi Method integrates the educational dimensions of *ta'lim* (knowledge acquisition), *tarbiyah* (personal development), and *ta'dib* (moral cultivation). The combination of standardized instruction, competency-based learning, quality assurance, and value habituation enables learners to develop intellectual competence alongside spiritual maturity and ethical behaviour. This synthesis demonstrates that the Ummi Method contributes not only to improving Qur'anic literacy but also to forming individuals whose knowledge, character, and religious commitment develop in a balanced and sustainable manner.

Overall, the synthesis indicates that the educational outcomes of the Ummi Method extend beyond instructional effectiveness and represent a comprehensive model of Islamic education capable of integrating academic excellence, character formation, and spiritual development. These multidimensional outcomes subsequently become the educational foundation for the broader institutional transformation of Islamic boarding schools in the digital era.

Table 4. Educational Outcomes of the Ummi Method

Educational Outcomes	Description	Related Theory	Educational Implication
Reading Fluency	Improved speed and accuracy in Qur'anic reading	Bloom's Taxonomy	Cognitive and psychomotor development
Tajwid Accuracy	Correct application of recitation rules	Mastery Learning	Standardized Qur'anic competence
Makharij al-Huruf	Accurate pronunciation of Arabic phonemes	Constructivism	Improved articulation skills
Learning Motivation	Increased engagement and enthusiasm	Humanistic Learning	Active student participation
Qur'anic Character	Internalization of Islamic values	Character Education	Moral and spiritual formation
Learning Discipline	Development of responsibility and consistency	Islamic Character Education	Positive learning habits
Self-Confidence	Increased confidence in Qur'anic recitation	Humanistic Learning	Personal growth and lifelong learning

3.4 Institutional Transformation of Islamic Boarding Schools in the Digital Era

The thematic synthesis demonstrates that the implementation of the Ummi Method extends beyond improving students' Qur'anic literacy and contributes significantly to the institutional transformation of Islamic boarding schools in the digital era. The reviewed literature indicates that standardized Qur'anic learning, supported by teacher certification, quality assurance, and systematic instructional management, enhances not only educational outcomes but also institutional quality, organizational professionalism, and public competitiveness. Consequently, the Ummi Method functions as a strategic educational innovation that supports sustainable institutional development while enabling *pesantren* to respond effectively to the challenges of digital transformation [29].

One of the most prominent implications concerns academic transformation. The implementation of the Ummi Method encourages continuous quality improvement through standardized curricula, competency-based instruction, structured assessment, and systematic supervision. Educational quality is strengthened because instructional processes are no longer dependent on individual teachers but are guided by institutional standards that ensure consistency across learning activities. In addition, curriculum development becomes more adaptive by integrating Qur'anic literacy, character education, and digital learning resources while maintaining the philosophical principles of Islamic education. Teacher professionalism is also strengthened through certification, continuous professional development, mentoring, and instructional evaluation, enabling educators to improve both pedagogical competence and instructional consistency [30].

Beyond academic improvement, the Ummi Method contributes substantially to institutional transformation. Standardized Qur'anic learning enhances the credibility and reputation of Islamic boarding schools, thereby strengthening institutional branding within increasingly competitive educational environments. The existence of certified teachers, quality assurance systems, and measurable learning outcomes increases public trust in pesantren as professional educational institutions capable of producing graduates with strong Qur'anic competence and Islamic character. As institutional reputation improves, many pesantren experience increased student enrollment and broader community recognition. Furthermore, systematic educational management supports institutional accreditation by providing evidence of standardized instructional practices, teacher competence, curriculum implementation, and continuous quality improvement. Consequently, Qur'anic learning becomes not only an educational activity but also a strategic institutional asset that strengthens organizational sustainability and competitiveness.

The findings further indicate that the Ummi Method supports the digital transformation of Islamic boarding schools. The growing integration of digital technology into educational management enables pesantren to improve learning effectiveness, institutional administration, and communication with stakeholders. Several institutions have adopted Learning Management Systems (LMS) to organize instructional materials, monitor student progress, and facilitate teacher evaluation. Administrative processes have increasingly shifted toward digital platforms, improving efficiency in academic administration, documentation, and institutional reporting [31]. In addition, pesantren have expanded their educational outreach through official websites, social media platforms, and digital promotional strategies that strengthen institutional visibility and public engagement [32].

