



A Family–School Synergy Model for Enhancing Children’s Qur’anic Literacy: A Vygotskian Social Constructivist Perspective

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A ARTICLE INFORMATION

Article History:

Received 2026-01-02

Revised 2026-03-02

Accepted 2026-04-22

Keywords:

Family–school synergy,
Qur’anic literacy, Ummi
Method, social
constructivism, Vygotsky.

DOI:

10.71280/jotter.v3i3.562

ABSTRAK

This study aims to develop a family–school synergy model for enhancing Qur’anic literacy among elementary school children through the Ummi method from Vygotsky’s social constructivist perspective. This research employed a library research method with a descriptive qualitative approach. Data were obtained from books, journal articles, official documents, and relevant scholarly literature on Qur’anic literacy, the Ummi method, family involvement, school–family collaboration, and Vygotsky’s social constructivism. The data were analyzed through data condensation, data display, conclusion drawing, and content analysis. The findings indicate that the Ummi method provides a structured foundation for Qur’anic learning through the principles of *tartil*, *talaqqi*, and *ta’dib*. Family involvement strengthens children’s Qur’anic literacy through home-based *muraja’ab*, motivation, religious modeling, and daily habituation. From a Vygotskian perspective, teachers and parents function as *more knowledgeable others* who provide scaffolding within children’s Zone of Proximal Development. The proposed model emphasizes school-based scaffolding, family-based scaffolding, collaborative scaffolding, and peer scaffolding as interconnected components in developing Qur’anic literacy. This study concludes that Qur’anic literacy should be designed as a collaborative learning ecosystem that integrates structured instruction, parental involvement, social interaction, and Qur’anic character formation.

INTRODUCTION

Qur’anic education at the elementary school level plays a fundamental role in shaping children’s spiritual, moral, and character development. At this stage, children are in an important period of cognitive, linguistic, affective, and religious growth, making Qur’anic literacy a crucial foundation for Islamic character formation. Qur’anic learning is not merely intended to help children recognize hijaiyah letters, pronounce verses accurately, or master tajwid rules; it also aims to cultivate love, reverence, discipline, and ethical awareness toward the Qur’an. Therefore, Qur’anic literacy should be understood as a holistic educational process that includes reading fluency, spiritual habituation, moral internalization, and the formation of Qur’anic character (Ali & Hassan, 2021; Sholeh & Hanafi, 2018).

However, Qur’anic learning in elementary education still faces several challenges. In many schools, Qur’anic instruction is often dominated by technical and teacher-centered approaches that emphasize memorization and reading accuracy, while affective, social, and spiritual dimensions receive less attention. Some students experience low reading fluency, limited motivation, and weak consistency in Qur’anic reading habits outside school. These problems are frequently associated with



ineffective instructional methods, limited teacher competence, and insufficient family involvement in reinforcing Qur'anic learning at home (Abdullah, 2018; Hadi & Ramli, 2020). As a result, Qur'anic learning may become limited to formal classroom activity and fail to develop into a sustainable religious habit in children's daily lives.

One method widely adopted to improve the quality of Qur'anic learning is the Ummi method. The Ummi method is designed as a structured Qur'anic learning system that emphasizes ease, enjoyment, and heart-touching instruction. It integrates three important dimensions: **tartil**, which refers to accuracy and fluency in Qur'anic recitation; **talaqqi**, which emphasizes direct teacher-student transmission and correction; and **ta'dib**, which focuses on cultivating proper manners and love for the Qur'an (Umami Foundation, 2020). Through this method, teachers are not only positioned as instructors who teach reading techniques, but also as **murobbi** who guide students spiritually, morally, and emotionally.

The effectiveness of Qur'anic learning does not rely solely on school-based instruction. Children need consistent reinforcement from their families so that Qur'anic reading becomes part of their daily religious practice. Family involvement is therefore a crucial factor in strengthening children's Qur'anic literacy. In Islamic education, the family is the first and primary environment in which children encounter religious values. Parents function as first educators who provide role modeling, emotional support, religious habituation, and spiritual guidance. When parents accompany children in *muraja'ah*, provide regular time for Qur'anic reading, motivate them, and model religious practices, children are more likely to develop a positive attitude toward Qur'anic learning (Hidayati & Sunarti, 2021; Wahyudi & Jannah, 2020).

The need for family-school synergy is central in Qur'anic literacy development. Schools provide structured instruction, learning targets, teacher guidance, and quality assurance, while families provide reinforcement, habituation, emotional closeness, and continuity of practice. The relationship between these two environments can create a sustainable Qur'anic learning ecosystem. Family-school collaboration has also been recognized as an important factor in improving children's educational experiences because learning becomes more effective when school practices are supported by home-based involvement and communication (Wilson & Wilks, 2020). In this sense, Qur'anic literacy is not formed through isolated classroom activity, but through continuous social interaction involving teachers, students, and parents.

