

IMPLEMENTATION OF THE TAḤFĪZ AL-QUR'AN FLAGSHIP PROGRAM AT THE IBADURRAHMAN STABAT ISLAMIC BOARDING SCHOOL IN LANGKAT REGENCY

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Abstract

This study aims to identify the planning of the Quranic Recitation Program, analyze its implementation, analyze the resulting evaluation, and analyze the supporting and inhibiting factors of its implementation at the Ibadurrahman Islamic Boarding School in Stabat. The method used is qualitative with a case study approach. Data collection is conducted through interviews, observations, and documentation. Data analysis is carried out through data reduction, data presentation, and drawing conclusions. Meanwhile, data validity is tested through source triangulation. The research results indicate that the Tahfīz Al-Qur'an Program at Pondok Pesantren Ibadurrahman Stabat runs according to the stages of management, namely planning, implementation, and evaluation. Planning is carried out by setting objectives based on the needs, age, and abilities of the students, although there is not yet a written curriculum. The program's goal is to create a generation capable of reading the Al-Qur'an according to tajwid and to develop children's characters with Quranic values. The implementation of this program includes setting tiered memorization targets (3, 5, 10, 15, 20, and 30 juz). Evaluation is carried out to measure the achievement of program targets through assignments such as creating content and translating word by word, as well as submitting memorization to the Tahfīz Al-Qur'an teacher.

Keywords: Implementation, Tahfīz Al-Qur'an Program, Islamic Boarding School

Abstrak

Penelitian ini bertujuan untuk menganalisis perencanaan program Tahfīz Al-Qur'an, menganalisis pelaksanaan, menganalisis evaluasi yang dihasilkan, serta menganalisis faktor pendukung dan penghambat dari pelaksanaan program tersebut di Pondok Pesantren Ibadurrahman Stabat. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan dengan cara reduksi data, penyajian data, dan penarikan kesimpulan. Sedangkan uji keabsahan data melalui triangulasi sumber. Hasil Penelitian menunjukkan bahwa Program Tahfīz Al-Qur'an di Pondok Pesantren Ibadurrahman Stabat berjalan sesuai dengan tahapan manajemen, yaitu perencanaan, pelaksanaan, dan evaluasi. Perencanaan dilakukan dengan menetapkan tujuan berdasarkan kebutuhan, usia, dan kemampuan santri, meskipun belum memiliki kurikulum tertulis. Tujuan program adalah menciptakan generasi yang mampu membaca Al-Qur'an sesuai tajwid dan membentuk karakter anak yang berakhlak Qur'ani. Pelaksanaan program ini mencakup penentuan target hafalan bertingkat (3, 5, 10, 15, 20, dan 30 juz). Evaluasi dilakukan untuk mengukur pencapaian target program melalui pemberian tugas seperti membuat isi kandungan dan mengartikan per kata, serta setoran hafalan kepada guru Tahfīz Al-Qur'an.

Kata kunci: Implementasi, Program Tahfīz Al-Quran, Pondok Pesantren.



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INTRODUCTION

Of the many commands of Allah, one of them is to oblige Muslims to preserve and maintain the Qur'an by reading (al-tilawah), writing (al-kitabah), and memorizing (al-tahfīzh) (Alfiansyah, 2022: 2). This is reinforced by Allah's words in Surah Al-Hijr verse 9, namely.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: “Indeed, it is We who sent down the Qur'an, and indeed, it is We who will guard it.” (QS. Al-Hijr: 9).¹

From the above verse, it can be understood that the Qur'an is a holy book whose purity and integrity are strictly guarded by Allah SWT, unlike previous scriptures. However, this protection is not only carried out directly by Allah, but also by His servants, namely Muslims, who are tasked with safeguarding the contents and meaning of the Qur'an. This, of course, does not only involve reading or writing, but also memorizing it. Therefore, it is no surprise that hafiz, or those who memorize the Qur'an, are considered a select group of people who are prepared to memorize and preserve the purity of the Qur'an.²

Memorizing the Qur'an plays an important role in Islam, namely preserving the purity and strength of the Islamic religion. Tahfīz Al-Qur'an is an educational program that focuses on the education and memorization of the Qur'an. Referring to a book written by.³ It is known that the Tahfīz Al-Qur'an program has various benefits for children's character development. These benefits range from training the sensitivity of the sense of hearing, training children to concentrate intensely, to helping them understand each verse and the meaning contained in the Qur'an.

