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Enhancing Quranic Literacy for Activists of Karang Taruna Using Digital Quran Memorization

Peningkatan Literasi Qur'an bagi Aktivis Karang Taruna Menggunakan Qur'an Digital Hafalan

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Abstract

The objective of this community engagement initiative is to enhance Quranic literacy among youth members of Karang Taruna by introducing the Tikrar digital Quran memorization app. This program aims to improve participants' ability to memorize the Quran using the Tikrar method, a repetition-based approach that reinforces memory retention through consistent practice. The Halaqah method, a small group learning model traditionally used in Islamic studies, was employed to create an intimate learning environment that promotes active participation and focused attention from instructors. Participants underwent systematic training on the app's features, learning to use digital tools effectively for memorization and recitation. They engaged in structured sessions with mentors and provided detailed feedback through Focus Group Discussions (FGD) to assess the app's functionality and effectiveness in supporting their learning journey. The findings reveal a significant enhancement in participants' memorization skills, as well as a strong motivation to integrate Quranic memorization into their daily lives. Additionally, digital tracking and repetition features within the app facilitated efficient progress monitoring and self-paced learning, empowering participants to advance independently. This program underscores the potential of digital applications to make Quranic education more accessible, effective, and engaging for modern youth, suggesting a broader impact on religious learning by bridging traditional education with digital innovation. The initiative's success implies promising pathways for wider Quranic literacy efforts within diverse communities.

Keywords: Quranic Literacy, Digital Quran Application, Tikrar Method, Youth Engagement, Halaqah Learning Model

Abstrak

Tujuan dari kegiatan pengabdian masyarakat ini adalah untuk meningkatkan literasi Al-Qur'an di kalangan pemuda anggota Karang Taruna dengan memperkenalkan aplikasi hafalan Qur'an digital, Tikrar. Program ini dirancang untuk memperkuat kemampuan peserta dalam menghafal Al-Qur'an menggunakan metode Tikrar, yang berfokus pada pengulangan sebagai pendekatan efektif untuk memperkuat ingatan melalui latihan yang konsisten. Metode Halaqah, yaitu model pembelajaran berkelompok kecil yang lazim digunakan dalam studi Islam, diterapkan untuk menciptakan lingkungan belajar yang lebih intim, sehingga peserta dapat berpartisipasi aktif dan mendapatkan perhatian yang lebih intensif dari instruktur. Para peserta mengikuti pelatihan yang sistematis mengenai fitur aplikasi, belajar memanfaatkan alat digital untuk mendukung hafalan dan tilawah mereka. Mereka terlibat dalam sesi hafalan terstruktur bersama mentor dan memberikan umpan balik mendalam melalui Focus Group Discussion (FGD) untuk mengevaluasi fungsi dan efektivitas aplikasi dalam mendukung perjalanan belajar mereka. Hasil kegiatan ini menunjukkan peningkatan signifikan dalam keterampilan hafalan peserta serta motivasi yang kuat untuk mengintegrasikan hafalan Al-Qur'an dalam kehidupan sehari-hari. Fitur pelacakan dan pengulangan digital pada aplikasi juga memudahkan pemantauan kemajuan secara mandiri, memungkinkan peserta untuk terus berkembang. Inisiatif ini menunjukkan bahwa aplikasi digital memiliki potensi besar dalam menjadikan pendidikan Al-Qur'an lebih mudah diakses, efektif, dan menarik bagi generasi muda, serta membuka peluang lebih luas bagi upaya literasi Al-Qur'an di masyarakat yang beragam.

Kata kunci: Literasi Al-Qur'an, Aplikasi Digital Al-Qur'an, Metode Tikrar, Keterlibatan Pemuda, Model Pembelajaran Halaqah

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1. INTRODUCTION

The Al-Qur'an literacy index in Indonesia is currently in the high category. Based on a survey conducted by the Directorate General of Islamic Community Guidance, Ministry of Religion of the Republic of Indonesia, involving 10,347 respondents, the Al-Qur'an literacy score reached 66,038. This achievement was achieved thanks to the encouragement of the use of various media, including electronics, which can be used by the Muslim community to improve their ability to read and write the Al-Qur'an (BTQ). The use of digital technology such as Al-Qur'an applications and online education platforms has made it easier to access and learn the Al-Qur'an more effectively and efficiently (Adhoni et al., 2013). This reflects progress in combining religious traditions with modern technology, to improve the quality of Al-Qur'an education at all levels of society (Abdussalam et al., 2021). This initiative also shows that technology can be a very useful tool in strengthening religious values and Al-Qur'an literacy in the digital era (Tabbaa & Soudan, 2015).