Digital transformation also reshapes the relationship between pesantren and society. Social media platforms such as YouTube, Instagram, Facebook, and institutional websites are increasingly utilized to disseminate educational activities, Qur'anic learning programs, student achievements, and religious outreach. These platforms function not merely as promotional media but also as instruments for strengthening transparency, institutional accountability, and community participation. Consequently, digital technology enables pesantren to preserve their Islamic identity while simultaneously expanding educational accessibility and institutional competitiveness in the digital era.

The synthesis therefore indicates that the transformation of Islamic boarding schools is multidimensional. Academic transformation enhances educational quality and teacher professionalism; institutional transformation strengthens organizational reputation, public trust, and sustainability; while digital transformation improves educational management, communication, and institutional competitiveness. These three dimensions are mutually reinforcing and collectively position Ummi-based Qur'anic learning as a catalyst for sustainable institutional transformation.

From the perspective of Educational Transformation Theory, the findings indicate that educational transformation is not merely the adoption of new instructional techniques but a comprehensive organizational change involving curriculum reform, teacher professional development, institutional management, and educational culture. The Ummi Method exemplifies this transformation by integrating standardized pedagogy with continuous quality improvement, thereby enabling pesantren to adapt to changing educational environments while preserving their religious identity. Educational transformation therefore occurs through the interaction between pedagogical innovation and institutional capacity building rather than through technological adoption alone.

The findings are also consistent with Institutional Theory, which argues that organizational legitimacy is achieved through the adoption of standardized structures, professional norms, and socially recognized practices. Teacher certification, standardized curricula, quality assurance, and systematic instructional management increase institutional legitimacy and public confidence because they demonstrate accountability, professionalism, and educational quality. Consequently, the Ummi Method contributes not only to internal educational improvement but also to strengthening the institutional reputation of Islamic boarding schools within broader educational systems.

From the perspective of School Improvement Theory, sustainable educational quality depends upon continuous organizational learning rather than isolated instructional innovations. The implementation of planning, supervision, evaluation, teacher development, and quality assurance within the Ummi Method reflects an institutional commitment to continuous improvement. These interconnected processes enable pesantren to improve educational effectiveness systematically while responding adaptively to internal evaluation and external educational demands.

Furthermore, the findings strongly support the assumptions of Digital Transformation Theory, which emphasizes that digital transformation encompasses organizational culture, leadership, governance, and innovation rather than technological infrastructure alone. The adoption of Learning Management Systems, digital administration, institutional websites, social media, and online communication demonstrates that digital transformation within pesantren extends beyond operational efficiency to become an essential strategy for strengthening educational quality, institutional competitiveness, and long-term sustainability.

Overall, the synthesis demonstrates that Ummi-based Qur'anic learning functions as a strategic driver of institutional transformation by integrating pedagogical innovation, quality assurance, professional development,

and digital adaptation into a unified educational system. Rather than serving solely as a method of Qur'anic instruction, the Ummi Method becomes an institutional mechanism through which Islamic boarding schools improve academic quality, strengthen organizational legitimacy, and sustain their relevance in the rapidly evolving digital era.

Table 5. Institutional Transformation of Islamic Boarding Schools through

Transformation Dimension	Main Components	Institutional Impact	Related Theory
Academic Transformation	Quality improvement, curriculum development, teacher professionalism	Improved instructional quality and graduate competence	Educational Transformation Theory
Institutional Transformation	Branding, public trust, student enrollment, accreditation	Institutional sustainability and competitiveness	Institutional Theory
Digital Transformation	Learning Management System, digital administration, website, social media, digital promotion	Organizational efficiency, transparency, public engagement	Digital Transformation Theory
Continuous Improvement	Quality assurance, supervision, evaluation, professional development	Sustainable educational quality	School Improvement Theory

3.5 Conceptual Model of Islamic Boarding School Transformation through Ummi-Based Qur'anic Learning

The synthesis of the reviewed literature indicates that the contribution of the Ummi Method extends beyond improving Qur'anic reading competence. Rather than functioning solely as an instructional method, the Ummi Method represents a comprehensive educational system that integrates pedagogical philosophy, instructional management, quality assurance, teacher professionalism, and institutional development. Based on the thematic analysis, this study proposes a Conceptual Model of Islamic Boarding School Transformation through Ummi-Based Qur'anic Learning, which explains the systematic relationship between Qur'anic learning and institutional transformation in the digital era.