Basically, children who participate in the Tahfīz Al-Qur'an program will be given various types of education that are not only focused on preserving the content of the Qur'an, but also on developing all the potential that exists within the child. Of course, children will not be able to obtain this education if they only rely on technology, without any education and memorization of the Qur'an. Therefore, it is very important for children to be guided to become hafiz in the modern era.

In addition, the results of a study Rozali et al.,⁴ conducted in Malaysia show that listening to, reading, and memorizing the Qur'an has benefits in reducing stress, depression, and anxiety. It can even improve the quality of life, sleep quality, and intelligence of Muslims. This proves that

¹ R I Departemen Agama, “Al-Quran Dan Terjemahannya (Yayasan Penyelenggara Penerjemah Al-Qur'an, Penerjemah),” *CV Darus Sunnah: Jakarta Timur*, 2002.

² Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an* (Gema Insani Press, 2008).

³ Bagus Gunawan Setyo, *Modul Pembelajaran Tahfidz Al-Qur'an* (Guepedia, 2023).

⁴ Wan Nor Atikah Che Wan Mohd Rozali et al., “The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence from Systematic Review,” *International Journal of Public Health* 67 (2022): e1604998–e1604998.

the Tahfīz Al-Qur'an program is one of the efforts to improve the mental and physical health of Muslims.

Not only is it an effort to preserve the contents of the Qur'an and optimize one's potential, memorizing the Qur'an is also a way to bring pride to the Indonesian nation on the world stage. This has been proven by a 13-year-old hafiz named Zahran Auzan in the International MHQ event in Saudi Arabia which took place in 2022.⁵ Zahran is a teenager from Langkat, North Sumatra who brought pride to Indonesia by winning 2nd place in the International MHQ.

Quoting Marzoeki⁶, it is known that Zahran Auzan became a hafiz who reflects the success of early guidance and education provided by his parents and the Langkat Tilawatil Qur'an Development Institute (LPTQ). This not only inspires Indonesian children to excel in the field of religion, but also serves as proof of the success of the Tahfīz Al-Qur'an program in terms of preparation, training and education, and results.

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Langkat Regency itself is famous as a region that has been a stronghold of Islam in Indonesia, even since before independence. Langkat is known to have produced many scholars and experts on the Qur'an who are spread throughout the archipelago. This is what has caused Langkat to become one of the regions with the most Islamic educational institutions (pesantren) and excellent Tahfīz Al-Qur'an institutions in Indonesia.⁸ This is in accordance with Allah's mandate in Surah Al-Hijr verse 9 to protect and preserve the Qur'an.

The large number of Qur'an memorization educational institutions in Langkat Regency has led to competition between institutions. This competition is not only about the quality of Tahfīz education provided, but also the quantity of students enrolled in the relevant institutions. This is evident from the many excellent programs and extracurricular activities that are not only implemented by Islamic educational institutions (pesantren), but also general educational

⁵ Kemenag, "Berusia 13 Tahun, Zahran Juara 2 Musabaqah Hafalan Al-Qur'an Internasional," 2022, <https://kemenag.go.id/internasional/berusia-13-tahun-zahran-juara-2-musabaqah-hafalan-al-qur039an-internasional-8krzi9>.

⁶ Achmad Marzoeki, "Zahran Auzan, Hafiz Muda Asal Langkat Raih Juara Kedua," 2022, <https://jakarta.hallo.id/kabar/pr-2304867596/zahran-auzan-hafiz-muda-asal-langkat-raih-juara-kedua-musabaqah-hafalan-al-quran-internasional>.

⁷ Marzoeki.

