

RESEARCH

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Development of a Web-Based Holistic Qur'anic Learning Model Integrating Taḥsīn, Taḥfīz, and Nahāwand in Banten Pesantren

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Abstract

This study developed and examined a website-based holistic Qur'anic learning model application that integrates taḥsīn, taḥfīz, and the Nahāwand melody to support the memorization quality of Qur'an memorizers in Banten taḥfīz pesantren. Using Research and Development with the Borg and Gall model, the study involved expert validation, limited trials, product revision, large-scale implementation, practicality testing, and effectiveness testing. The population consisted of 373 taḥfīz students, with 193 students selected using Slovin's formula. The product was implemented in three pesantren: Pondok Pesantren Taḥfīz Al-Afifah Rangkasbitung, Pondok Pesantren Taḥfīz Darul Huffāz Cikurur, and Pondok Pesantren Turus Pandeglang. The development process produced a website-based application, husnunadzor.com, containing structured taḥsīn and taḥfīz materials, Nahāwand recitation examples, video guidance, and evaluation support. Expert validation indicated that the product was in the very good category, with an average score of 4.4 and an average value of 40. The large-scale trial involving 163 students showed that most students were categorized as satisfactory or very good, and the pre-test/post-test recapitulation indicated an increase in mean score from 5.3 to 6.7. The findings suggest that the application is feasible, practical, and useful as a complementary learning medium for students, Qur'an teachers, and pesantren institutions. The study concludes that integrating taḥsīn, taḥfīz, and the Nahāwand melody in a web-based holistic model can strengthen Qur'anic learning while still requiring teacher facilitation and institutional support.

Keywords: Holistic learning; Nahāwand melody; Qur'anic memorization; Taḥfīz; Taḥsīn

Introduction

The rapid development of technology has given rise to the era of digitalization, including in the field of education, which has implications for the development of learning models and instructional media, both software and hardware. This phenomenon has brought about a shift in the role of teachers as message deliverers. Teachers no longer serve as the sole source of learning in instructional activities. Students can obtain learning information from various digital-based media and learning sources, including drill models, tutorials, simulations, and instructional games, which can be easily accessed through smartphones or laptops available in various learning applications



(Bond et al., 2020; Castro, 2019; Hrastinski, 2019; Martin et al., 2020; Rapanta et al., 2020).

Education today is required not only to produce students who are academically intelligent but also to develop individuals with a complete personality, social skills, and critical thinking abilities. The holistic learning approach offers a framework capable of accommodating students' comprehensive development, encompassing cognitive, affective, and psychomotor aspects. However, the implementation of holistic learning remains limited and has not yet been supported by a structured development model (Gunawan et al., 2023; Saepudin, 2024; Sirojuddin et al., 2025).

Holistic learning is highly important because it prepares whole individuals who are ready to face life's challenges by developing various aspects of their potential in a balanced and comprehensive manner. This differs from educational approaches that focus solely on cognitive aspects, as holistic learning also involves emotional, social, physical, aesthetic, and spiritual dimensions (du Plooy et al., 2024; Gunawan et al., 2023; Saepudin, 2024).

In recent years, memorizing the Qur'an has become a growing trend in Indonesia. This trend can be seen from the increasing number of people interested in memorizing the Qur'an, accompanied by the growing number of educational institutions specifically dedicated to *tahfīz*, which have spread widely across various regions of Indonesia. The high enthusiasm of Indonesian Muslims for memorizing the Qur'an indicates the increasing religious awareness of Indonesian society. This has made Qur'an *tahfīz* institutions one of the most sought-after forms of non-formal education (Latipah, 2022; Murniyanto & Siswanto, 2022; Subki, 2025; Thontawi et al., 2022).

All aspects of Qur'an memorizers' competencies must be developed so that the process of memorizing the Qur'an becomes easier. The concept of engaging with the Qur'an should not be examined merely through memorization or cognitive reception of material. Rather, it must also be accompanied by affective aspects, namely feelings, and psychomotor aspects, namely movement and practice. This is because maintaining Qur'anic memorization is not as easy as it may seem. Not every *hāfīz* is able to preserve their memorization properly. In practice, Qur'an memorizers often face difficulties in maintaining recitation accuracy, applying *tajwīd* consistently, sustaining fluency, and connecting memorization with meaningful recitation, while Qur'an teachers require learning media that can provide repeated models, structured practice, and evaluation support beyond face-to-face sessions (A. Shukri et al., 2020; Haryono et al., 2023; Mustafa et al., 2021; Suryana et al., 2021).