This collaborative process can be theoretically explained through Vygotsky's social constructivist perspective. Vygotsky (1978) argues that children's learning develops through social interaction with more knowledgeable others within the Zone of Proximal Development. In Qur'anic learning, teachers and parents can function as more knowledgeable others who provide scaffolding through guidance, modeling, correction, encouragement, and habituation. Through these interactions, children gradually move from dependence toward independent Qur'anic reading and value internalization. Thus, Qur'anic literacy is not merely an individual cognitive achievement, but a socially mediated process shaped by meaningful interaction in both school and family contexts (Chaiklin, 2003; Rogoff, 1990; Wertsch, 1991).

Although previous studies have discussed Qur'anic literacy, family involvement, and Islamic education, the development of a family-school synergy model specifically connected to the Umami method and analyzed through Vygotsky's social constructivism remains limited. Existing discussions often focus on Qur'anic reading outcomes, classroom instruction, or parental support separately. Few studies place these elements within an integrated conceptual framework that explains how teachers and parents collaboratively provide scaffolding for children's Qur'anic literacy development. This condition reveals a research gap in understanding how Qur'anic learning can be strengthened through a socially constructed learning ecosystem involving both school and family.

The urgency of this study lies in the need to develop a Qur'anic literacy model that is not only pedagogically effective but also socially sustainable. Elementary school children require consistent guidance from teachers and parents so that Qur'anic reading does not remain a formal academic activity, but becomes part of daily religious practice. A collaborative model is needed to ensure that Qur'anic learning at school is reinforced through habituation at home. Such a model can help children develop not only technical reading proficiency, but also love for the Qur'an, religious discipline, spiritual awareness, and Qur'anic character.

The novelty of this study lies in its attempt to formulate a conceptual model of family–school synergy in enhancing children's Qur'anic literacy through the Ummi method from a Vygotskian perspective. Unlike studies that discuss Qur'anic learning only as classroom instruction, this study positions Qur'anic literacy within a broader social learning ecosystem involving teachers, parents, and students. By integrating the concepts of scaffolding, more knowledgeable others, and the Zone of Proximal Development, this study offers a conceptual perspective that Qur'anic literacy develops through structured collaboration between school and family.

Based on the above explanation, this study aims to develop a family–school synergy model for enhancing Qur'anic literacy among elementary school children through the Ummi method from Vygotsky's social constructivist perspective. Specifically, this study seeks to describe the implementation principles of the Ummi method in Qur'anic learning, analyze the role of family involvement in strengthening children's Qur'anic literacy, examine forms of family–school synergy in Qur'anic education, and formulate a conceptual collaborative model that supports sustainable Qur'anic literacy development in Islamic elementary education.

METHODS

This study employed a library research method with a descriptive qualitative approach. The method was selected because the study aimed to develop a conceptual understanding of family–school synergy in enhancing children's Qur'anic literacy through the Ummi method from Vygotsky's social constructivist perspective. Library research is appropriate for studies that seek to examine, compare, and synthesize ideas from books, journal articles, official documents, and previous research findings in order to construct a conceptual framework (Zed, 2014). In this study, the literature-based approach was used to analyze how Qur'anic learning, the Ummi method, parental involvement, and social constructivist theory can be integrated into a collaborative model of Qur'anic literacy development.

The data sources in this study consisted of scholarly literature and relevant documents related to Qur'anic literacy, the Ummi method, family–school collaboration, and Vygotsky's social constructivism. The main references included conceptual and theoretical works on social constructivism, such as Vygotsky's *Mind in Society*, Rogoff's work on guided participation, and Wertsch's sociocultural approach to mediated action (Rogoff, 1990; Vygotsky, 1978; Wertsch, 1991). In addition, the study used literature on family involvement, Qur'anic literacy, and Islamic education to support the development of the conceptual model (Ali & Hassan, 2021; Hidayati & Sunarti, 2021; Wahyudi & Jannah, 2020). The initial manuscript also identifies this study as library research using a descriptive qualitative approach to examine scholarly works on the Ummi method and family–school collaboration in Qur'anic learning.

The literature selection was conducted purposively based on relevance, credibility, and contribution to the research focus. The selected literature met several criteria: first, it discussed Qur'anic literacy, Qur'anic learning, the Ummi method, family involvement, or school–family collaboration; second, it contributed to the theoretical understanding of social interaction,

scaffolding, or the Zone of Proximal Development; and third, it provided conceptual or empirical support for the development of a family–school synergy model. Literature that was incomplete, not clearly related to the research focus, or lacked sufficient bibliographic information was excluded from the final synthesis.

