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IMPLEMENTATION OF UMMI METHOD: LEARNING QUR'AN FOR THE ELDERLY

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Abstract

This study explores the application of the Ummi method for teaching the Qur'an to elderly learners at the Fastabiqul Khairat Qur'an House in Landasan Ulin District, Banjarbaru City. It addresses a key issue: the tendency for elderly participants to laugh when making mistakes during lessons, which can affect their learning experience. The research aims to understand how the Ummi method is implemented in this context, as well as the factors that facilitate or impede the learning process for elderly individuals. Utilizing a qualitative field research approach, the study involves interviews and observations with a Qur'an teacher, focusing on the experiences of elderly learners using the Ummi method. Data analysis includes reduction, presentation, and verification to draw meaningful conclusions. The study of the application of the Ummi Method at Rumah Qur'an Fastabiqul Khairat for elderly learners reveals that, overall, the method is effective in improving Quranic learning, especially in the memorization of short surahs and the application of Tajweed. Key factors contributing to this success include the educational background and teaching experience of Ustadzah Nur Hafizah, the structured approach to lesson planning, and the high motivation and enthusiasm of the elderly participants. These factors create a conducive learning environment that supports the objectives of the Ummi Method. However, challenges such as memory retention difficulties and the varied sensitivities of elderly learners present notable obstacles. To overcome these, tailored approaches, including more frequent repetition and an empathetic teaching style, are crucial in helping elderly learners achieve better outcomes.

Keywords: Ummi Method; Elderly; Learning Qur'an

Introduction

Human beings, or "insan," are creations of Allah SWT, the One Almighty, and are considered the most beautiful and perfect beings because Allah SWT has bestowed them with a good intellect, enabling them to distinguish between good and evil, positive and negative. Humans undergo the process of life and experience changes in all aspects, especially in age. Humans live through various age stages, from infancy to old age. The elderly (lansia) is a stage that involves different processes depending on the time in their life (Mutaqin, 2018). Every person's life has its own uniqueness, especially for the elderly. Therefore, we must provide care for the elderly, especially those advanced

in age, with different perspectives. The elderly are also referred to as "manula," meaning elderly humans. Once someone enters this phase, they will experience physical, psychological, and social changes (Fifadhilni, 2016).

The first change the elderly face is social and economic dynamics. The social changes that occur individually in old age include the death of a spouse and friends. This can be seen in the change of status from father to grandfather or mother to grandmother, and the economic shift can be observed through changes such as receiving a pension. When a person experiences these changes, it involves a long period and affects many aspects, especially biological, sociological, and psychological, which will all decline.

One of the occurrences in old age is the weakening of the nervous system, resulting in a decline in movement coordination, reaction speed, movement speed, kinesthetic sensitivity (sense of movement), sensory sensitivity, muscle contraction strength and elasticity, and joint flexibility. The elderly also experience life changes over time. Humans undergo life changes over time, from youth to adulthood, and from adulthood to old age. This age progression is also explained in the Qur'an, which serves as a reference for Muslims, in Surah Yusuf, Verse 78, which states:

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ. إِنَّ نَرَكَ مِنَ الْمُحْسِنِينَ

"This verse, quoted from Tafsir Al-Misbah, refers to the elderly, where Prophet Yusuf's father, Prophet Ya'qub, who was already old, pleaded with the Egyptian leader to free his son Benjamin" (Rahman et al., 2021).

The elderly are not only mentioned from a religious perspective but are also viewed from a governmental standpoint. This can be seen in Law Number 13 of 1998, which explains that those who are 60 years and older and still capable of working and producing goods and services are considered elderly. The legal age limit, Article 1 Paragraph 2, Law No. 13 of 1965, states that a person enters old age at 56 years and above. Based on Law No. 13 of 1989 regarding the welfare of the elderly, the age limit is set at 60 years and above, with no distinction between males and females based on different time limits.

The government has regulated human life from birth to old age through laws. When people reach advanced age, they face many challenges, particularly in areas such as the economy, social interaction, and activities. Some elderly people engage in religious learning, especially in learning the Qur'an. Learning is not only for the young but for all ages. We can observe how religious education involves people of all ages, including the elderly (Fitriani, 2016). The elderly also participate in learning activities. Learning is a process between the learner and the educator, involving learning resources and environments. Learning is a process of transforming knowledge,



mastering skills, and behavior. In other words, learning helps the learner acquire knowledge effectively, and this process is undertaken by humanity (Arsyam & M. Yusuf Tahir, 2021).