Printed manuscripts of the Koran remain the most important media, but there has been a shift in the habits of Muslim communities from reading printed manuscripts to reading digital manuscripts because gadgets are always attached and have become part of every daily activity (Fajrie et al., 2023). This is an opportunity to present a digital Quran that can help the Muslim community increase Al-Qur'an literacy. One of the increasing levels of literacy currently is the ability to memorize the Al-Qur'an (Haryono et al., 2023). Currently, there are 30 thousand people memorizing the Koran in Indonesia. This figure is smaller than Egypt, which has more than 12 million memorizers, but higher than Saudi Arabia, which has only reached 6,000 memorizers. Institutionally, Indonesia already has more than 1,200 tahfiz houses, thus showing hope for an increase in memorization in the future.

The development of Quran applications for memorization has received a lot of attention from researchers. Such as the EzHifz application which was developed using the VARK learning style method (Mustafa et al., 2021). Suryana, 2021 developed a web-based Quran application for memorization with an evaluation method (Suryana et al., 2021). Alsharbi, 2021 developing the Quran for education, especially memorizing it, especially for non-native Arabic students (Alsharbi et al., 2021). Khafidah, 2020 developed a Quran application for memorization by implementing the Wahdah method in a school in Indonesia (Khafidah et al., 2020). Bin Abdullah, 2019 developed a mobile-based Quran memorization application called TeBook (Bin Abdullah et al., 2019). Purbohadi, 2019 developed the Qur'an for memorization with a model of student supervision by teachers (Purbohadi et al., 2019). Ghufran, 2018 developed the Al-Quran for memorizing with the name i-Tasmik to make it easier for students to memorize it independently (Ghufran Bin Musa et al., 2018). Rosmansyah, 2017 implemented a gamification model in the Qur'an memorizing application (Rosmansyah & Rosyid, 2017).

The enthusiasm for memorizing the Qur'an also occurs outside the memorization institutions, namely the public in small halaqahs in mosques. Apart from that, it can also be done independently in between daily activities. This opportunity was used by the head of community service to develop a digital Quran application specifically to increase the ease of memorizing mornings for Muslim device users (Rifki & Haryono, 2023). This application is named Al-Quran Digital Tikrar because it adopts the Tikrar method in it. The Tikrar method is an approach to memorizing the Al-Qur'an by repeating what is read until it is memorized (Ali Anwar, 2019; Ika Mu et al., 2022; Pradhana et al., 2019; Senan et al., 2017). This method is the most basic technique and is used by all memorizers in the process of memorizing the Al-Quran. This application was designed to involve more than 35 memorizers of the Al-Quran. The finished application was successfully tested on more than 12 memorizers of the Koran. This application also received national recognition in front of the 2023 National Student Musabaqah Tilawatil Quran jury. At this event, this application received the title of 3rd national winner. Unfortunately, this application has not yet been implemented to the public. This is an opportunity to carry out implementation activities aimed at the Muslim community in general.

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Proper implementation goals will get useful and helpful feedback. Apart from being useful for continuing application development until it is ready for use by the public, it also provides education to the intended target. The initial implementation program has been carried out for members of Karang Taruna Petras in Sanggrahan Purwomartani hamlet, Sleman, Yogyakarta. This youth organization was chosen because they actively revive mosque activities in their area by providing Al-Qur'an Education Park (TPA), Reading Quran in Ramadhan (tadarus), hadroh arts, and various Islamic holiday activities. Youth involvement in mosque activities continues to increase. The mosque management (ketakmiran) has taken the initiative to form a mosque youth organization (Remais) and assist them by providing religious skills, one of which is increasing Al-Qur'an literacy which is useful especially as capital in teaching at TPA.