Data collection was carried out through document identification, source selection, close reading, note-taking, and thematic classification. The researcher first identified relevant sources from books, journal articles, official documents, and scholarly publications. The selected sources were then read carefully to identify key concepts, arguments, and findings related to Qur’anic literacy development. Important ideas were recorded and grouped into several themes, including the principles of the Ummi method, the role of teachers in Qur’anic learning, the role of parents in home-based reinforcement, forms of family–school synergy, and Vygotsky’s concepts of scaffolding, more knowledgeable others, and the Zone of Proximal Development.

Data were analyzed using the interactive qualitative analysis model consisting of data condensation, data display, and conclusion drawing or verification (Miles et al., 2014). In the data condensation stage, the researcher selected and simplified relevant information from the literature to identify key themes. In the data display stage, the findings were organized in narrative form and conceptual matrices to clarify the relationships among the Ummi method, family involvement, school support, and children’s Qur’anic literacy development. In the conclusion drawing stage, the researcher synthesized the findings to formulate a conceptual model of family–school synergy in Qur’anic learning.

In addition to interactive qualitative analysis, this study employed **content analysis** to examine recurring ideas and conceptual patterns in the selected literature. Content analysis was used to identify the substantive meaning of texts, especially concepts related to Qur’anic literacy, collaborative learning, and social constructivist interaction (Krippendorff, 2019). Through this process, the study examined how the Ummi method emphasizes *tartil*, *talaqqi*, and *ta’dib*, and how family and school collaboration can function as a scaffolding system for children’s Qur’anic literacy development.

The interpretation of the findings was guided by Vygotsky’s social constructivist theory. The concepts of more knowledgeable others, scaffolding, and Zone of Proximal Development were used as analytical lenses to understand how teachers and parents support children’s Qur’anic learning. In this perspective, teachers and parents are not merely external supporters, but social actors who provide structured guidance, correction, modeling, encouragement, and habituation. This theoretical framework enabled the study to interpret Qur’anic literacy as a socially mediated process that develops through continuous interaction between children, teachers, and families (Chaiklin, 2003; Vygotsky, 1978).

To ensure the validity of the literature synthesis, this study applied source triangulation by comparing different types of references, including theoretical works, empirical studies, and official documents. Triangulation was conducted to prevent interpretation from relying on a single source and to strengthen the consistency of conceptual findings (Creswell & Poth, 2018). The researcher also applied critical comparison among sources to identify convergence and divergence in the literature. Through this process, the study sought to ensure that the proposed family–school synergy model was conceptually grounded and academically accountable.

Overall, this method was designed to generate a conceptual and analytical understanding of how the Ummi method can be strengthened through family–school synergy. By integrating literature on Qur’anic literacy, Islamic education, family involvement, and Vygotsky’s social constructivism, this study formulates a collaborative learning model that positions school and family as complementary educational environments for developing children’s Qur’anic literacy.

RESULTS AND DISCUSSION

Implementation Principles of the Ummi Method in Qur’anic Learning

The first finding of this literature-based study shows that the Ummi method is constructed as a structured Qur’anic learning system that integrates technical recitation competence, direct teacher guidance, and character formation. The method does not merely aim to improve students’ ability to read the Qur’an correctly, but also to cultivate love, respect, discipline, and proper manners toward the Qur’an. In this sense, the Ummi method can be understood as a holistic approach because it combines cognitive, psychomotor, affective, and spiritual dimensions in Qur’anic learning.

The main principles of the Ummi method are reflected in three key concepts: **tartil**, **talaqqi**, and **ta’dib**. *Tartil* refers to the ability to read the Qur’an correctly, fluently, and in accordance with *tajwid* rules. *Talaqqi* emphasizes direct interaction between teacher and student, in which students listen, imitate, practise, and receive immediate correction from the teacher. Meanwhile, *ta’dib* emphasizes the cultivation of proper conduct, respect for the Qur’an, discipline in learning, and love for Qur’anic values. These principles indicate that Qur’anic literacy in the Ummi method is not limited to reading proficiency, but also includes spiritual attitude and Qur’anic character formation (Ummi Foundation, 2020).

From the perspective of learning practice, the Ummi method positions the teacher not only as a **mu’allim**, or transmitter of knowledge, but also as a **murobbi**, namely a spiritual and moral guide. Teachers guide students through repeated reading practice, direct correction, motivation, habituation, and exemplary behavior. This teacher role is important because children at the elementary level still require structured guidance and emotional support to develop Qur’anic reading fluency and confidence. The learning process therefore becomes personal, gradual, and relational.

The principle of *talaqqi* in the Ummi method is particularly relevant to Vygotsky’s social constructivist theory. Vygotsky (1978) explains that children’s learning develops through interaction with more knowledgeable others within the Zone of Proximal Development. In Qur’anic learning, the teacher functions as a more knowledgeable other who provides scaffolding through recitation examples, correction of pronunciation, *tajwid* guidance, and motivational support. Through this guided interaction, students gradually move from dependence on teacher assistance toward independent Qur’anic reading. The implementation principles of the Ummi method can be summarized in Table 1.