Human beings, especially Muslims, are required to learn, as learning enhances human intelligence and dignity. One of the obligations of a Muslim is to study religious knowledge, especially the Qur'an, as learning the Qur'an is obligatory for those who are mukallaf (Fifadhilni, 2016). Learning the Qur'an can be done through various methods, such as the Iqro, Qiroati, Yanbu'a, An-Nahdliyah, Barqy, and Ummi methods. The Iqro method teaches the Qur'an by following a "Child-Centered" approach, providing students with the freedom to progress at their own pace. The Iqro method consists of six volumes and is characterized by direct reading, active learning, privatized lessons, modular structure, assistance, practicality, systematic approach, and flexibility (Hasanah, 2019).

In addition to the Iqro method, there is also the Qiroati method, which emphasizes reading speed and accuracy, both in terms of pronunciation and tajweed rules. This method aims to preserve the sanctity of the Qur'an by ensuring correct and accurate recitation (Rahman et al., 2021). Other methods include the Yanbu'a method, which improves upon earlier methods by reducing and refining content in each volume, aiming to enhance Qur'an literacy (Sihab, 2021), the An-Nahdliyah method, which uses rhythm and structured recitation, and the Al-Barqy method, which combines Arabic and Indonesian language guidance (Rahman et al., 2021).

Finally, the Ummi method is a Qur'anic teaching method that emphasizes maternal affection, using a classical approach with recitation and listening. It is widely used in Indonesia and incorporates seven core programs, including certification for teachers to ensure the quality of Qur'anic education (Suhandi et al., 2020). Elderly individuals involved in Qur'anic learning often experience psychological challenges, such as discomfort when participants make mistakes, which can lead to tension and hinder harmony among learners. Therefore, the Ummi method, with its well-structured approach, is suitable for all, including the elderly (Nasution, 2014).

Methodology

This study employs a descriptive qualitative design. A qualitative approach was chosen because the aim of this research is to deeply understand the phenomenon of Qur'an learning among the elderly, particularly using the Ummi method, as well as the psychological, social, and physical changes experienced by the elderly in this learning context. The study will explore the perceptions, experiences, and challenges faced by the elderly during the process of learning the Qur'an.



A phenomenological approach is used in this research. The phenomenological approach aims to explore the subjective experiences of the participants (the elderly) in the context of Qur'an learning using the Ummi method. The focus of this research will be on how the elderly interpret their experiences, the challenges they face, and the physical, psychological, and social changes they feel during the learning process.

This study takes place at Rumah Qur'an Fastabiqul Khairat, located in Landasan Ulin District, Banjarbaru City, an institution that implements the Ummi method in Qur'an learning for the elderly. The participants in this study are elderly individuals involved in Qur'an learning activities at the institution, aged over 60. Participants are selected purposively, with the criteria: (1) elderly individuals who actively participate in Qur'an learning, (2) willing to provide information about their experiences, and (3) able to communicate verbally.

Data will be collected through several techniques: 1) In-Depth Interviews conducted semi-structurally to explore the personal experiences of the elderly related to Qur'an learning using the Ummi method. The questions will focus on the challenges they face, the changes they experience, and the benefits they gain from the learning. 2) Participant Observation: The researcher will conduct participatory observation during the Qur'an learning process. This observation aims to understand the interactions between elderly participants, the learning methods used, and the psychological dynamics that emerge during the learning process. 3) Documentation: The researcher will collect secondary data in the form of documents related to the learning program at Rumah Qur'an, such as learning modules, participant progress reports, and reflective notes from the teachers on the condition of the elderly.

Data analysis in this research will be conducted using thematic analysis techniques. The data analysis steps include: 1) Data Transcription: All data from interviews and observations will be transcribed verbatim. 2) Coding: The transcribed data will be coded to identify key themes that emerge from the elderly's experience in learning the Qur'an. 3) Theme Identification: Major themes related to learning challenges, physical and psychological changes, and the social impact of Qur'an learning for the elderly will be identified and analyzed. 4) Categorization: The identified themes will be grouped into larger categories to provide a comprehensive picture of the phenomenon being studied. 5) Interpretation: The analyzed data will then be interpreted within a theoretical framework and linked to concepts of learning among the elderly and the changes they experience.