In the pronunciation of Qur'anic verses, there is the science of *nagham*, which refers to the art of melodiously reciting the Qur'an. One of the melodies known for being melodious, gentle, and easy to apply for beginners is the Nahāwand melody. The Nahāwand recitation serves as a means of internalizing and emotionally engaging with the recitation and meaning of the Qur'an. The Nahāwand melody is one of the seven basic melodies in Qur'anic recitation. It is one of the techniques in *tilāwah*, while the holistic approach refers to a comprehensive way of reading the Qur'an that involves understanding and internalization. Both can complement each other, as the Nahāwand melody can serve as one element of holistic recitation. This reflects the meaning of holistic education because, in this context, there is a comprehensive approach to Qur'anic recitation, which includes understanding the meaning of verses, applying *tajwīd*, and using an appropriate melody, so that the recitation becomes touching and meaningful (Kholilah et al., 2022; Latifah Hanum & Mursyid, 2021).

The three aspects of *taḥsīn*, *tahfīz*, and the Nahāwand melody provide three essential dimensions in the learning process: the cognitive aspect is represented by the process of memorizing and understanding the science of *tajwīd*; the affective aspect is carried out through internalizing and reflecting on the meaning of the Qur'an; and the psychomotor aspect is realized

through movements and responses in reading, memorizing, and reciting the Qur'an using the Nahāwand melody. This process will ultimately produce excellent and high-quality Qur'an memorizers, both in terms of their memorization and their religious practice (Gunawan et al., 2023; Latipah, 2022; Saepudin, 2024).

To achieve the objectives of Qur'anic learning optimally and to produce qualified memorizers, the researcher developed a holistic learning model application by creating a website-based Qur'anic learning application that integrates *taḥsīn*, *taḥfīz*, and the Nahāwand melody, which can be accessed through smartphones and laptops anytime and anywhere. In line with the rapid development of technology, the researcher understands that technology should serve as a rational bridge for Qur'an teachers in shaping *al-insān al-kāmil*, or the complete human being. The application, husnunadzor.com, was designed to provide structured *taḥsīn* and *taḥfīz* materials, examples of Nahāwand recitation, video-based guidance, and evaluation support that can be accessed repeatedly by students and teachers (Akbari et al., 2024; Djainudin et al., 2025; Haryono et al., 2023; Ismail et al., 2023; Mustafa et al., 2021).

The researcher developed this holistic Qur'anic learning model application, integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody, as an effort to assist Qur'an teachers, both in pesantren and formal educational institutions, in teaching the Qur'an to memorizers. The researcher also considered the objectives, competencies, and other aspects involved in Qur'anic learning. The development of this Qur'anic learning model includes learning strategies, methods, techniques, and evaluation procedures to determine and measure the extent to which the developed learning model application can improve the quality of memorization. The novelty of this study lies in integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody into a single web-based holistic learning syntax rather than treating these components as separate Qur'anic learning activities (Kholilah et al., 2022; Mustafa et al., 2021).

Islamic-based education, particularly Qur'anic *taḥfīz*-based education in Banten, has its own distinctive characteristics and advantages. Based on the researcher's field observations, the main focus of memorization programs is directed toward achieving specific targets and determining the melody that must be used by students. The three most prominent *taḥfīz* pesantren, which have produced many MTQ champions, have established the Nahāwand melody as an inherited melody and a local pesantren tradition. Based on this rationale, the researcher proposed the research title Development of a Holistic Learning Model Application: A Study on the Integration of *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody at *Taḥfīz* Pesantren in Banten. Therefore, this study aimed to develop a website-based holistic Qur'anic learning model and to examine its feasibility, practicality, effectiveness, and implications for students, Qur'an teachers, and *taḥfīz* pesantren in Banten (Hasan et al., 2023; Nugroho & Astutik, 2024; Paramansyah et al., 2024; Septiani Selly Susanti et al., 2024).

Method

This study employed a development research method focusing on a holistic learning model that integrates *taḥsīn*, *taḥfīz*, and the Nahāwand melody as an effort to improve memorization quality. The type of research used to produce a particular product was Research and Development (R&D). Research and Development (R&D) refers to a series of processes or steps undertaken to develop a new product or improve an existing one so that it can be scientifically accounted for. This study is a development research project intended to produce a particular product and test its effectiveness. The resulting product is expected to improve learning practices and enhance learning effectiveness. Thus, the study did not only define the product concept, but also followed a development sequence involving needs identification, product design, expert validation, limited

trials, revisions, large-scale implementation, and effectiveness testing (Djainudin et al., 2025; Idawati & Hanifudin, 2024).

The development design of this Research and Development (R&D) study adopted the Borg and Gall model. The Borg and Gall research steps consist of ten stages, namely: research and information collection, planning, developing the preliminary form of the product, preliminary field testing, main product revision, main field testing, operational product revision, operational field testing or feasibility testing on a wider scale, final product revision, and dissemination and implementation. Each stage was operationalized according to the research context so that the product could be evaluated progressively before dissemination (Borg et al., 2023; Mustafa et al., 2021).