Table 1. Implementation Principles of the Ummi Method in Qur’anic Learning

| Principle | Meaning in Qur’anic Learning | Educational Function |
|-------------------------|--|--|
| Tartil | Reading the Qur’an correctly, fluently, and according to <i>tajwid</i> rules. | Strengthens students’ technical recitation accuracy and fluency. |
| Talaqqi | Direct teacher-student interaction through listening, imitation, practice, and correction. | Provides scaffolding and immediate feedback for students. |
| Ta’dib | Cultivation of manners, discipline, respect, and love for the Qur’an. | Builds Qur’anic character and spiritual awareness. |
| Teacher as murobbi | Teacher guides students morally, spiritually, and emotionally. | Strengthens motivation, habituation, and value internalization. |
| Mastery and habituation | Students practise repeatedly until they achieve reading competence. | Develops consistency, confidence, and sustainable Qur’anic literacy. |

Based on Table 1, the Ummi method can be interpreted as an integrated Qur’anic learning model. The method combines technical reading mastery with value-based education. Students are not only trained to pronounce Qur’anic verses accurately, but are also guided to develop discipline, respect, and affection toward the Qur’an. This confirms that Qur’anic literacy should not be reduced to mechanical reading skills, but should include moral and spiritual formation.

The literature also shows that the Ummi method emphasizes learning that is easy, enjoyable, and heart-touching. This principle is important because Qur’anic learning at the elementary level should not create excessive pressure for children. Instead, learning needs to be designed in a warm, supportive, and motivating atmosphere. When students experience Qur’anic learning as meaningful and emotionally positive, they are more likely to develop long-term motivation to read and love the Qur’an.

Overall, the first finding indicates that the Ummi method provides a strong pedagogical foundation for Qur’anic literacy development. Its principles of tartil, talaqqi, and ta’dib enable Qur’anic learning to move beyond technical reading instruction toward a more holistic process of guidance, habituation, and character formation. From a Vygotskian perspective, the Ummi method also reflects a scaffolding-based learning process in which teachers support students’ gradual development toward independent Qur’anic literacy.

The Role of Family in Strengthening Children’s Qur’anic Literacy

The second finding of this literature-based study indicates that family involvement plays a central role in strengthening children’s Qur’anic literacy. Qur’anic learning at school can provide structured instruction, teacher guidance, and learning targets; however, children’s reading habits, motivation, and spiritual attachment to the Qur’an are strongly reinforced through daily practices at home. In this context, parents function as the first educators who provide emotional support, religious habituation, and role modeling in children’s Qur’anic learning.

Family involvement can take several forms, including accompanying children during muraja’ah, providing regular time for Qur’anic reading, motivating children when they experience difficulties, and creating a religious atmosphere at home. When parents consistently accompany children in reading the Qur’an, children receive repeated exposure and reinforcement beyond school hours. This continuity helps children improve reading fluency, strengthen memorization, and develop confidence in recitation. Family religious practices have also been shown to contribute to children’s Qur’anic literacy development by creating a supportive home environment for religious learning (Hidayati & Sunarti, 2021; Wahyudi & Jannah, 2020).

From the perspective of Vygotsky’s social constructivism, parents can be understood as **more knowledgeable others** who provide scaffolding for children’s Qur’anic learning. Through guidance, correction, encouragement, and habituation, parents help children move from assisted learning toward independent Qur’anic reading. This means that family involvement is not merely supplementary, but forms part of the social learning process that supports children’s development within their Zone of Proximal Development. Vygotsky (1978) emphasizes that children’s learning develops through interaction with more capable individuals, while Rogoff (1990) further explains that guided participation in daily activities enables children to acquire knowledge and skills through shared practice.

In Qur’anic literacy, parental modeling is particularly important. Children are more likely to develop love and respect for the Qur’an when they see their parents reading the Qur’an, maintaining adab toward the mushaf, praying regularly, and integrating Qur’anic values into daily behavior. Thus, the family becomes a living environment in which Qur’anic values are not only taught verbally but also demonstrated through everyday practice. This aligns with the view that Islamic education is strengthened when religious values are continuously internalized through family interaction and daily habituation (Ali & Hassan, 2021). The role of family in strengthening children’s Qur’anic literacy can be summarized in Table 2.