Most members of the youth organization do not have the habit of memorizing the Al-Quran, so they have limitations in memorizing. They also do not have the habit of reading the Koran daily except during TPA activities. When teaching TPA they focus on teaching how to read. This partner condition is an opportunity to implement the Tikrar digital Quran application to improve the Quranic abilities of young people at Karang Taruna in terms of memorizing the Al-Quran. It is hoped that this memorization can bring them closer to the Al-Qur'an and thus increase their love for the Al-Qur'an.

Based on this description, there are at least two main activities in this community service, namely first, conducting a review and adding juz to the Quran application, which previously only consisted of juz 30 to juz 27-30. This juz is added from the back because generally the culture of memorizing starts from the back juz. The main reason is that the back juz has a lower level of difficulty to memorize. The second activity is carrying out training and mentoring for youth organization members using the digital Quran application to memorize, fostering interest in memorizing and increasing the closeness of youth organization members to the Al-Quran in their lives wherever they are.

2. METHOD

The framework of activities to solve this problem is shown in Figure 1.

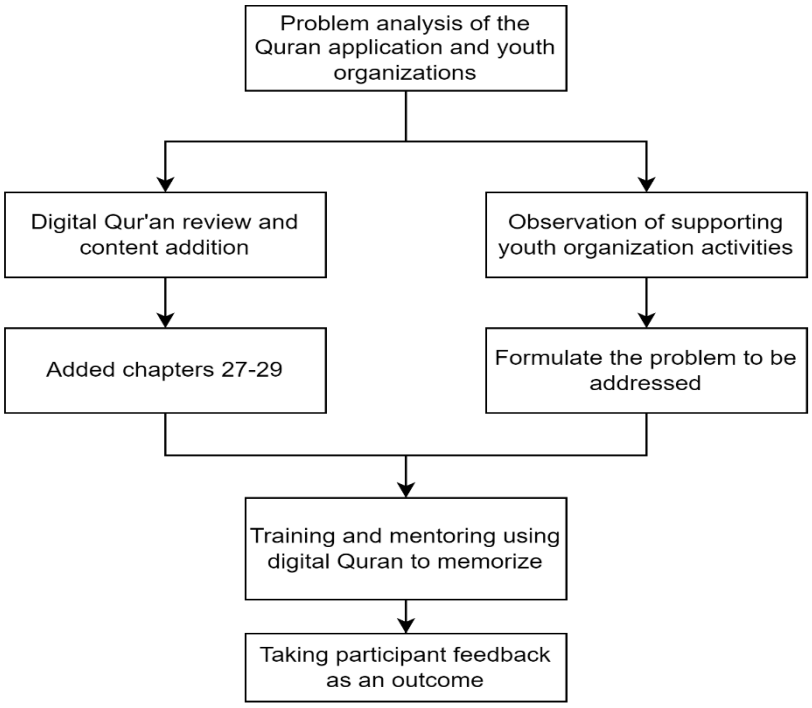

Figure 1. Framework and implementation stages

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This community service method uses the Halaqah method. The Halaqah method was chosen to gain process effectiveness because the implementation is more private, and all members can be more actively involved. This method is widely used in specific studies that form small groups and are led by a teacher. This method is also widely used in Tahfiz Islamic boarding schools (Mustaqim et al., 2020). Each halaqah consists of between 5-9 members, the aim is that communication between the teacher and halaqah members runs effectively and all members receive optimal attention from the teacher. This method follows the target aimed at in this service because the majority of youth organization members are still awkward and shy in starting and practicing memorizing the Al-Quran. A more personal approach is needed so that the abilities of each member of the youth organization can be maximized. Meanwhile, the memorization technique used as adopted by the Digital Al-Quran is the Tikrar method. This method has been proven to be effective in memorizing and has been tested for its effectiveness by many researchers (Ika Mu et al., 2022).