The population of this study consisted of students of Qur'anic *tahfīz* pesantren in Banten Province. The research sites were selected from three pesantren that have produced qualified male and female Qur'an memorizers. These three pesantren were Pondok Pesantren Al-Afifah Cibadak, Pondok Pesantren Darul Huffaḏ Cikulur, and Pondok Pesantren Turus Pandeglang. The research sample refers to a small portion of the population selected as research subjects. In this study, the sample was carefully selected to represent various groups within the main population. The population and sample were selected randomly using a random sampling technique. The total number of Qur'an memorization students in the three pesantren was 373, and the sample selected was 193 students. This was based on Slovin's formula: The selected sample consisted of 193 students from a population of 373 students. Thirty students were involved in the initial effectiveness trial at Pondok Pesantren Tahfīz Al-Afifah, while 163 students from Pondok Pesantren Darul Huffāḏ and Pondok Pesantren Turus participated in the large-scale effectiveness, practicality, and implementation tests (Murniyanto & Siswanto, 2022; Thontawi et al., 2022).

$$n = \frac{N}{1 + N (e)^2} = \frac{373}{1 + 373(0,05)^2} = 193$$

The data collection techniques used in this study were observation, interviews, questionnaires, and tests. Observation was conducted to examine the actual conditions of learning. Interviews were carried out to obtain information regarding the feasibility of using the learning model for Qur'an memorizers. Questionnaires were used to measure the feasibility level of the developed holistic learning model, integrating *taḥsīn*, *tahfīz*, and the Nahāwand melody, based on the assessments of material experts, design experts, and *qārī* experts. Tests were used to measure the improvement in students' memorization quality after using the learning model. The questionnaires used a scaled-response format to assess implementation, practicality, and product effectiveness, whereas the memorization-quality test was based on indicators of *taḥsīn*, fluency (*faṣāḥah*), conformity with *tajwīd* rules, and the ability to recite verses after memorization. Instrument feasibility involved material experts, design/technology experts, and *qārī* experts; item validity and reliability were examined during the main field-testing stage using Winstep. The data were analyzed descriptively through frequency, percentage, score range, mean score, and comparison of pre-test and post-test results (Mustafa et al., 2021; Nurliadin et al., 2024; Priatna, 2020; Suryana et al., 2021).

RESULTS AND DISCUSSION

Holistic Learning Model, Taḥsīn, Tahfīz, and the Nahāwand Melody (Conceptual Basis and Product Development Findings)

The emergence of holistic learning is essentially a wise response to the ecological, cultural, and

moral challenges of this century. It aims to encourage young people, as the next generation, to live wisely and responsibly within a society characterized by mutual understanding and sustainable participation in community development. Holistic learning does not only involve cognitive aspects but also develops affective and psychomotor aspects. The psychomotor aspect of learning can be supported through interactive learning applications. The realization of holistic learning requires not only a model but also an application. Schreiner et al. emphasize that holistic education is grounded in the development of the whole person within community, spirituality, reflection, action, creativity, and interconnectedness. In this study, these principles were used as a conceptual basis for designing Qur'anic learning that connects cognitive mastery, affective internalization, psychomotor practice, and spiritual engagement without separating memorization from recitation quality (Gunawan et al., 2023; Liliweri et al., 2023; Saepudin, 2024; Schreiner et al., 2005).

Schreiner et al., in their book, propose the principles of holistic education as follows: "Holistic education from an ecumenical perspective is centered on the belief that God is the Creator and Sustainer of life. Therefore, holistic education contributes to the ongoing search for the restoration of the given unity of creation. Holistic education is education for transformation. Holistic education deals with the development of the whole person in community. Holistic education honors the uniqueness and creativity of persons and communities on the basis of their interconnectedness. Holistic education enables active participation in a world community. Holistic education affirms spirituality as the core of life and, therefore, central to education. Holistic education promotes a new praxis, namely reflection and action, in knowing, teaching, and learning. Holistic education relates to and interacts with different perspectives and approaches (Sirojuddin et al., 2025; Trianto, 2013).

The word *holistic* derives from the term *holism*. The term *holism* was first used by J. C. Smuts in 1926 in his work entitled *Holism and Evolution*. The word originates from the Greek term *holos*, which means all or whole. Smuts defined holism as a natural tendency to form wholes, so that the whole becomes greater than the mere combination of its evolutionary parts. Holistic learning is derived from the concept of holistic learning, which refers to an educational philosophy based on the idea that an individual can discover identity, meaning, and purpose in life through relationships with society, the natural environment, and spiritual values

Holistic learning requires an appropriate model that aligns with its characteristics, methods, and objectives. The main purpose of a learning model is to create a conducive learning environment that corresponds to good learning styles based on individual abilities, including multiple intelligences. In this way, knowledge is not only understood, comprehended, memorized, and mastered, but also practiced in daily life.