Table 2. The Role of Family in Strengthening Children’s Qur’anic Literacy

| Family Role | Form of Involvement | Contribution to Qur’anic Literacy |
|----------------------------|---|---|
| Parents as first educators | Introducing Qur’anic reading habits and religious routines at home. | Builds early religious awareness and familiarity with the Qur’an. |

| | | |
|---------------------------------|--|---|
| Parents as muraja'ah companions | Accompanying children in reviewing Qur'anic reading or memorization. | Strengthens fluency, repetition, and learning consistency. |
| Parents as motivators | Encouraging children when they experience difficulty in reading. | Increases confidence, persistence, and learning motivation. |
| Parents as role models | Demonstrating Qur'anic reading, prayer, adab, and religious behavior. | Helps children internalize Qur'anic values through example. |
| Parents as facilitators | Providing time, space, and a supportive home atmosphere for Qur'anic learning. | Creates continuity between school learning and home practice. |

Based on Table 2, family involvement strengthens Qur'anic literacy by providing continuity, reinforcement, and emotional support. Children who receive parental guidance at home are more likely to practise regularly and develop positive attitudes toward Qur'anic learning. This suggests that Qur'anic literacy is not formed only through formal school instruction, but through repeated social interaction in the family environment.

The literature also indicates that weak family involvement can create discontinuity between school-based Qur'anic learning and home practice. When parents fully delegate Qur'anic education to schools, children may only practise reading during formal learning hours. This condition can limit the development of reading fluency and weaken children's religious habituation. Therefore, family involvement is essential to ensure that Qur'anic learning becomes part of children's daily life rather than a temporary school activity.

Overall, the second finding confirms that the family is a crucial component in strengthening children's Qur'anic literacy. Parents provide scaffolding, motivation, role modeling, and religious habituation that complement the instructional role of schools. From a Vygotskian perspective, family involvement expands the social learning environment and strengthens children's transition toward independent, meaningful, and sustainable Qur'anic literacy.

Family–School Synergy as a Collaborative Qur'anic Learning Ecosystem

The third finding shows that children's Qur'anic literacy can develop more sustainably when Qur'anic learning is built through synergy between family and school. In this model, school functions as the formal learning environment that provides structured instruction, learning targets, teacher guidance, and quality assurance, while family functions as the reinforcing environment that sustains Qur'anic habits, emotional support, and daily religious practice. Thus, Qur'anic literacy is not formed only through classroom learning, but through continuous interaction between teachers, students, and parents.

Family–school synergy is important because Qur'anic learning requires consistency. At school, children receive systematic guidance through the Ummi method, including tartil, talaqqi, and ta'dib. At home, parents reinforce this learning through muraja'ah, motivation, religious modeling, and habituation. When both environments support each other, children experience continuity between what they learn in class and what they practise in daily life. This continuity strengthens reading fluency, learning discipline, and love for the Qur'an. Studies on family-based Qur'anic literacy also emphasize that religious learning becomes more effective when school instruction is reinforced by home-based religious practices (Hidayati & Sunarti, 2021; Wahyudi & Jannah, 2020).

From a social constructivist perspective, family–school synergy expands the network of scaffolding available to children. Teachers provide formal instructional scaffolding through correction, modeling, and mastery-based learning, while parents provide informal scaffolding through accompaniment, encouragement, and daily habituation. This collaboration enables children to receive support from more knowledgeable others in different contexts. Vygotsky (1978) explains that children's learning develops through social interaction within the Zone of Proximal Development, while Wertsch (1991) emphasizes that meaning-making is mediated through sociocultural interaction. In this context, Qur'anic literacy develops through repeated guidance and meaningful social

participation across school and home environments. The forms of family–school synergy in Qur’anic learning can be summarized in Table 3.

Table 3. Family–School Synergy in Qur’anic Literacy Development

| Form of Synergy | School Role | Family Role | Contribution to Qur’anic Literacy |
|---|--|---|--|
| Communication between teacher and parents | Teachers provide information about students’ reading progress. | Parents monitor and respond to children’s learning needs at home. | Strengthens continuity between school instruction and home practice. |
| Home-based muraja’ah | Teachers assign reading or review targets. | Parents accompany children in daily reading practice. | Improves fluency, consistency, and confidence. |
| Qur’anic parenting | Schools provide guidance on how parents can support Qur’anic learning. | Parents apply guidance in daily family routines. | Builds parental awareness and educational responsibility. |
| Learning progress reports | Teachers document students’ reading development. | Parents use reports to identify areas needing support. | Enables collaborative monitoring and evaluation. |
| Religious habituation | Schools cultivate Qur’anic manners and discipline. | Families reinforce adab, prayer, and Qur’anic habits at home. | Supports the internalization of Qur’anic values and character. |

Based on Table 3, family–school synergy creates a collaborative Qur’anic learning ecosystem. The school provides structured learning, while the family ensures that learning continues beyond classroom hours. Communication between teachers and parents becomes a bridge that connects formal instruction with home-based practice. Without this communication, parents may not know their children’s reading progress or the specific areas that need reinforcement.