To ensure data validity, this research will apply several validation techniques: 1) Source Triangulation: Data will be verified through triangulation between interview, observation, and documentation results. 2) Member Checking: Interview results will be reconfirmed with participants

to ensure that the researcher's interpretation aligns with their intended experiences. 3) Peer Debriefing: The researcher will discuss the analysis results with fellow researchers or experts in the field of elderly studies and Qur'an learning to gain other perspectives and reduce subjective bias.

This study will be conducted in accordance with ethical principles of qualitative research, such as informed consent, maintaining participant privacy and data confidentiality, and respecting participant autonomy and comfort throughout the research process. Each participant will be asked to sign a consent form after being informed about the purpose, procedures, and their rights during the study.

Result and Discussion

Results

The stages of Quran learning for the elderly at Rumah Qur'an Fastabiqul Khairat using the Ummi Method begin with the preparation of memorization and *Gorib* (Tajweed learning). Based on an interview with Ustadzah Nur Hafizah, the Ummi method for the elderly is carried out in two ways: preparing the memorization of short surahs and learning Tajweed (*Gorib*). Field observations show that these preparation stages have been implemented according to the existing theory. The practice of memorizing short surahs aims to train the elderly, making the learning process more effective and motivating them to be more active, which impacts their ability to memorize. To improve the memorization of short surahs, simple meanings of the surahs are also introduced. Direct practice helps the elderly memorize surahs correctly, facilitating understanding and affecting learning outcomes. The following are the stages of Quran learning using the Ummi method.

Establishing Core Learning Objectives

A good teacher must establish clear core learning objectives. Interviews and observations reveal that Ustadzah Nur Hafizah sets these objectives effectively. The core objectives include materials, methods, limitations, and evaluation processes, all designed systematically. This is supported by several sources stating that teaching materials should be instructional to aid in the elderly's learning process.

Application of the Ummi Method

Teachers who use the Ummi method for various age groups must understand the existing stages. In Quran learning for the elderly, the material taught is followed not only by the elderly but also by adult participants. Observations show that the learning process at Rumah Qur'an Fastabiqul Khairat runs smoothly because the teacher has mastery over both the material and method, making the learning experience enjoyable.

Teacher Provides Recitation to Participants

During observations, the teacher provided recitation material for Surah Ad-Dhuha step by step, accompanied by *tartil*, memorization, and Tajweed (*Gorib*). The delivery of the material aligns with the characteristics of the Ummi method. Learning materials are divided into two categories: declarative knowledge (facts and principles) and procedural knowledge (how to apply them). Teachers need to organize the material according to the goals and characteristics of the elderly to make it easier for them to understand and remember information.

Lesson Conclusion

After the learning session ends, the teacher concludes the activity with the *doa* Kafaratul Majlis and greetings. Observations indicate that the conclusion of the lesson runs smoothly. Repeating the key points of the material at the end of the lesson helps enhance the elderly's understanding.

Supporting and Inhibiting Factors of the Ummi Method Application

The supporting and inhibiting factors in the application of the Ummi Method at Rumah Qur'an Fastabiqul Khairat involve several key aspects. From the supporting factors, the teacher plays a major role. Ustadzah Nur Hafizah, as the instructor, has a strong educational background, having graduated from a religious school in Kabupaten Banjar. With a solid educational foundation, Ustadzah has excellent discipline and expertise in teaching methods, which greatly supports the success of the Ummi Method. Additionally, her three years of teaching experience, both in formal and non-formal settings, as well as the training she has received from various qualified trainers, significantly enhance the effectiveness of her teaching with the Ummi Method.

Another factor contributing to the success of the Ummi Method is the enthusiasm of the elderly participants at Rumah Qur'an Fastabiqul Khairat. The elderly show high levels of motivation and joy in learning the Quran through the Ummi Method. Time management is also a key factor in the success of the program. The 90-minute learning sessions are well-structured by the teacher, ensuring that the learning process is both effective and tailored to the needs of the elderly.

However, the application of the Ummi Method also faces several inhibiting factors. One of the biggest challenges is the varying memory retention of the elderly, which affects their ability to memorize and comprehend the material. To address this, Ustadzah encourages the elderly to repeat lessons to improve retention. Additionally, the diverse characteristics of the elderly pose another challenge. The elderly tend to be more sensitive compared to younger individuals. Therefore, the teacher must be cautious when giving feedback or corrections to ensure that the elderly do not feel



offended, thus maintaining a comfortable and conducive learning environment. A thoughtful and careful approach is essential to address the different characteristics of the elderly during the learning process.