Tahsīn refers to the proper and accurate recitation of the Qur'an by applying the rules of *tajwīd*, while also improving and beautifying the recitation. Ali Muntahar explains that the meaning of *tahsīn* is similar to that of *tajwīd*, namely improvement and refinement. However, the meaning of *tahsīn* is broader than *tajwīd* because, in addition to applying the rules contained in the science of *tajwīd*, *tahsīn* also seeks to enhance and beautify the recitation with a melodious voice. Linguistically, the word *tahsīn* is derived from the verb *ḥassana-yuḥassinu-taḥsīnan* (يُحَسِّنُ - حَسَّنَ - تَحْسِينًا), which means to improve, adorn, beautify, refine, or make something better than before (Ali Al-Makky, 2013; Annuri, 2010; Nurliadin et al., 2024; Ulfah et al., 2020).

In *tahsīn* learning, there are several levels of Qur'anic recitation that must be understood. According to Annuri, there are four levels of Qur'anic recitation, namely (a) *At-Taḥqīq*, which refers to a recitation similar to *tartīl* but calmer and slower; (b) *At-Tadwīr*, which refers to a moderate recitation that is neither too fast nor too slow, positioned between *al-ḥadr* and *at-tartīl*; (c) *Al-Ḥadr*,

which refers to a fast recitation while still maintaining the rules of *tajwīd*; (d) At-Tartīl, which refers to a slow and clear recitation, articulating each letter from its proper point of articulation (*makhraj*), applying its characteristics, and reflecting upon its meaning.

In the *Kamus Besar Bahasa Indonesia* (Great Dictionary of the Indonesian Language), memorizing is defined as an effort to absorb something into the mind so that it is always remembered. *Tahfīz al-Qur'an* consists of two terms, namely *tahfīz* and *al-Qur'an*, each of which has a different meaning. *Tahfīz* means memorization. The word “memorize” derives from the root word “hafal,” which originates from the Arabic word ḥafīza-yahfazu-ḥifzan حَفِظَ يُحَفِّظُ حَفْظًا meaning the opposite of forgetting, namely always remembering. Meanwhile, memorization as an active process derives from the word ḥaffaza-yuḥaffizu-tahfīzan حَفَّظَ يُحَفِّظُ تَحْفِيزًا which means to preserve, protect, and memorize.

At the time of the revelation of the Qur'an, the Prophet Muhammad (peace be upon him) encouraged the Qur'an to be memorized, recited continuously, and made its recitation obligatory in prayer. Regarding the writing of the Qur'an, the Prophet Muhammad (peace be upon him) appointed several Companions whose task was to record in written form all revelations sent down to him. Among them were Abu Bakr al-Ṣiddīq, Umar ibn al-Khaṭṭāb, Uthman ibn Affan, Ali ibn Abi Ṭālib, Zayd ibn Thābit, Ubayy ibn Ka'b, and several other Companions.

Tahfīz learning has virtues that make people aware of its importance and their need for it. As explained by Imam al-Shāṭibī in his book:

وَحَيْرٌ جَلِيسٌ لَا يُمَلُّ حَدِيثُهُ :: وَتَرْدَادُهُ يَزِدُّادُ فِيهِ تَجَمُّلاً

“The Qur'an is the best companion to sit with; one never grows weary of listening to its words. The more it is repeated, the more its beauty increases.”

Memorization can be understood as the process of repeating something, either by reading or listening, because any activity that is repeatedly practiced will eventually be memorized. According to Ra'uf, memorization is defined as the process of repeating something, either by reading or listening. Any task, when repeated frequently, will certainly become memorized. Thus, memorization is an activity carried out repeatedly in order to recall the material that has been memorized. Memorization is a repetitive activity and constitutes part of the learning process. Memorization is the process of continually remembering the words, truths, and images that God uses to shape us. Memorization provides a store of learning that can be accessed anywhere and anytime (A. Shukri et al., 2020; Abdul Rauf, 2001; Latipah, 2022; Pradhana et al., 2019; Waly, 2019).

In reading the Qur'an, some recitations are performed plainly, while others are recited melodiously. In melodious Qur'anic recitation, there is a special term known as *nagham*. The art of Qur'anic recitation refers to *tajwīd*-based recitation that is beautified through melodic rhythm. This can be more easily understood when a person studying the art of Qur'anic recitation has mastered the theory of vocal art or *taushekh*, understands the science of *tajwīd*, and is able to recite the Qur'an in *tartīl*. All of these elements are inseparable from breath control, voice, and melody. The art of Qur'anic recitation, also known as *al-nagham fī al-Qur'an*, means beautifying the voice in the recitation of the Qur'an. Meanwhile, the science of *nagham* refers to the study of methods or techniques for chanting, melodizing, or beautifying the voice in Qur'anic recitation (Indra, 2019; Kholilah et al., 2022; Latifah Hanum & Mursyid, 2021; Shihab, 1996).