⁸ All Rizky Ramadhan Siregar, "Model Komunikasi Pemasaran Organisasi Kemasyarakatan Muhammadiyah Kota Medan Dalam Membangun Brand Image Organisasi" (Universitas Sumatera Utara, 2025).

institutions (schools and madrasahs).⁹

One educational institution that also has a Tahfīz Al-Qur'an program is the Ibadurrahman Islamic Boarding School, located in Stabat District, Langkat Regency. Based on initial observations, it is known that Tahfīz Al-Qur'an is a flagship program at the Ibadurrahman Islamic Boarding School in Stabat, Langkat Regency. In fact, at the end of the 2023/2024 academic year, there were 10 outstanding students who received full scholarships for undergraduate studies, specifically in Qur'an memorization. Additionally, from a review of the Instagram social media page @ibadurrahman_media, it is known that many alumni who are the result of the Qur'an memorization program have continued their studies at various universities abroad (especially in the Middle East).¹⁰

The Ibadurrahman Stabat Islamic Boarding School in Langkat Regency basically provides not only religious education but also general education. However, each child and guardian can decide to enroll their child in the desired education program, according to the child's abilities and capacity. Based on initial observations, it is known that many local communities enroll their sons and daughters in the general education and Tahfīz Al-Qur'an programs at the Ibadurrahman Stabat Islamic Boarding School in Langkat Regency, rather than just enrolling their children in general education. According to several guardians, the Tahfīz Al-Qur'an program at this institution is of better quality than other institutions, so they hope that their children will receive a comprehensive education.¹¹

The findings of the initial review at the Ibadurrahman Islamic Boarding School in Stabat District, Langkat Regency, show that the Tahfīz Al-Qur'an program is not only a coaching and education program. But it is also capable of producing individuals who are well-rounded, strong in Islamic teachings, and able to compete not only locally but also internationally. This also shows that the Tahfīz Al-Qur'an program at the Ibadurrahman Islamic Boarding School in Stabat, Langkat Regency, has something that distinguishes it from other Tahfīz Al-Qur'an educational institutions in Langkat Regency.¹²

The researcher's initial assumption above is certainly reinforced by several previous studies. For example, the results of a study conducted by Alfiansyah¹³, show that the Nurul Huda

⁹ Fachrurazi Fachrurazi et al., "Manajemen Pemasaran Di Era 4.0," 2022.

¹⁰ W and Hartati Prasetyani Y. and Yasirudin, Y. and Sulaiman, E. and Subing, Z. and Jaenullah, J., "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al-Barzanji," *Assyfa Journal of Islamic Studies* 2, no. 1 (2024).

¹¹ Iswandi Iswandi, Respa Mutiara, and Fitriyah Fitriyah, "Sejarah Madrasah Sebagai Lembaga Pendidikan Islam Di Indonesia," *Jurnal Menata: Jurnal Program Studi Manajemen Pendidikan Islam* 6, no. 2 (2023): 23–30.

¹² N.; Ridwan Hidayah A.; Azis, A., "Tantangan Dan Solusi Dalam Implementasi Manajemen Pendidikan Islam Di Era Modern," *Jurnal Al-Fatih* 7, no. 2 (2024): 209–28.

¹³ Hanifan Alfiansyah, "Implementasi Program Unggulan Tahfidz Di Pondok Pesantren Tahfidzul Qur'an Nurul Huda" (IAIN Ponorogo, 2022).

Kenongomulyo Tahfizhul Qur'an Islamic Boarding School implements the Tahfīz Al-Qur'an program through preparatory activities, namely planning the program, determining program success indicators, and appointing people in charge. Then, during the implementation of guidance and education, various methods of memorizing the Qur'an were applied, ranging from muraja'ah, ziyadah, or tasmi'. As for the final action, an evaluation was carried out, including weekly, monthly, or semester evaluations.