The targets for this community service activity are 24 youth members of the youth organization. They are divided into four halaqahs with each consisting of 5-7 people. The activity was divided into four sessions, namely the first session on memorizing the Al-Quran with the help of applications by introducing applications that are currently widely available in cyberspace, one of which is Playstore, because many of them are Android users. The second session went into the respective halaqah for application installation material and an introduction to the Tikrar digital Al-Quran menu along with understanding all the functions including how to use them. The third session was a memorization session, they were asked to memorize one of the long Surahs on Juz 30 and were given 30 minutes. After the time is over, each halaqah member submits their memorization to the halaqah teacher to be listened to and record the progress of their memorization. The fourth session was to collect feedback using the Focus Group Discussion (FGD) method. This method can be used for system testing after participants try and use the system functionally in real practice (Edmunds, 1999; Kontio et al., 2004).

Before the implementation was carried out, the Al-Quran Tikrar application which was previously ready for use still contained juz 30. This initial application was developed by involving two students who had different roles and backgrounds. One person as an application designer is a student from a public school (SMU) background. The second student is a programmer who graduated from an Islamic boarding school and mastered Arabic but is not specifically involved in memorizing the Al-Quran. In this community service activity, the application was reviewed again by three students memorizing the Al-Quran from the field of informatics, and three more juz were added at the back, namely juz 27, 38, and 29 so that the application consisted of four juz, namely juz 27-30. Next, the application was tested on twelve memorizers of the Al-Quran, most of whom were teachers at Al-Quran tahfiz majlis located in Yogyakarta. One of the results of the testing states that the application is ready to be implemented to the public on a limited basis.

3. RESULT AND DISCUSSION

The results and discussion of this activity are divided into two, namely the first is the application review activity and the addition of juz. The second activity is implementing the Al-Quran Tikrar application for memorization for youth organization members. The results and discussion of these two activities are described below.

3.1 Review activities and addition of juz

The Al-Quran application is not the same as other applications because it has standards and rules that require caution. Version one of the applications was carried out by students as programmers who graduated from Islamic boarding schools but had no background in Arabic, not Tahfiz. Even though at that time the results had been tested in front of 9 memorizers of the Al-Quran and the writing rules had been accepted, in terms of usage, they had not yet been attached to the memorization habits (behavior) of the memorizers. Therefore, the initial activity before

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implementation is reviewing and adding juz by the memorizers. This application was reviewed by three Informatics students who have a background in memorizing the Al-Quran. All three are women. One memorized 30 juz, the other memorized more than 15 juz and the last memorized more than 5 juz. The three added three juz, namely juz 27, 28, and 29. After that, the application was tested on a limited basis with students, especially those who had experience memorizing. The testing approach is more about matching features with behavior or memorization habits. After being declared successful, the application was finalized with 12 memorizers of the Al-Quran from various backgrounds. Some UII students are members of the Hafiz-hafizah Student Community at the Indonesian Islamic University (HAWASI) and others are tahfiz teachers in several tahfiz houses in the Yogyakarta area. This finalization used a Focus Group Discussion (FGD) approach (Edmunds, 1999; Kontio et al., 2004). The atmosphere and form of the FGD are shown in Figure 2 and Figure 3.

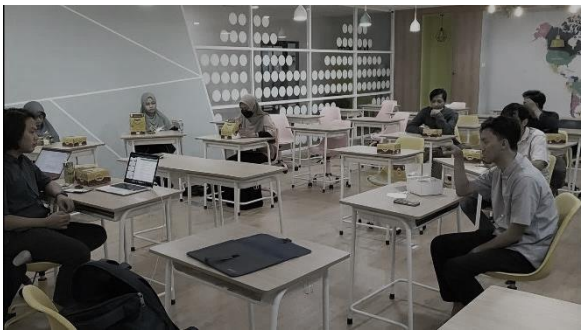
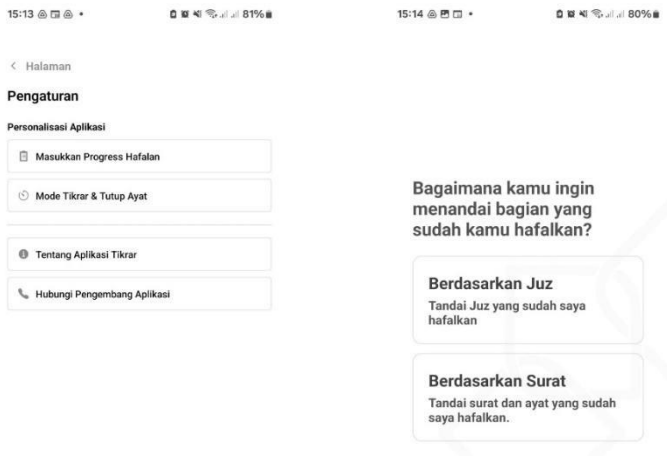