Nagham in the Qur'an functions to beautify *tilāwah* in Qur'anic recitation. The science of *nagham* itself can be understood as a method through which one learns how to melodize and

beautify Qur'anic recitation. M. Quraish Shihab states that art is beauty. It is an expression of the human spirit and culture that contains and reveals beauty. It emerges from the deepest side of human beings, driven by the artist's inclination toward beauty, whatever form that beauty may take. This impulse is an instinct, or *fiṭrah*, bestowed by Allah SWT upon His servants.

The word *nagham* means melody. Its plural forms are *anāghīm* (انغاميم) or *anghām* (انغام). The Arabic equivalent of the word *nagham* is *al-laḥn* (الحن), as in the expression *laḥana fī al-qirā'ah* (الحناء في القراءة), which means *tarannama fīhā* (ففيها ترنم), namely to recite something melodiously, and as in *laḥn al-inshād* (الحن الشاد), which means composing a number of melodies for chanted poems. The science of *nagham* is the art of vocal expression in reciting the verses of the Qur'an without deviating from the rules of Qur'anic recitation, namely *tartīl*. The Prophet Muhammad (peace be upon him) taught the verses to his Companions through *tartīl* recitation. In addition, *tartīl* recitation also has an influence on the soul, brings greater inner tranquility, and fosters reverence toward the Qur'an.

The Nahāwand melody is one of the seven melodies found in the art of Qur'anic recitation. This melody has a light yet impressive melodic movement and a simplicity that captivates the soul. The Nahāwand *nagham* is a melody with a tone of sadness. It is considered a melody that facilitates Qur'anic memorization, enabling memorizers to internalize and understand the meanings of the verses they memorize (Kholilah et al., 2022; Latifah Hanum & Mursyid, 2021; Racy, 2003).

Arabic music has various rich and diverse melodic patterns, one of which is the Nahāwand melody. This melody is highly important in the context of classical Arabic music and is one of the widely studied *maqāmāt*. The Nahāwand melody is one of the *maqāmāt* or scales in Arabic music that is often used in composition and improvisation. Nahāwand is often regarded as a *maqām* that touches the emotions and expresses deep feelings. In general, Nahāwand is considered a minor version of the Hījāz *maqām*. Nahāwand can be traced back to the early period of Islamic civilization. Its use became widespread during the Abbasid Caliphate (750–1258 CE), when Arabic music experienced significant development (Latifah Hanum & Mursyid, 2021).

During this period, several musicians and theorists documented the *maqām* system, including Nahāwand, in their works. One key figure in the development of Arabic music theory was al-Fārābī (872–950 CE), who wrote *al-Mūsīqā al-Kabīr*. In this book, al-Fārābī discussed various *maqāmāt*, including Nahāwand. This theoretical guide helped musicians understand the structure and character of each *maqām*. The Nahāwand melody was influenced by the fusion of Arabic music with music from surrounding regions, including Persia and Turkey. The movement of musicians and the spread of culture along trade routes contributed to the development of Nahāwand. Over time, Nahāwand was adopted into various musical genres, ranging from classical to contemporary genres.

The Nahāwand melody has distinctive characteristics that distinguish it from other *maqāmāt*, namely tone, scale, emotion, and theme. Nahāwand consists of several tones arranged in a particular sequence. The structure of the Nahāwand scale usually begins with lower tones and continues to higher tones with specific intervals. This scale tends to produce a melody that is melancholic yet beautiful. Music using the Nahāwand melody is often used to express feelings of longing, melancholy, and peace. In many classical Arabic musical works, Nahāwand is a primary choice for expressing emotional depth.

The Nahāwand *nagham* can be understood as an art of Qur'anic recitation characterized by a melodious and gentle sound. The application of art in Qur'anic recitation must remain in accordance with the rules of *tajwīd*. Reciting the Qur'an according to *tajwīd* is a command contained in the Qur'an and hadith. When the Qur'an is recited according to its proper rules, a beautiful vocal

flow is created, making it worthy of being called an art of Qur'anic recitation. However, if it does not comply with the rules of *tajwīd*, it cannot be regarded as the art of Qur'anic recitation.

Development of a Holistic Learning Model Application: Integration of *Tahsīn*, *Tahfīz*, and the Nahāwand Melody

The results obtained in each phase of development related to the process of developing a holistic learning model application that integrates *tahsīn*, *tahfīz*, and the Nahāwand melody are described based on the development procedure. The preliminary stage consists of Stages 1 and 2, namely the stage of searching for and collecting information and the planning stage. The development stage refers to Stage 3, namely developing the preliminary product draft. Stages 4 to 10 include preliminary field testing, initial revision, main field testing, revision, large-scale testing, product practicality testing, and product effectiveness testing. In this article, the development findings are presented by linking each Borg and Gall stage to the resulting product features, validation evidence, trial activities, revisions, and implementation outcomes (Akbari et al., 2024; Haryono et al., 2023; Mustafa et al., 2021).