Meanwhile, another study conducted by Ganie¹⁴, found that the implementation of the Tahfīz Al-Qur'an program at MTs Negeri 1 Wonogiri involved integrated educational planning, selection and training of educators, and periodic evaluations. This Tahfīz Al-Qur'an program is not only focused on religious aspects, but also covers children's skills in presentation, religious values, and academics. Thus, indirectly, the objective of the Tahfīz Al-Qur'an program is focused on the children's self-development so that they not only devote themselves to preserving the purity of the Qur'an, but are also able to compete in the midst of technological developments.¹⁵

From several previous studies, it can be understood that each educational institution has its own characteristics and conditions related to the implementation of the Tahfīz Al-Qur'an program. This is done in order to optimize the achievement of the objectives and results of the Tahfīz Al-Qur'an program. In addition, differences in the implementation of the Tahfīz Al-Qur'an program in each educational institution are certainly also influenced by various internal and external factors. These conditions will also have implications for the impact or results of the implementation of the Tahfīz Al-Qur'an program.¹⁶

RESEARCH METHODS

This scientific study uses a descriptive qualitative methods with a case study approach. Referring to Morissan¹⁷, qualitative research is a study that aims to understand the conditions that occur in subjects, such as perceptions, behaviors, actions, motivations, and so on. Furthermore, according to Creswell¹⁸, qualitative research is a type of research capable of producing various findings that cannot be obtained using statistical procedures. Meanwhile, the case study approach in qualitative research is an approach capable of providing answers to social phenomena

¹⁴ Fachrudin Abdul Ganie, "Implementasi Tahfidzul Qur'an Dan Conversation Untuk Meningkatkan IPTEK" (UIN Raden Mas Said Surakarta, 2023).

¹⁵ Muhammad Rahmatul Burhan and Isra Dewi Kuntary Ibrahim, "Analisis Brand Image Universitas Muhammadiyah Mataram Sebagai Perguruan Tinggi Swasta (PTS) Di Nusa Tenggara Barat," *Target: Jurnal Manajemen Bisnis* 4, no. 1 (2022): 67–78.

¹⁶ Syafruddin Pohan et al., "Fenomena Lunturnya 3 Makna Kata (Tolong, Maaf Dan Terimakasih) Dalam Etika Komunikasi Di Kota Medan," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 479–88.

¹⁷ Morissan, *Riset Kualitatif* (Jakarta: Kencana, 2019).

¹⁸ John W Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2017).

problems.¹⁹

From the above definitions, it can be concluded that qualitative case study research is used to discover and understand various things that are hidden in a phenomenon with an analysis description that is in accordance with the research objectives. Qualitative case study research can sometimes be difficult to understand well when using a statistical or quantitative approach. Therefore, researchers choose qualitative case study research because it is in line with the topic to be studied, namely the implementation or execution of the Tahfīz Al-Qur'an program at Islamic boarding schools.²⁰

The research in this scientific study refers to the place and time of the research. The research will be conducted at the Ibadurrahman Islamic Boarding School. This boarding school is located at Jl. UDKP Payamabar Stabat, Langkat Regency, North Sumatra Province. The research will be conducted from August to September 2025.

RESULTS AND DISCUSSION

Planning the Qur'an Memorization Program at the Ibadurrahman Stabat Islamic Boarding School.

Results The study Tahfīz Al-Qur'an, commonly known as memorizing the Qur'an, is one of the activities widely offered in educational institutions, each with its own methods and advantages. The aim is to nurture students to become pious individuals with Qur'anic morals. Educational institutions such as Islamic boarding schools naturally have a range of educational programs outside of classroom teaching and learning activities. These programs can add value to students, resulting in good academic and non-academic outcomes. Improving the quality of education in Islamic boarding schools is also necessary to optimize the use of resources and meet the needs of each educational institution.²¹

Currently, many educational institutions are competing with each other in terms of improving the quality of education, one of which is manifested in the flagship programs of each educational institution. This is done to improve the quality of Islamic boarding schools in various issues such as educators, Islamic boarding school facilities, and so on.²²

Every program created by Islamic boarding schools involves planning to determine future

¹⁹ Dimas Assyakurrohim et al., "Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (2022): 1–9.