Figure 2. Firs review by nine memorizers

Figure 3. Second review by 12 memorizers

The review agenda begins with a presentation to introduce all the features contained in the application along with their functions and background as to why these features were made that way. After all the features were presented, the next step was led by a programmer and memorizer of the Al-Quran from an Informatics student who invited discussions and asked for feedback from the FGD participants to discuss these features one by one. The results of the notes obtained from the review activity are then corrected and adjusted so that it becomes an application that is ready to be implemented. All application features and functions are shown in Figure 4-11 in Table 1.

Table 1. Interface of Tikrar digital Qur'an application

Feature name and description	Interface
Initial configuration. This section is important for filling in the letters that have been memorized so that the application will save history and the user plans to continue memorizing them. Figure 4 Initial display of settings. To fill in a letter that has been memorized, you can press the Enter memorization progress button. Figure 5 is an option for entering memorization. Can enter based on juz or letter. If entered based on the	 Figure 4. Configuration

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letter, it will appear as in Figure 6. Meanwhile, Figure 7 will display the mode for hiding the writing on the page in the memorization process and determining the repetition mode for the letter. The repetition mode can be determined based on the number of times it is repeated. Apart from that, you can select the time mode in minutes. This mode will repeat for the specified time.

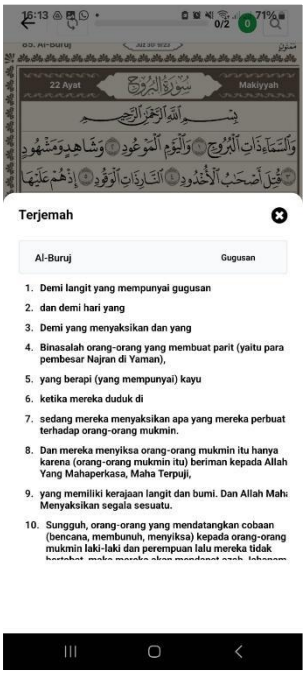
Figure 5. Input previous memorizing

Figure 6. Input by surah

Figure 7. Memorizing style

Figure 8-11 shows the main functions of the Mushaf page. Figure 8 consists of three parts, at the top there is a bar indicating the number of repetitions, in the middle the text of the Al-Quran verse is the main page of the Al-Quran manuscript, and at the bottom, there are five menus, namely play audio to listen to from the Qori (reading expert), Button audio to select the desired Qori and the letter to be played. The middle button is to press repetition (tikrar function), the translation button is to open the translation as shown in Figure 9, and the Close button is to display only the first word of

Figure 8. Main page



Gambar 9. Translated

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each verse and hide the continuation as shown in Figure 10. The close verse function is useful for performing murojaah or repeating memorization by just remembering the beginning of the verse. Meanwhile, Figure 11 is a section for marking parts of verses that have been memorized, giving notes, or playing audio on selected verses. The way to bring up this verse is by pressing 3 seconds on a verse, and a display-like Figure 11 will appear.