This synergy also helps prevent discontinuity in Qur’anic learning. When children practise only at school, their reading development may be slow and inconsistent. However, when parents continue the learning process at home, children receive more frequent practice and stronger emotional support. This supports the idea that family–school partnership can strengthen children’s learning experiences because educational development is more effective when school and home work together (Wilson & Wilks, 2020).

Overall, the third finding confirms that Qur’anic literacy development requires a collaborative ecosystem. The Ummi method provides structured pedagogical guidance at school, while family involvement reinforces practice and value internalization at home. From a Vygotskian perspective, this synergy functions as an expanded scaffolding system that supports children’s movement from assisted Qur’anic reading toward independent and meaningful Qur’anic literacy.

A Vygotskian Conceptual Model of Family–School Synergy in Qur’anic Literacy Development

The fourth finding of this literature-based study formulates a conceptual model of family–school synergy in Qur’anic literacy development from Vygotsky’s social constructivist perspective. The model emphasizes that children’s Qur’anic literacy does not develop through individual learning alone, but through continuous social interaction involving teachers, parents, peers, and the broader religious environment. In this model, the school and family function as complementary learning spaces that provide structured guidance, emotional support, religious habituation, and value internalization.

From Vygotsky’s perspective, children learn effectively when they receive support from **more knowledgeable others** within the **Zone of Proximal Development**. In Qur’anic learning, the teacher acts as a formal more knowledgeable other who provides systematic instruction, correction,

and recitation guidance through the Ummi method. Meanwhile, parents act as informal more knowledgeable others who reinforce learning at home through muraja’ah, motivation, role modeling, and religious routines. This collaboration creates an expanded scaffolding system that helps children gradually move from assisted Qur’anic reading toward independent and meaningful Qur’anic literacy (Chaiklin, 2003; Vygotsky, 1978).

The conceptual model developed in this study integrates three main components. The first component is **school-based scaffolding**, which includes structured Qur’anic instruction, teacher correction, mastery learning, and Qur’anic manners cultivated through the Ummi method. The second component is **family-based scaffolding**, which includes home-based muraja’ah, parental motivation, religious modeling, and daily habituation. The third component is **collaborative scaffolding**, which includes communication between teachers and parents, progress monitoring, Qur’anic parenting, and shared responsibility in supporting children’s Qur’anic literacy. Through these three components, children receive consistent support across learning contexts. The Vygotskian conceptual model of family–school synergy can be summarized in Table 4.

Table 4. Vygotskian Conceptual Model of Family–School Synergy in Qur’anic Literacy

| Model Component | Main Actors | Development | |
|---------------------------|---------------------------------|---|---|
| | | Form of Scaffolding | Expected Contribution |
| School-based scaffolding | Qur’an teachers and school | Ummi-based instruction, talaqqi, correction, mastery learning, and ta’dib. | Strengthens technical reading skills, tajwid accuracy, and Qur’anic manners. |
| Family-based scaffolding | Parents and family members | Home muraja’ah, motivation, religious modeling, and daily Qur’anic routines. | Builds consistency, motivation, confidence, and love for the Qur’an. |
| Collaborative scaffolding | Teachers, parents, and students | Communication, progress reports, Qur’anic parenting, and shared monitoring. | Ensures continuity between school instruction and home reinforcement. |
| Peer scaffolding | Students and classmates | Group reading, peer correction, and collective muraja’ah. | Encourages cooperation, confidence, and mutual support. |
| Qur’anic literacy outcome | Children | Independent reading, value internalization, and Qur’anic character formation. | Develops holistic Qur’anic literacy: technical, spiritual, and character-based. |

Based on Table 4, the model positions Qur’anic literacy as a socially mediated learning outcome. The Ummi method provides the instructional foundation at school, while family involvement strengthens continuity at home. Collaborative communication between teachers and parents ensures that children’s reading progress is monitored consistently and that difficulties can be addressed through shared strategies. This model also recognizes the role of peer interaction, because children can learn through group reading, collective muraja’ah, and mutual correction.

The conceptual model also highlights that Qur’anic literacy consists of three interrelated dimensions. The first is the **technical dimension**, which includes reading accuracy, fluency, and tajwid mastery. The second is the **spiritual dimension**, which includes love for the Qur’an, reverence toward the mushaf, and religious motivation. The third is the **character dimension**, which includes discipline, respect, responsibility, and Qur’anic manners. These dimensions can develop more effectively when school and family provide consistent scaffolding.

From a Vygotskian perspective, the family–school synergy model expands the child’s learning environment. Children do not only receive guidance from teachers during formal instruction, but also from parents and family members during daily religious routines. This expanded scaffolding network helps children internalize Qur’anic literacy more deeply because learning is repeated, contextualized, and emotionally supported in different settings. Wertsch (1991) emphasizes that meaning is formed

through mediated social action, while Rogoff (1990) explains that guided participation enables children to develop skills through shared activities. These perspectives support the idea that Qur'anic literacy grows through structured participation in both school and family contexts.