The proposed model begins with four interrelated input components that constitute the institutional foundation of Ummi-based Qur'anic learning. The first component is the Ummi Philosophy, which emphasizes the Mother Language Approach, natural learning experiences, affection, repetition, and student-centered instruction. The second component is the presence of certified teachers, whose pedagogical competence and standardized instructional skills ensure consistency in learning implementation. The third component consists of a standardized curriculum that provides clear competency indicators, learning procedures, instructional materials, and assessment standards. Finally, institutional commitment represents the organizational support required to sustain quality assurance, professional development, and continuous educational improvement. The interaction among these four components establishes an educational environment capable of delivering consistent and high-quality Qur'anic learning.

These institutional inputs are subsequently operationalized through a structured learning process. The Ummi Method applies the Direct Method, enabling students to learn Qur'anic recitation through authentic reading experiences under teacher guidance. This process is strengthened through *talaqqi*, in which students receive direct correction and exemplification from qualified instructors to ensure accurate pronunciation and *tajwid* application. Continuous repetition reinforces reading fluency, retention, and mastery of Qur'anic competencies, while the principle of Mastery Learning ensures that every learner achieves predetermined competency standards before progressing to higher instructional levels. Consequently, learning is organized as a gradual, competency-based process emphasizing both instructional quality and individual student achievement.

The implementation of these instructional processes facilitates the internalization of Qur'anic values through three complementary mechanisms. First, habituation develops positive learning routines and disciplined educational behavior through continuous practice. Second, exemplary practice enables students to internalize Islamic values by observing teachers who consistently demonstrate Qur'anic ethics, professionalism, and moral integrity. Third, the establishment of a Qur'anic culture creates an educational environment in which Qur'anic values become embedded in daily institutional life through collective worship, recitation activities, mutual respect, and Islamic social interaction. Accordingly, the learning process extends beyond cognitive instruction and becomes a sustained process of character formation and value internalization.

The internalization process subsequently produces multidimensional educational outputs. Students demonstrate improved reading competence, characterized by fluency, accurate *tajwid* application, and correct *makharij al-huruf*. Simultaneously, they develop stronger Qur'anic character, including honesty, responsibility, sincerity, perseverance, and respect for others. The structured learning system also cultivates learning discipline, encouraging students to become responsible, independent, and committed to continuous self-improvement.

Furthermore, repeated engagement with Qur'anic learning strengthens students' spirituality, fostering deeper religious awareness and stronger emotional attachment to the Qur'an. These educational outcomes indicate that the Umami Method promotes balanced cognitive, affective, psychomotor, and spiritual development.

Beyond individual learning outcomes, these educational achievements generate broader institutional impacts. Improved educational quality strengthens the credibility of Islamic boarding schools as institutions capable of delivering standardized and measurable Qur'anic education. High-quality learning outcomes increase public trust, encouraging parents and communities to recognize pesantren as reliable educational institutions. This enhanced reputation contributes to stronger institutional branding, distinguishing pesantren implementing the Umami Method from competing educational providers. Ultimately, these developments improve institutional competitiveness, enabling pesantren to sustain their educational mission while adapting successfully to the demands of the digital era. Consequently, Qur'anic learning becomes a strategic institutional asset rather than merely a classroom activity.

The conceptual model therefore demonstrates that institutional transformation is not initiated by technological adoption alone but by strengthening the quality of core educational processes. Standardized Qur'anic learning creates educational excellence, educational excellence strengthens institutional legitimacy, institutional legitimacy increases public trust and competitiveness, and these cumulative processes enable Islamic boarding schools to undertake sustainable digital transformation without compromising their Islamic identity. In this sense, the Umami Method functions as a catalyst that connects pedagogical innovation with organizational transformation. From the perspective of Educational Transformation Theory, the proposed model illustrates that meaningful institutional transformation originates from improvements in the core educational process rather than from structural reform alone. The Umami Method transforms educational practice through the integration of standardized pedagogy, teacher professionalism, curriculum development, and continuous quality assurance, thereby creating sustainable organizational change.