Figure 10. Close verses

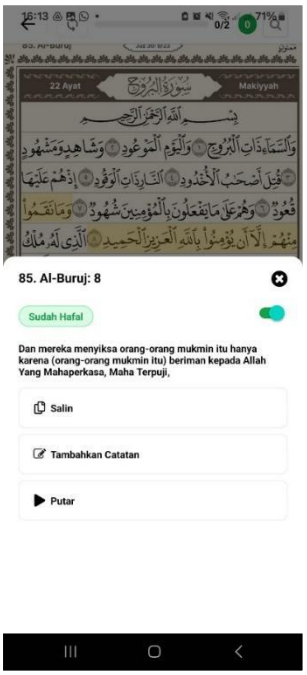

Figure 11. Marking

The initial configuration of the Tikrar application plays an important role in helping users track and continue their Quran memorization. In the initial setting display (Figure 4), the user can enter the memorization progress by pressing the "Enter memorization progress" button. Users have the option to enter memorization based on juz or surah, as shown in Figure 5 and Figure 6. In addition, Figure 7 displays a mode for hiding writing when memorizing and determining the tikrar repetition mode. This repetition mode can be set based on the number of repetitions or time duration in minutes, giving users the flexibility to adjust the memorization process according to their needs. These features ensure that users can memorize more effectively and efficiently while maintaining an organized memorization history.

Figures 8 to 11 in this article show the main functions of the Mushaf page in the Al-Quran application. Figure 8 shows three main parts: the bar indicating the number of repetitions at the top, the text of the Al-Quran verse in the middle, and five menus at the bottom. The menu includes an audio play button to listen to the qori, an audio button to select the Qori and surah, a middle button for repetition (tikrar), a translate button to open the translation (as in Figure 9), and a close button to display only the first word of each verse and hide the rest (as in Figure 10). Figure 11 shows the function to mark memorized verses, take notes, or play audio on the selected verse by pressing the verse for three seconds. These features are designed to make it easier for users to memorize the Al-Quran in a structured and efficient way.

3.2 Implementation Activities

Implementation activities as shown in Figure 1 start from observing the activities of supporting youth organizations, analyzing the problems faced, carrying out training, and taking feedback from participants because of implementation activities.

The observation results show that the members of the youth organization are close to the activities carried out by the mosque management. Among them are TPA activities, Islamic music groups using percussion activities (hadroh), and Islamic holiday activities. These activities are shown in Figure 12 (A, B, and C).

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(A)

(B)

(C)

Figure 12. Supporting karang taruna activities

Karang Taruna members have been involved in Islamic holiday activities, for example, holding a grand recital such as the one held at the Sanggrahan village volleyball court as shown in Figure 12(A). Since mid-2023, Ketakmiran has provided hadroh equipment facilities and brought in trainers from outside the region so that more youth can revive mosque activities. Currently, the handroh group is independent and regularly fills routine mosque events such as weekly recitations, religious studies every five weeks (Selapan), and has even performed at several mosques outside the village with the hadroh community in the Sleman area. One of the hadroh appearances during routine recitation is shown in Figure 12(B). Karang Taruna members are also active in training elementary school children at the mosque TPA as shown in Figure 12(C). All of these activities show that youth organizations have the capital to be close to religious activities.

The problem that was captured from discussions with takmir administrators was the ability to read the Al-Quran (tahsin) and memorize it. The level of ability to read the Al-Quran in terms of letter accuracy and recitation law is still lacking. This problem ultimately became an opportunity for researchers as developers of the digital Al-Quran Tikrar application to introduce and implement it to members of the youth organization. The closeness of Karang Taruna members to the Al-Quran Mushaf is limited to TPA activities. Outside of TPA days, they still rarely met mushaf. However, like other young people, they are very closely connected with gadgets. This condition is also an opportunity to become a target for implementing digital Al-Quran applications. During the observation session, it was found that only 2 members of the youth organization had installed the digital Quran application on their devices. This shows that they are not used to using the Quran application and do not even have the habit of reading the Koran.

The solution chosen to overcome the problem of youth organizations in the context of participation in religious activities is through training and mentoring regarding the use of digital Al-Quran applications for memorizing as an effort to bring them closer to the Al-Quran. The event will be held in May 2024 at the Hidayatul Falah Mosque, Sanggrahan village, Purwomartani. There were 24 people registered, including representatives of the Takmir management, who took part in application implementation activities. The implementation was carried out using the halaqah model with four groups. Three groups of girls and one boy. There are four sessions as described in the previous Methods section. The activities of each session are shown in Figure 13-17.