Overall, the fourth finding presents family–school synergy as a collaborative and socially constructed model for Qur'anic literacy development. The model demonstrates that the Ummi method can be strengthened when teachers and parents work together as complementary scaffolding agents. Therefore, children's Qur'anic literacy should not be viewed merely as the result of classroom instruction, but as the outcome of a sustainable learning ecosystem that integrates school guidance, family habituation, peer interaction, and Qur'anic value internalization.

Discussion

The findings of this literature-based study indicate that children's Qur'anic literacy develops most effectively when Qur'anic learning is supported by an integrated relationship between instructional methods, teacher guidance, parental involvement, and continuous religious habituation. The Ummi method provides a structured pedagogical foundation through the principles of *tartil*, *talaqqi*, and *ta'dib*, while family–school synergy ensures that Qur'anic learning does not stop in the classroom but continues in the home environment. This finding supports the view that Qur'anic literacy should not be reduced to technical reading ability, but should be understood as a holistic process involving reading fluency, spiritual awareness, religious discipline, and Qur'anic character formation (Ali & Hassan, 2021; Sholeh & Hanafi, 2018).

The first important point is that the Ummi method offers a systematic approach to Qur'anic learning because it combines recitation accuracy, direct teacher correction, and value internalization. The principle of *tartil* strengthens students' ability to read the Qur'an correctly and fluently, while *talaqqi* enables students to receive direct guidance and correction from teachers. Meanwhile, *ta'dib* ensures that Qur'anic learning is accompanied by proper manners, respect for the Qur'an, and spiritual discipline (Ummi Foundation, 2020). From this perspective, the teacher is not merely a technical instructor, but also a *murobbi* who guides students morally and spiritually. This is relevant to the argument that Qur'anic education at the elementary level must develop not only reading skills but also children's Islamic character and religious awareness (Sholeh & Hanafi, 2018).

From Vygotsky's social constructivist perspective, the *talaqqi* process in the Ummi method can be interpreted as a form of scaffolding. The teacher functions as a *more knowledgeable other* who helps children perform Qur'anic reading tasks that they cannot yet complete independently. Through modeling, repetition, correction, and gradual assistance, students move from assisted learning toward independent Qur'anic reading. This process aligns with Vygotsky's concept of the Zone of Proximal Development, which explains that children's learning develops through social interaction with more competent individuals (Vygotsky, 1978). Chaiklin (2003) further emphasizes that the Zone of Proximal Development should be understood as a dynamic space in which instruction supports learners' potential development, not merely their current ability.

The second important finding is that family involvement strengthens the continuity of Qur'anic literacy development. Children's Qur'anic learning requires repeated practice, emotional support, motivation, and religious habituation beyond school hours. Parents play a central role as first educators who provide daily reinforcement through *muraja'ah*, Qur'anic reading routines, religious modeling, and encouragement. When parents actively accompany children at home, Qur'anic learning becomes part of daily family life rather than a temporary school-based activity. This supports previous findings that family religious practices contribute to children's Qur'anic literacy development and help build consistency in religious learning (Hidayati & Sunarti, 2021; Wahyudi & Jannah, 2020).

In this context, the role of parents can also be interpreted through Vygotsky's framework. Parents act as informal *more knowledgeable others* who provide scaffolding in the home environment. Their support may appear in simple but meaningful forms, such as listening to children's recitation, correcting mistakes, motivating them when they struggle, and modelling love for the Qur'an. Rogoff (1990) describes this process as guided participation, in which children learn through shared activities with more experienced members of their community. Thus, Qur'anic literacy is formed not only through formal instruction but also through repeated participation in religious practices within the family.

The third finding emphasizes that family–school synergy creates a collaborative Qur'anic learning ecosystem. Schools provide formal instruction, teacher guidance, curriculum targets, and learning evaluation, while families provide reinforcement, emotional closeness, and daily habituation. When both environments are connected, children receive consistent scaffolding across learning contexts. This synergy reduces the gap between school-based Qur'anic learning and home-based religious practice. Family–school partnership is therefore essential because learning becomes more effective when school programs are supported by parental involvement and consistent communication between teachers and families (Wilson & Wilks, 2020).

This collaborative ecosystem is particularly important because Qur'anic literacy involves both skill acquisition and value internalization. If Qur'anic learning only occurs in school, children may develop technical reading ability but lack consistency in practice. Conversely, if families support children without structured pedagogical guidance from schools, learning may become irregular or lack clear progression. Therefore, the integration of school-based instruction and family-based habituation creates a more complete learning environment. Wertsch (1991) explains that meaning is formed through mediated social action; in this case, children's understanding of the Qur'an is mediated through teacher guidance, parental support, religious routines, and social interaction.