Discussion

The implementation of the Ummi Method for teaching the elderly at Rumah Qur'an Fastabiqul Khairat demonstrates both the strengths and challenges of applying this teaching approach in a specialized setting. By analyzing the stages of the learning process, key factors influencing the success and obstacles encountered in teaching Quranic recitation to the elderly, we gain valuable insights into how effective Quranic education can be tailored to older learners.

One of the most significant findings from this research is the effectiveness of preparing the elderly for Quranic memorization and Tajweed (*Gorib*). As indicated by both interviews and field observations, the structured preparation for memorizing short surahs and learning Tajweed aligns with established theories of Quranic education, which emphasize repetitive practice and gradual memorization. This method also integrates the understanding of simple meanings, which proves to be beneficial for the elderly, as it not only helps them retain the surahs but also fosters a deeper emotional and spiritual connection to the Quran. The introduction of direct practice is crucial, as it allows the elderly to rehearse and internalize their recitations, leading to a noticeable improvement in memorization outcomes.

The role of the teacher, in this case, Ustadzah Nur Hafizah, emerges as a critical element in the success of the Ummi Method. Her strong educational background and years of teaching experience enable her to deliver the material effectively. The research highlights that the teacher's systematic approach to setting core learning objectives, coupled with the ability to manage both content and time efficiently, has a direct positive impact on the learning process. This supports existing literature which suggests that teachers who have a deep understanding of their subjects and pedagogical methods are better equipped to engage learners of all ages, including the elderly.

Another important factor is the motivation and enthusiasm displayed by the elderly participants. Their active participation contributes significantly to the success of the learning process. Research in adult education frequently emphasizes the importance of learner motivation, especially among older adults, who may face cognitive and physical challenges that younger learners do not. The positive attitude of the elderly at Rumah Qur'an Fastabiqul Khairat helps to create a supportive learning environment, making the sessions more enjoyable and productive.



However, the research also highlights key challenges in applying the Ummi Method to elderly learners. Memory retention issues are common among the elderly, as observed during the teaching sessions. This poses a significant obstacle to the memorization aspect of the Ummi Method, which relies heavily on repetition and recall. While the teacher mitigates this by encouraging repeated practice, this challenge remains a hurdle that requires ongoing attention. A potential solution could be the introduction of more frequent reviews or simplified learning strategies tailored to the cognitive capabilities of elderly learners, as supported by adult learning theories which suggest the need for adapted teaching approaches for older adults.

Another challenge noted is the diverse characteristics and sensitivities of elderly learners. The teacher must navigate these sensitivities carefully, particularly when offering feedback or corrections, as older learners may feel more vulnerable to criticism compared to younger learners. This aligns with research on adult learning, which underscores the need for a respectful and empathetic approach when teaching older adults. It highlights the importance of creating a safe and comfortable learning environment that fosters confidence and motivation, especially for learners who may feel self-conscious about their learning abilities.

In conclusion, the application of the Ummi Method at Rumah Qur'an Fastabiqul Khairat demonstrates that, with careful adaptation and consideration of the learners' specific needs, it can be an effective approach to Quranic education for the elderly. The key factors supporting this success include the teacher's expertise, the motivation of the learners, and structured lesson planning. However, challenges related to memory retention and the sensitivities of elderly learners must be addressed through further refinement of teaching strategies to ensure the method's continued effectiveness in this context. This research highlights the potential for the Ummi Method to be applied more broadly to diverse age groups, provided that adaptations are made to meet the unique needs of older learners.

Conclusion

The study of the application of the Ummi Method at Rumah Qur'an Fastabiqul Khairat for elderly learners reveals that, overall, the method is effective in improving Quranic learning, especially in the memorization of short surahs and the application of Tajweed. Key factors contributing to this success include the educational background and teaching experience of Ustadzah Nur Hafizah, the structured approach to lesson planning, and the high motivation and enthusiasm of the elderly participants. These factors create a conducive learning environment that supports the objectives of the Ummi Method.

However, challenges such as memory retention difficulties and the varied sensitivities of elderly learners present notable obstacles. To overcome these, tailored approaches, including more frequent repetition and an empathetic teaching style, are crucial in helping elderly learners achieve better outcomes.

In conclusion, the Ummi Method, when adapted to the specific needs of elderly learners, proves to be an effective tool for Quranic education. Further refinement and sensitivity in addressing the challenges of this age group will enhance the method's effectiveness, making it a promising approach for teaching the Quran to older adults.

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