Viewed through Institutional Theory, the model demonstrates that standardized instructional systems, certified teachers, and measurable educational quality strengthen organizational legitimacy. These institutional characteristics increase public confidence, enhance institutional reputation, and support long-term sustainability by aligning educational practices with recognized professional standards. The model also reflects the assumptions of School Improvement Theory, which emphasizes continuous organizational learning as the foundation of educational excellence. Planning, implementation, assessment, quality control, and continuous improvement interact dynamically to establish a culture of sustainable quality enhancement within Islamic boarding schools.

Furthermore, Digital Transformation Theory suggests that digitalization should be understood as organizational innovation rather than technological modernization alone. The educational quality generated through the Umami Method provides the institutional capacity necessary for integrating digital learning systems, digital administration, online communication, and institutional branding. Therefore, digital transformation becomes the outcome of educational readiness rather than its starting point. Collectively, these theoretical perspectives indicate that the Umami Method functions not merely as an instructional innovation but as a strategic institutional transformation model integrating educational philosophy, learning management, character formation, organizational quality, and digital adaptation. This conceptual integration represents the principal novelty of the present study.

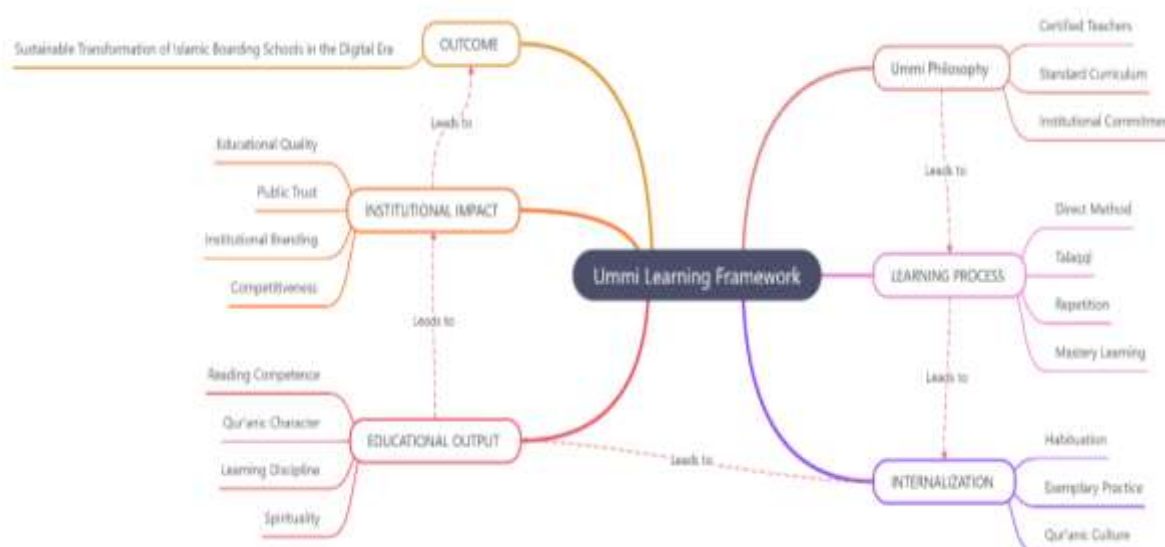


Figure 1. Conceptual Model of Islamic Boarding School Transformation through Umami-Based Qur'anic Learning

3.6 Transformation of Islamic Boarding Schools in the Digital Era

The synthesis of the reviewed literature demonstrates that the contribution of the Ummi Method extends far beyond improving Qur'anic reading competence. Previous studies have consistently emphasized its effectiveness in enhancing reading fluency, tajwid accuracy, pronunciation, and students' learning motivation. However, the present synthesis reveals that these educational achievements represent only the initial stage of a broader institutional transformation process. The Ummi Method functions as a comprehensive educational ecosystem integrating instructional philosophy, teacher professionalism, quality assurance, organizational management, and digital adaptation. Consequently, Qur'anic learning becomes the strategic foundation upon which institutional transformation is constructed.