The fourth finding contributes a conceptual model of family–school synergy in Qur'anic literacy development. This model consists of school-based scaffolding, family-based scaffolding, collaborative scaffolding, peer scaffolding, and Qur'anic literacy outcomes. School-based scaffolding is represented by the Umami method through structured instruction, direct correction, mastery learning, and *ta'dib*. Family-based scaffolding appears through home *muraja'ah*, motivation, religious modeling, and daily Qur'anic routines. Collaborative scaffolding is built through communication between teachers and parents, progress reports, Qur'anic parenting, and shared monitoring. Peer scaffolding emerges through group reading, mutual correction, and collective *muraja'ah*. These components collectively support children's transition toward independent Qur'anic literacy.

The proposed model also shows that Qur'anic literacy consists of at least three interconnected dimensions: technical, spiritual, and character-based. The technical dimension includes reading accuracy, fluency, and tajwid mastery. The spiritual dimension includes love for the Qur'an, reverence toward the mushaf, and motivation to read regularly. The character dimension includes discipline, responsibility, respect, and proper Qur'anic manners. This multidimensional understanding is important because children's Qur'anic literacy should not be measured only by reading speed or correctness, but also by the extent to which Qur'anic values shape their attitudes and daily practices.

Compared with previous studies, this article offers a conceptual contribution by integrating the Umami method, family–school synergy, and Vygotsky's social constructivism into one analytical framework. Many studies on Qur'anic learning emphasize reading outcomes, instructional methods, or parental support separately. This study argues that these elements need to be connected within a collaborative ecosystem. The Umami method provides the instructional structure, families provide continuity of practice, and Vygotsky's theory explains how children develop through guided social

interaction. Thus, the novelty of this study lies in positioning Qur'anic literacy as a socially mediated process rather than merely an individual reading achievement.

The practical implication of this study is that Islamic elementary schools need to design Qur'anic learning programs that actively involve families. Schools may develop communication books, Qur'anic progress reports, parent training on the Ummi method, home-based *muraja'ah* guides, and regular teacher–parent meetings. These programs can help parents understand their role in supporting children's Qur'anic literacy. At the same time, teachers need to view parents not merely as external supporters but as co-educators who share responsibility for children's Qur'anic development.

Theoretically, this study strengthens the relevance of Vygotsky's social constructivism in Islamic education. Qur'anic learning is not only a cognitive process of mastering letters and recitation rules, but also a social and spiritual process shaped through interaction, modeling, correction, and habituation. Through the concepts of scaffolding, *more knowledgeable others*, and the Zone of Proximal Development, this study shows that children's Qur'anic literacy can develop more effectively when learning support is provided consistently across school and family environments (Chaiklin, 2003; Vygotsky, 1978).

Overall, the discussion confirms that a family–school synergy model based on the Ummi method can provide a strong conceptual foundation for sustainable Qur'anic literacy development. The model integrates structured instruction, parental involvement, social interaction, and spiritual habituation. Therefore, Qur'anic learning should be designed as a collaborative ecosystem in which teachers, parents, and students work together to cultivate reading fluency, love for the Qur'an, and Qur'anic character.

CONCLUSION

This study concludes that the development of a family–school synergy model through the Ummi method is essential for strengthening Qur'anic literacy among elementary school children. Qur'anic literacy should not be understood merely as the technical ability to read the Qur'an accurately and fluently, but as a holistic process that includes reading competence, spiritual awareness, religious habituation, love for the Qur'an, and Qur'anic character formation. The Ummi method provides a strong pedagogical foundation through the principles of *tartil*, *talaqqi*, and *ta'dib*, which integrate recitation accuracy, direct teacher guidance, and the cultivation of proper manners toward the Qur'an.

From Vygotsky's social constructivist perspective, Qur'anic literacy develops through meaningful social interaction involving teachers, parents, and peers as sources of scaffolding. Teachers function as formal *more knowledgeable others* who guide students through structured Qur'anic instruction, while parents function as informal *more knowledgeable others* who reinforce learning at home through *muraja'ah*, motivation, religious modeling, and daily habituation. The synergy between school and family expands children's learning environment and supports their movement from assisted Qur'anic reading toward independent and meaningful Qur'anic literacy.

The conceptual model proposed in this study emphasizes school-based scaffolding, family-based scaffolding, collaborative scaffolding, and peer scaffolding as interconnected components in Qur'anic literacy development. This model implies that Islamic elementary schools need to design Qur'anic learning not only as classroom instruction, but as a collaborative ecosystem involving teachers and parents as co-educators. Since this study is based on library research, future studies are recommended to conduct empirical research using field-based or mixed-method approaches to test the effectiveness of the proposed model in improving children's recitation fluency, motivation, religious habituation, and Qur'anic character

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