²⁰ Matthew B Miles and J S Michael Huberman, "Qualitative Data Analysis [Internet]. Beverly Hill" (CA: Sage Publications, 2014).

²¹ All Rizky Ramadhan, "Interpersonal Communication Patterns of Teachers Autism Children (Quantitative Descriptive Study At Medan Islamic Education Park School)," *Journal Analytica Islamica* 12, no. 2 (2023): 223–31.

²² Fina Fathatul Khoirot and Zuyyina Candra Kirana, "Implementasi Program Unggulan Tahfidz Al-Qur'an Di Pondok Pesantren Tarbiyatun Nasyi'in Al-Minhaaj Desa Wates Kediri," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 4, no. 2 (2023): 164–72.

targets. Planning requires limitations in the form of calculations and determinations regarding what will be carried out to achieve certain objectives, who will carry it out, and how it will be implemented. In implementing a program, it is certainly not only the Islamic boarding school itself that can carry it out, but it can also be done in collaboration with external parties. This is commonly done by educational institutions in general to reduce obstacles in Islamic boarding schools, such as a lack of human resources to achieve the specific objectives of each program. With good cooperation and mutual support between teachers and Islamic boarding schools, the desired targets for improving student achievement can certainly be achieved.²³

Ideally, a program initiated by an Islamic boarding school with predetermined objectives can be implemented according to the existing plan. An Islamic boarding school that has a program but no targets will undoubtedly encounter obstacles in its implementation and will have very little chance of successfully achieving the objectives of the program. However, if the Islamic boarding school has a program with specific targets, it will certainly be able to implement its program well and achieve its objectives. Thus, it can be said that a target is the foundation for achieving objectives, with full responsibility from various parties to support the joint implementation of the program.²⁴

Islamic boarding school programs can be carried out independently or in collaboration with external parties. However, Islamic boarding schools should participate in implementing these programs even if there is interference from external parties. This is because Islamic boarding schools, especially religious teachers, have a very important role to play. In formulating a program, Islamic boarding schools also have their own minimum and maximum targets and understand the needs and abilities of their students, which differ from those of parties/institutions outside the Islamic boarding school. Just as teachers in one educational institution differ from those in another educational institution, there are also differences between Islamic boarding schools.²⁵

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²³ Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (The Qur'an Memorizer) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72.

²⁴ Dian Nafi, *Tahfidz Untuk Taqorrub Ilallah* (Hasfa Publisher, 2023).

²⁵ Fauziyah Nur Jamal et al., "Integrated Model of Brand Trust for Green Marketing.," *International Journal of Sustainable Development & Planning* 18, no. 6 (2023).

program.²⁶

Islamic boarding school programs can be carried out independently or in collaboration with external parties. However, Islamic boarding schools should participate in implementing these programs even if there is interference from external parties.²⁷ This is because Islamic boarding schools, especially religious teachers, have a very important role to play. When formulating a program, Islamic boarding schools also have their own minimum and maximum targets and are aware of the needs and abilities of their students, which differ from those of parties/institutions outside the Islamic boarding school.²⁸

Setting objectives and formulating and organizing the utilization of human resources, finances, activity content/material, methods, time/schedule, and activity facilities to maximize the efficiency and effectiveness of achieving objectives, guided by the previous local tahfiz learning tools.²⁹ This is because Islamic boarding schools must prepare for the implementation of this program with good planning, recording all the urgent matters in the implementation of this program in full, determining the targets to be achieved in this program, and preparing the time to implement the program so as not to interfere with the teaching and learning process of the students and the extracurricular activities that have been carried out previously.³⁰

The implementation of the Tahfīz Al-Qur'an flagship program at the Ibadurrahman Stabat Islamic Boarding School is motivated by: 1) from the perspective of Islamic teachings themselves, that love for the Qur'an is very much needed for the character building of students. 2) Encouraging Qur'an memorization activities so that graduates of the Ibadurrahman Stabat Islamic Boarding School can be active in the community, especially in the field of Qur'anic knowledge. 3) Future opportunities. That is, many favorite Islamic boarding schools prioritize those who have memorized the Qur'an for admission. 4) Considering the suggestions, ideas, and support of parents for the launch of this program, the Islamic boarding school decided to implement the program.