Unlike conventional Qur'anic teaching methods that primarily emphasize instructional techniques, the Ummi Method institutionalizes educational quality through standardized curricula, certified teachers, competency-based assessment, systematic supervision, and continuous quality improvement. These interconnected components create organizational consistency across instructional practices while strengthening institutional governance. As educational quality becomes measurable and standardized, Islamic boarding schools gain stronger organizational legitimacy, improved stakeholder confidence, and greater capacity to respond to educational challenges in the digital era [33].

The transformation initiated by the Ummi Method also reshapes the organizational culture of Islamic boarding schools. Standardized learning procedures encourage professional collaboration among teachers, establish a culture of accountability, strengthen institutional commitment to educational quality, and promote continuous organizational learning. Consequently, Qur'anic learning is no longer perceived as an isolated classroom activity but becomes the central mechanism through which institutional values, educational standards, and organizational excellence are cultivated.

Furthermore, the educational quality generated through Ummi-based learning strengthens the external competitiveness of Islamic boarding schools. High-quality Qur'anic instruction improves institutional branding, increases public trust, attracts greater student enrollment, and enhances institutional credibility in accreditation processes. Simultaneously, the integration of digital administration, Learning Management Systems, institutional websites, and social media enables pesantren to communicate educational achievements more effectively while expanding public engagement [34]. Digital technology therefore functions as an enabling instrument that amplifies institutional excellence rather than replacing the philosophical foundation of Islamic education.

The findings indicate that sustainable institutional transformation originates from educational transformation. Improvements in pedagogical quality strengthen organizational quality; organizational quality enhances institutional legitimacy; institutional legitimacy increases competitiveness; and institutional competitiveness enables pesantren to adapt successfully to digital transformation while preserving their Islamic identity. Accordingly, the Ummi Method should be understood not merely as an instructional innovation but as a strategic institutional development model that integrates educational excellence with organizational sustainability.

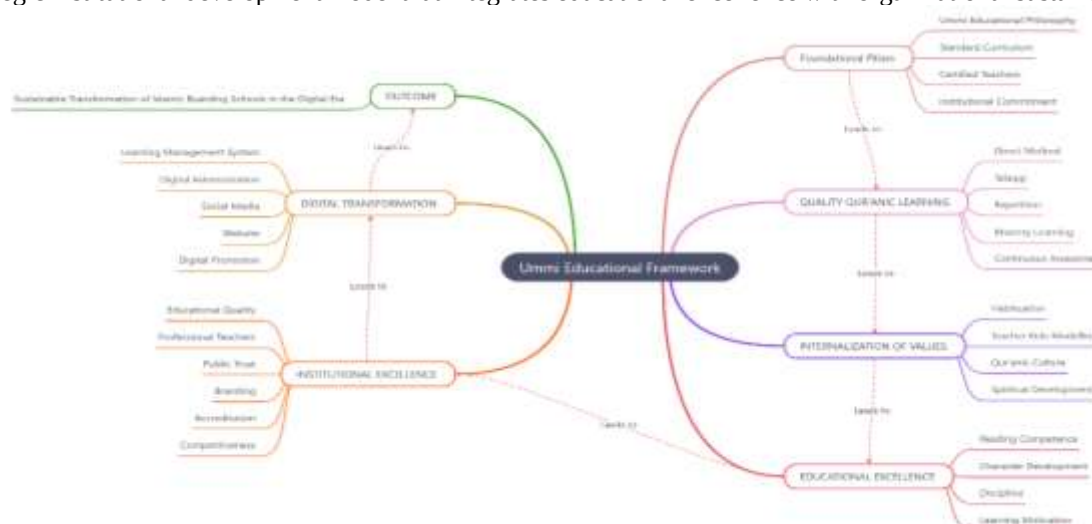


Figure 2. Conceptual Framework of Islamic Boarding School Transformation through Ummi-Based Qur'anic Learning

3.7 Research Synthesis

The synthesis of the reviewed literature demonstrates that the Ummi Method should be understood as a comprehensive educational system rather than merely an instructional technique for improving Qur'anic reading ability. Across the selected studies, the effectiveness of the Ummi Method consistently emerges from the

interaction between pedagogical philosophy, standardized instructional management, teacher professionalism, quality assurance, and institutional commitment. These interrelated components collectively produce multidimensional educational outcomes encompassing cognitive competence, character development, organizational quality, and institutional sustainability.