Stage 1: Searching for and Collecting Information

This stage of searching for and collecting information consists of two processes, namely (1) The results of the preliminary study related to the supporting theories of the *tahsīn*, *tahfīz*, and Nahāwand melody learning model were synthesized as the theoretical basis of the model. (2) The results of the preliminary research or field survey.

Stage 2: Planning

The researcher designed a product development plan. At this stage, several activities were carried out, including: (1) Determining the objectives and benefits of developing a holistic learning model application, integrating *tahsīn*, *tahfīz*, and the Nahāwand melody; (2) Determining the Core Competencies and Basic Competencies; (3) Determining the indicators of memorization quality; (4) Developing the learning syntax.

Stage 3: Development of the Preliminary Product Draft

At this stage, the researcher carried out the following steps: (1) repairing *tahsīn* and *tahfīz* materials; (2) Introducing the basic principles of the Nahāwand melody and how to recite it; (3) Arranging the Nahāwand melody into Qur'anic verses through several examples of surahs, namely Sūrah al-Fātiḥah, Sūrah an-Nās to Sūrah an-Nabā', Sūrah al-Baqarah, Yāsīn, ar-Raḥmān, al-Wāqī'ah, and al-Mulk, and integrating them into the application.

The researcher identified the students by introducing the application to both the students and the *ustādhāt*. The purpose of introducing the application was to determine whether it had an influence on the students concerned.

Stage 4: Preliminary Field Testing

This field testing stage was preceded by product feasibility testing conducted by design or technology experts, *qārī* experts, and learning material experts on the developed learning application. The assessment criteria used an Likert-type assessment scale. The maximum score depended on the statements, questions, or test items being assessed (Mustafa et al., 2021; Nurliadin et al., 2024).

In drawing conclusions from the validators' assessment results, the researcher used Sturges' rule table processed through Microsoft Excel. The results showed that the average total score was 4.4, and the average value reached 40. Based on the feasibility scale formula, $30 < X < 40$ indicates a high level of feasibility or very good category. The score of 4.4 and the average value of 40 indicate that all validators agreed that the product was very good and even approached a satisfactory level.

These results were used as the basis for proceeding to student trials because the product had met the feasibility criteria established in the validation process.

After obtaining very good assessments from the experts, the next step was to conduct a trial with a small group of students. The first trial was conducted with a small group consisting of 15 students. Based on the trial results, it was found that the *taḥsīn*-based reading activities supported the cognitive development dimension of the holistic model. Of the 15 students, the average score ranged from 8 to 10 in the *taḥsīn* evaluation, as well as in the *tahfīz* evaluation. Thus, it was proven that this model could maintain and improve memorization quality. Therefore, it can be concluded that the results of the initial trial showed changes and differences in scores before and after using the learning model (Djainudin et al., 2025; Purbohadi et al., 2019).

Stage 5: Revision of the Preliminary Field Testing Results

Product revision is the stage of improving the learning model in the application based on comments and suggestions provided by material experts and design experts during the validation stage.

Stage 6: Main Field Testing

At this stage, the researcher conducted validity and reliability testing of the test items using the modern theory approach with Winstep. The items that met the validity and reliability criteria were retained for use in the broader product testing stage (Ifenthaler & Yau, 2020).

Stage 7: Operational Product Revision

After the product was implemented or tested in a wider area, several weaknesses were still found in the developed product based on observations, questionnaire responses, and interviews. Therefore, a revision of the product was carried out. This was done to improve the remaining weaknesses identified during the implementation of the developed product.

Stage 8: Effectiveness Test, Practicality Test, and Product Implementation Test on a Large Scale

Large-Scale Product Effectiveness Test

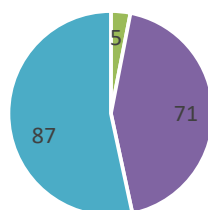
After conducting two stages of field testing, namely preliminary and main field testing, the researcher conducted effectiveness, practicality, and product implementation tests through a large-scale field test to obtain information regarding whether the product developed by the researcher was effective. To measure product effectiveness, the researcher conducted a trial implementation of the developed learning model, followed by a pre-test and post-test involving 80 students at Pondok Pesantren Taḥfīz Darul Ḥuffāz Cikurur, Lebak, Banten. This was followed by another trial implementation involving 83 students at Pondok Pesantren Turus Pandeglang. Thus, the total number of students involved in this large-scale trial was 163.

The assessment scale was based on indicators of memorization quality, or the criteria by which a person can be considered a qualified Qur'an memorizer, as defined in the study rubric. These indicators include *taḥsīn*, fluency (*faṣāḥah*), conformity of recitation with the rules of *tajwīd*, and the ability to recite verses after memorization.