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Figure 13. Halaqah 1


Figure 14. Halaqah 2


Figure 15. Independent


Figure 16. Deposit


Figure 17. General lecture session

An introductory session filled with explanations about digital Al-Quran applications in general is shown in Figure 17. All participants gathered in one common forum. Participants followed carefully and at the end of the presentation there was a dialogue and question and answer regarding the digital Al-Quran application. Next, participants entered the halaqah which was formed into four groups. The first activity is the process of installing the application to each participant's device and continues with an introduction to the feature along with all the functions and how to use it as shown in Figure 13. At the end of the feature introduction session, instructions are given on how to memorize it independently, including how to play audio to imitate how to read and understand. The correct reading of each verse. In the next session they were given 30 minutes to each memorize independently as shown in Figure 14 and Figure 15. After memorizing independently, each submitted their memorization to the halaqah teacher as shown in Figure 16. The final halaqah session was to get feedback as a result. from implementation. Each group recorded the achievements of each member. The average memorization achievement is between 3-5 verses.

An analysis of the results from training sessions on the Tikrar digital Al-Quran application indicates that participants found its features highly supportive in aiding their Quran memorization journey. The feedback was overwhelmingly positive, with most users expressing appreciation for the app's audio feature, which allows them to listen to verses repeatedly. This

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continuous repetition aids in reinforcing proper pronunciation and enhances their ability to recite accurately. Another well-received feature is the display of harakat lengths, which provides users with clear visual guidance on the correct duration of each vowel sound, a crucial element for precise recitation. Additionally, the automatic verse repetition feature allows participants to follow a structured and methodical approach to memorization, setting their own pace while staying organized. Users agreed that the Tikrar app not only simplified the memorization process but also made it more focused and manageable. This clarity and structure have ultimately led to a more enjoyable and effective learning experience, encouraging participants to commit to their memorization goals with confidence.

In addition, the ability to mark verses that have already been memorized or are yet to be mastered offers substantial benefits for participants by providing a clear overview of their memorization journey. This feature allows users to monitor their progress at a glance, making it easy to identify specific verses that require further attention or repetition. By visually marking memorized verses, participants can quickly target areas needing improvement without the hassle of manually taking notes or keeping separate records. This tracking system enhances not only the efficiency of the memorization process but also serves as a powerful motivator; seeing tangible progress reinforces their commitment and encourages continuous engagement with the Quran. Furthermore, the app includes an option to set specific repetition targets for each verse, enabling users to customize the frequency based on individual memorization needs. This functionality helps participants plan and track their memorization in a structured and organized manner, contributing to a more personalized and effective learning experience. Ultimately, these features make the memorization process more accessible, enjoyable, and motivating, empowering users to achieve their goals with greater confidence and ease.

Overall feedback from users indicates that the Tikrar application, with its comprehensive and user-friendly features, has successfully created a more effective, engaging, and enjoyable memorization experience. The intuitive design and ease of navigation make it accessible for a wide range of users, from beginners to more experienced memorizers. Participants report feeling significantly more motivated, as the application provides them with both the structured guidance and the specific tools needed to meet their memorization targets. Notably, the application's versatility allows it to be suitable for all ages, making it beneficial not only for young children and students but also for adults and the elderly. This flexibility broadens its appeal, allowing it to support diverse learning styles and paces. Essential features like progress tracking and verse repetition are especially valued, as they enable users to monitor their advancement and revisit verses systematically, promoting a disciplined and methodical approach to memorization. Through these tools, the app fosters a supportive environment that encourages consistency and sustained engagement with the Quran.

When asked whether the participants felt it was helpful and would use this application or at least other digital Al-Quran applications, many of them showed great interest in continuing to use the Tikrar application. The participants felt that this application not only made the memorization process easier but also increased their motivation to deepen their memorization of the Al-Quran. The available features, such as verse repetition, audio guidance, and marking verses that have been memorized, really help them in organizing and monitoring memorization progress. This more structured and efficient experience gives them a sense of accomplishment and encouragement to continue memorizing. Technological support in the form of digital applications is a very useful tool, especially in the modern context where mobile devices have become part of everyday life. With proper training, adolescents can quickly acquire technological proficiency. As demonstrated by Loneli Costaner et al., teenagers can significantly improve their computer skills, with an increase in comprehension reaching up to 100% (Costaner et al., 2021).