²⁶ Che Wan Mohd Rozali et al., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence from Systematic Review."

²⁷ T.; Perdana Suriani D. N., "Penerapan Strategi Pembelajaran Aktif Tipe Learning Starts with A Question Diiringi Rewards Dalam Pembelajaran Matematika Siswa Kelas VIII SMP Negeri 1 Ranah Pesisir," *Jurnal Ilmiah Pendidikan Scholastic* 4, no. 1 (2020): 8–17, <https://doi.org/10.36057/jips.v4i1.392>.

²⁸ Pohan et al., "Fenomena Luntarnya 3 Makna Kata (Tolong, Maaf Dan Terimakasih) Dalam Etika Komunikasi Di Kota Medan."

²⁹ Yayasan Suharyat, Ibnu Muthi, and Novi Eko Hadiyanto, "An Evaluation of Tahfidz Al-Quran Program at Mahir Bil Quran Junior High School Semper, Cilincing, North Jakarta District," *Influence: International Journal of Science Review* 4, no. 2 (2022): 82–92.

³⁰ Elis Teti Rusmiati et al., "Penguatan Moderasi Beragama Di Pesantren Untuk Mencegah Tumbuhnya Radikalisme," *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat* 5, no. 2 (2022): 203–13.

CONCLUSION

From the findings and analysis of the discussion, it can be concluded that "The Qur'an Memorization Program at the Ibadurrahman Stabat Islamic Boarding School runs in accordance with the stages of management, including planning, implementation, and evaluation. The explanation is as follows. The planning of the tahfīz program at the Ibadurrahman Stabat Islamic Boarding School includes stages such as setting goals based on the needs, ages, and abilities of the students, even though there is no written curriculum. The tahfīz program aims to create a generation that is able to read the Qur'an in accordance with tajwid and to shape the character of children with Qur'anic morals. Next is the current situation. The tahfīz activities ran naturally before clear objectives were set. After the objectives were set, the activities at the Ibadurrahman Stabat Islamic Boarding School became more structured. Based on the overall results of the field research. The author can conclude that the implementation of the Al-Qur'an tahfīz program at the Ibadurrahman Stabat Islamic Boarding School is going as expected. The teachers are also trying to improve the quality of the students' memorization, which is still lacking in the sense that their memorization is not yet fluent and does not meet the standards of the Islamic Boarding School. The evaluation was conducted to measure the achievement of program targets through assignments such as summarizing the content and interpreting each word, as well as reciting the memorized passages to the Qur'an memorization teacher and witnessed by friends and all students.

SUGGESTION

This research recommendation is intended to fill gaps that are not covered in depth in this descriptive qualitative study. It is recommended that further research measure the effectiveness of integration by conducting other studies on the level of achievement of Amaliyah (skills and daily practice of knowledge) and Jasmaniyah (health and physical strength) objectives. This aims to assess whether the Tahfīz Al-Qur'an Program at the Ibadurrahman Stabat Islamic Boarding School has a broad impact on students or not. There was a difference in output between students who participated in the general program and those who participated in the special program (Tahfizul Qur'an). To map the impact of the curriculum more accurately, Conduct comparative research on the profiles of alumni from the general program and the special program in terms of: competitiveness in higher education, work readiness (life skills), and their social contribution to the community. Analyzing how flagship programs (such as Tahfizul Qur'an and Arabic language immersion) contribute as dominant variables in shaping the outstanding output of Islamic boarding schools compared to the general education curriculum. Conduct special training for tahfidz teachers to further explore the Tikrar method, so that they can optimize its application in

the classroom. This training can also include strategies to motivate students and involve parents effectively in supporting the memorization process at home. Developing digital-based learning applications or using social media specifically designed to support the repetition of memorizing the Qur'an. This application can provide features such as memorization guides, tracking student progress, and memorization reminder notifications, which can be accessed by both students and parents to increase involvement in the learning process.

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