Table 1. Frequency Distribution Table of the Large-Scale Trial

Category	Frequency	Percentage
Very Low Score (Poor)	0	0.00%
Low Score (Fair)	0	0.00%
Moderate Score (Good)	5	3.07%
High Score (Very Good)	71	43.56%
Very High Score (Satisfactory)	87	53.37%
Total	163	100.00

Frequency Distribution Large-Scale Trial

**Figure 1.** Frequency Distribution of Large-Scale Trial Results

Based on the results of data calculation to determine whether the learning model developed by the researcher could influence memorization quality, a positive result was obtained. This means that the implementation of the learning model was able to improve memorization quality by evaluating the indicators of quality memorization, in which memorization is considered good when the aspects of *tahsīn* and *tahfīz* are also categorized as good. Thus, this large-scale field test provided a strong impact and foundation for the researcher to implement the product. The distribution also shows that most students were in the very high and high categories, with 87 students (53.37%) categorized as satisfactory and 71 students (43.56%) categorized as very good, while only 5 students (3.07%) were in the good category.

Large-Scale Product Practicality Test

The questionnaire data processing technique used by the researcher to measure product practicality employed descriptive statistics to explain respondents' answers to the syntax contained in the Nahāwand melody-based *tahsīn* and *tahfīz* Qur'anic learning model application for improving memorization quality. The assessment used an aggressiveness scale with scores ranging from 1 to 5 (Sailer & Homner, 2020; Scherer et al., 2019).

Table 2. Score Determination and Response Level Toward the Syntax

Total Score	Score Range	Level of Aggressiveness
1	$X \leq 5$	Very Low Response Level (Poor)
2	$5 < X \leq 10$	Low Response Level (Fair)
3	$10 < X \leq 15$	Moderate Response Level (Good)
4	$15 < X \leq 20$	High Response Level (Very Good)
5	$20 < X (21-30)$	Very High Response Level (Satisfactory)

Stage 9: Final Product Revision

Before the product is released to a wider target audience, a final revision is necessary to correct any shortcomings that arose during implementation. During this stage, it was discovered that the application required a video link for the researcher, who is shown as the person teaching the rhythm, to also be displayed on YouTube. This was necessary to avoid any issues opening the video within the application, which would otherwise hinder learners. If the video were also displayed on YouTube and the link included in the application, learners would have easier access because they could open the YouTube application containing instructions for learning the Nahawand rhythm. Apart from this issue, the researcher found no further revisions. This revision also clarified the access route of the application by linking the website-based learning materials

with video demonstrations that students could open through YouTube when the in-application video could not be accessed smoothly.

Stage 10: Dissemination and Implementation

Based on the research stages conducted to identify the implications of the holistic learning model integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody for students' memorization quality, the final stage focused on disseminating the developed product to relevant users and reporting the findings through academic publication. Beyond the pesantren that served as the research sites, the researcher also introduced the application to other potential users, including colleagues and Qur'anic learning communities. This dissemination indicated that the website-based Qur'anic learning model application could support Qur'anic learning beyond the initial research setting (Murniyanto & Siswanto, 2022; Nugroho & Astutik, 2024; Thontawi et al., 2022).

Implementation of the Holistic Learning Model Application: Integration of *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody among Students of *Taḥfīz* Pesantren in Banten

The implementation of the holistic learning model application, integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody, was carried out in three pesantren, namely Pondok Pesantren Al-Afifah, Pondok Pesantren Darul Huffāz, and Pondok Pesantren Turus Pandeglang. The implementation of this holistic learning model application in *taḥfīz* pesantren in Banten aimed to improve the quality of students' memorization. In general, holistic learning refers to learning that seeks to develop all aspects of learners' potential comprehensively and in a balanced manner. The implementation of holistic learning developed by the researcher sought to realize a balance of students' intellectual, emotional, and spiritual potential. Since memorization quality is determined by the method of memorization, the researcher attempted to integrate *taḥsīn*, *taḥfīz*, and the Nahāwand melody into a structured learning syntax. In this implementation, the website functioned as a structured support system that complemented teacher guidance rather than replacing the pedagogical role of Qur'an teachers. (Hasan et al., 2023; Paramansyah et al., 2024)

The Effectiveness of Using the Holistic Learning Model Application: Integration of *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody on the Memorization Quality of Qur'an Memorizers at *Taḥfīz* Pesantren in Banten

In describing the effectiveness of the holistic learning model, integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody, on the memorization quality of Qur'an memorizers at *taḥfīz* pesantren in Banten, a systematic development process was carried out by applying the Borg and Gall steps from Stage 6 to Stage 10. These stages included main field testing, operational product revision, large-scale testing, product practicality testing, and product effectiveness testing. The description of the research findings explains the extent to which the product's practicality had an impact when implemented at the research sites. The researcher then explained the effectiveness of the product and described how the product practicality test was conducted during its implementation at the research sites, in order to answer how effective the use of the application was and how the learning model application developed by the researcher affected Qur'an memorizers.