The findings further indicate that the implementation of the Umami Method contributes to the transformation of Islamic boarding schools through a sequential and interconnected process. Standardized Qur'anic learning strengthens students'.

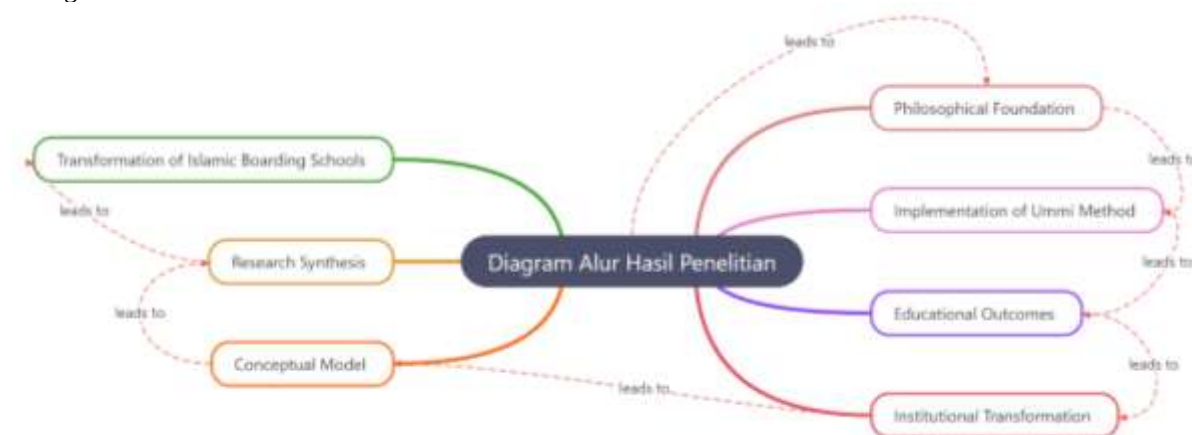


Figure 3. Research Synthesis

4. CONCLUSION

This study concludes that the Umami Method contributes to Qur'anic learning through standardized instruction, teacher professionalism, competency-based learning, continuous assessment, and quality assurance. The synthesis further indicates that these educational practices have implications beyond Qur'anic literacy by supporting educational quality, institutional development, and digital adaptation in Islamic boarding schools. In response to the research objectives, this study proposes a Conceptual Model of Islamic Boarding School Transformation through Umami-Based Qur'anic Learning, which links the quality of Qur'anic learning with broader institutional transformation and sustainability in the digital era. Future research is recommended to empirically validate the proposed conceptual model through qualitative case studies, mixed-methods research, or quantitative studies involving diverse Islamic boarding schools. Comparative research involving different Qur'anic learning methods and pesantren contexts is also recommended to examine the applicability of the model across educational settings.

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AUTHOR CONTRIBUTIONS

Junaidin served as the corresponding author and was primarily responsible for coordinating the overall research process, including conceptualizing the study, determining the methodological approach, supervising the systematic literature review, validating the findings, and coordinating the preparation and revision of the manuscript. As corresponding author, Junaidin also managed communication with the journal, including manuscript submission, responses to reviewers, and coordination of revisions among the authors. Arif Erlangga contributed to the literature search and data curation, conducted the thematic analysis, developed the conceptual model, and prepared the initial manuscript draft. Samsudin contributed to the validation and critical review of the findings and provided substantive feedback during manuscript revision. All authors participated in reviewing the manuscript, approved the final version, and agreed to be accountable for the work.

INFORMED CONSENT STATEMENT

Not applicable. This study is a Systematic Literature Review (SLR) and does not involve human participants, animal subjects, or the collection of personal data.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

Not applicable. The authors did not use generative artificial intelligence (AI) or AI-assisted technologies in the preparation, writing, analysis, interpretation, or revision of this manuscript.

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