The results from implementing the Tikrar application show that features like marking memorized verses and automatic repetition significantly aid participants in tracking their memorization progress. This aligns with Senan et al. (2017), who explored the iHafaz app, which uses the takrir technique to assist autistic children with Quran memorization (Senan et al., 2017).

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Senan et al. highlighted the importance of repetition-based features, particularly visual and audio aids, in supporting users' learning experience. In the case of Tikrar, the takrir method enables participants to memorize efficiently by reducing the need for manual note-taking, thus optimizing time and creating a more structured memorization process. This application of technology underscores the effectiveness of the repetition (takrir) method in digital platforms, facilitating independent learning, as also observed in Ika Mu and Misbah (2022) for similar memorization techniques (Ika Mu et al., 2022).

Additionally, the Tikrar app provides flexibility by leveraging digital technology for Quranic learning among youth, many of whom seldom engage with physical mushafs outside of structured TPA (Quran reading programs). Comparatively, the study by Pradhana et al. (2019) on the Elayah app, which is also based on the takrir method, demonstrated that digital apps can attract users less inclined to traditional memorization practices (Pradhana et al., 2019). The benefits of such applications were similarly noted in Ghufran et al. (2018) for the i-Tasmik platform, which allows users to monitor their progress independently through integrated digital tools (Ghufran Bin Musa et al., 2018). This confirms that Tikrar can effectively bridge the need for flexibility in Quranic education by using a digital approach, enabling young users to strengthen their memorization skills amid high mobility and reliance on technology

4. CONCLUSIONS

Based on the two main activities in this community service activity, namely reviewing and adding juz content as well as implementing a digital Al-Quran application for youth organization members, significant results were obtained. Involving practitioners who memorize the Al-Quran in the process of perfecting digital Al-Quran applications, especially for memorizing, is very important to provide suitability to user needs. Adapting features to the habits of memorizers is the key to success. Because the Al-Quran has special regulatory standards, testing this application in front of a larger number of memorizing practitioners will further avoid the possibility of errors or deviations from the standard standards of Al-Quran knowledge. The use of the Focus Group Discussion (FGD) method is very effective because it allows for a more detailed review and dialogue between practitioners, which brings together perspectives between programmers and memorizing practitioners.

Implementation results show positive feedback. Participants from youth groups who previously had no memorization background became motivated after learning how the digital Al-Quran application could help them memorize. The halaqah model is appropriate for teaching the application of the Al-Quran in environments that are not yet close to the Al-Quran, because the more personal halaqah approach eliminates feelings of awkwardness, especially for participants who feel less capable. This approach provides significant results in increasing participants' motivation and involvement in memorizing the Al-Quran.

This study has important implications for improving Quranic literacy in Indonesia, especially among youth who are increasingly engaged with digital technology. By incorporating repetition-based methods like Tikrar into digital applications, this study highlights a promising approach for fostering sustained engagement with Quran memorization. The positive feedback from participants suggests that digital platforms can effectively complement traditional methods, making Quranic education more accessible, engaging, and aligned with modern lifestyles. This approach not only encourages independent learning but also supports broader literacy efforts by leveraging technology to address the diverse needs and routines of users. As digital tools become more integrated into religious education, they offer a scalable solution that can reach various demographics, thereby contributing significantly to the national goal of enhancing Quranic literacy across all age groups and communities.

Based on the results obtained, it is recommended that further development of this digital Al-Quran application continue to involve practitioners who memorize the Al-Quran to ensure that the features developed are in accordance with user needs and habits. Apart from that, it is necessary to carry out wider trials involving various communities to get more diverse feedback.

The application of the halaqah model in application usage training is also highly recommended because this approach has proven to be effective in increasing participant motivation and involvement. Finally, collaboration between application developers, educational institutions and religious communities needs to be improved to ensure this application can be widely adopted and provide maximum benefits for society.

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