A preliminary effectiveness trial was conducted with 30 students at Pondok Pesantren *Taḥfīz* Al-Afifah Rangkasbitung, Lebak, Banten. The broader pre-test and post-test recapitulation reported in Table 3 and Table 4 refers to the large-scale implementation involving 163 students from Pondok Pesantren Darul Huffāz and Pondok Pesantren Turus.

Table 3. Pre-Test Data at Pondok Pesantren Darul Huffāz and Turus

Description	Value
Number of Data (n)	163
Lowest Score	22
Highest Score	31
Range of Scores	9
Total Average Score	26.5
Mean Score	5.3

Table 4. Post-Test Data at Pondok Pesantren Darul Huffāz and Turus

Description	Value
Number of Data (n)	163
Lowest Score	31
Highest Score	35
Range of Scores	4
Total Average Score	6.7
Mean Score	6.7

Based on the calculation results above, there was a difference in the mean score before and after the implementation of the model. The results of the data calculation, which aimed to determine whether the learning model developed by the researcher could influence memorization quality, provided a positive answer. This means that the implementation of the learning model application was able to improve memorization quality by evaluating the indicators of quality memorization, in which memorization is considered good when the aspects of *taḥsīn* and *taḥfīz* are also categorized as good. Therefore, this large-scale field test provided a strong impact and foundation for the researcher to implement the product. The descriptive comparison shows that the mean score increased from 5.3 in the pre-test to 6.7 in the post-test, indicating improved memorization quality after the implementation of the learning model application (Djainudin et al., 2025; Nurliadin et al., 2024; Zakariyah et al., 2025).

Implications of the Holistic Learning Model Application: Integration of *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody at *Taḥfīz* Pesantren in Banten

The implications of the holistic learning model, integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody, at *taḥfīz* pesantren in Banten include implications for Qur'an memorizers or students, Qur'an teachers, and *taḥfīz* pesantren institutions in Banten.

Implications of the Holistic Learning Model Application, Integrating *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody, for Qur'an Memorizers. (1) Comprehensive development of potential; (2) Increased learning engagement and motivation; (3) Facilitation of independent and sustainable learning; and (4) Strengthening of 21st-century skills. Implications of the Holistic Learning Model Application, Integrating *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody, for Qur'an Teachers, (1) Improvement of pedagogical and technological competence; (2) Reduction of Qur'an teachers' instructional workload; (3) Enhancement of Qur'an teachers' digital literacy; (4) Development of a Qur'anic learning curriculum. Implications of the Holistic Learning Model Application, Integrating *Taḥsīn*, *Taḥfīz*, and the Nahāwand Melody, for *Taḥfīz* Pesantren in Banten, (1) ducation and curriculum; (2) Quality and evaluation; (3) Infrastructure and technical support.

The holistic learning model application, integrating *taḥsīn*, *taḥfīz*, and the Nahāwand melody, fulfills the needs of three essential elements of learning, namely students, teachers, and educational institutions. The implications of this application indicate that technology is capable of

strengthening the role of teachers, improving the quality of students' learning, and reinforcing the governance of pesantren institutions. Thus, the holistic application is not merely a supporting tool, but also a strategy for transforming Qur'an-based pesantren education to become more effective, progressive, and forward-looking. These implications suggest that digital Qur'anic learning should be accompanied by teacher facilitation, institutional support, and continuous evaluation so that the technology remains pedagogically meaningful (A. Shukri et al., 2020; Asyari et al., 2025; Latipah, 2022; Rapanta et al., 2020).

Conclusion

This study developed and examined a website-based holistic Qur'anic learning model application, husnunadzor.com, that integrates taḥsīn, taḥfīz, and the Nahāwand melody in taḥfīz pesantren in Banten. The development process followed the Borg and Gall model through stages of information collection, planning, product drafting, validation, limited testing, revision, main field testing, operational revision, large-scale effectiveness and practicality testing, final revision, and dissemination. The expert validation results, limited trial, large-scale frequency distribution, and pre-test/post-test recapitulation indicate that the developed product was feasible, practical, and able to support improvement in students' memorization quality. The application contributes to Qur'anic learning by providing structured materials, repeated access to recitation models, and evaluation support for students and Qur'an teachers. Nevertheless, the study was limited to selected taḥfīz pesantren in Banten and focused on the integration of taḥsīn, taḥfīz, and the Nahāwand melody; therefore, future research should test the model in broader institutional contexts, compare it with other Qur'anic learning models, and examine its long-term effect on memorization retention.

The findings also show that the application should be implemented as a complement to teacher guidance. Its effectiveness depends not only on digital access, but also on the pedagogical role of Qur'an teachers, institutional readiness, and students' sustained practice.

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