IMPLEMENTATION OF THE MTQ – QIRAAH LEARNING APPLICATION AS A LEARNING MEDIA FOR THE NAGHAM SCIENCE OF THE QURAN AT THE HAQQOTTILLAWAH ISLAMIC BOARDING SCHOOL IN BOGOR, WEST JAVA

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Abstract*: This study examines the utilization of the MTQ–Qiraah learning platform as a means for teaching and mastering the art of Qur'anic recitation at Pesantren Haqqottillawah, Bogor, West Java. Nagham, the melodic modes of tilāwah, represent an aspect of Qur'anic recitation that requires an audiovisual approach and ongoing practice. Still, limited face-to-face interaction and the absence of self-directed learning resources pose significant challenges. Using a digital, application-based platform is a smart way to make learning more effective. The study employed a descriptive qualitative methodology, collecting data through observation, interviews, and documentation. The participants consisted of ustadz/teachers, students (santri) from the Naghām al-Qur'an class, and the application developer. The results show that the MTQ–Qiraah app lets you learn in different ways, gives you interactive examples of nagham, and lets you review on your own. Students showed more interest and better understanding of maqāmāt, such as Bayyātī, Ṣabā, Ḥijāz, and others. There are still technical problems, especially with sound quality and the limited access to advanced content. Development recommendations stress improving feedback features and adding the application to a bigger curriculum. The application shows a lot of promise as a useful tool for teaching ilmu nagham in Islamic colleges and universities.*

Keywords*: MTQ–Qiraah application; recitation performance; digital educational media*

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Introduction

Indonesian pondok pesantren (Islamic Boarding School) education includes both traditional teaching methods and hands-on activities, as well as the creation of learning materials, all of which are overseen by ustadz and kyai. Given the recent advances in technology, the need for more interactive educational media has become increasingly important, especially to improve the teaching and understanding of Qur'anic studies. In this context, the author participated in the creation of technology-based learning media under the supervision of a ustadz/teacher as part of an academic program. The MTQ–Qiraah learning application is a real-world example of what has been done to improve the teaching of Qur'anic nagham at Pesantren Haqqottillawah in Bogor, West Java. The application is a new way to learn that helps santri understand the different types of nagham and improves the quality of Qur'anic teaching in the pesantren setting. As a student and teacher of Qur'anic recitation (qirā'ah) and the science of nagham, the author chose to look into and use the MTQ Learning–Qiraah Nagham app as a teaching tool. We chose this app because it has features that make it easier to learn lagu tilawah/maqāmāt on your own, such as pitch guidance, model recitations, and interactive practice. The science of nagham is important for tilāwah because it makes recitation better and gives verses more emotional weight. In practice, however, the teaching of nagham faces challenges: a lack of qualified teachers, limited time for lessons, and a lack of media that keeps up with new developments.

The main purpose of nagham in Qur'anic recitation is to make the chanting of the holy text more beautiful. This beauty goes beyond just singing or writing poetry; it is an act of worship that follows certain rules, such as tajwīd and recitation etiquette. Muslims have a long tradition of reciting the Qur'an in a beautiful voice. This is done in both everyday life and at many formal and informal events. But because the Qur'an is God's word, artistic expression must stay within certain limits. Errors in melody or articulation not only reduce aesthetic value but also risk altering meaning, rendering them significant from a religious standpoint. Technological advancements have made it easier to use different types of digital media to improve learning, even in Islamic education. The MTQ–Qiraah Nagham Learning Application is a tool that was made to help people learn how to read the Qur'an. It has a lot of maqāmāt (melodic modes used in Qur'anic recitation), along with audio samples and study materials that users can use on their own.

Pesantren Haqqottillawah in Bogor, West Java, is a school that teaches the Qur'an. It places a lot of importance on students' knowledge of ilmu nagham. The use of MTQ Learning – Qiraah Nagham as a way to learn is therefore very important. With the guidance of an instructor, the author demonstrated the application to santri and evaluated its effectiveness in enhancing the understanding and practice of nagham. Prior studies underscore the challenges inherent in nagham instruction within Indonesian pesantren. Vera (2023) states that at Pesantren Baitul Qurro in South Tangerang, a lack of qualified teachers and problems with time management often make it hard for santri to grow as qāri'/qāri'ah. Ilham and Kaharuddin (2023) contend that students frequently struggle to grasp the nuances of maqāmāt owing to monotonous teaching techniques and a lack of engaging multimedia resources. Nur (2025) emphasizes persistent obstacles in the execution of nagham, including inadequate contemporary facilities and insufficient digital literacy among students. On the other hand, Ningsih, Wahidin, and Sarbini (2023) show that mobile learning based on the Qur'an can make santri more motivated and independent. This article analyzes the MTQ–Qiraah Nagham Learning Application's role in enhancing Qur'anic tilāwah instruction and assesses the strengths and weaknesses observed during its implementation. The results are expected to facilitate the progression of technology-enhanced learning in the field of Qur'anic tilāwah.

Literature Review

The MTQ–Qiraah Nagham Learning Application was put into use at Pesantren Haqqottillawah in Bogor, West Java, with the help and direction of teachers, not on its own. Teachers played a big role in helping santri learn how to use the app correctly, covering both the technical and academic parts of nagham. Supervision included teaching students how to use the tools before they did, helping them during practice, and checking their recitation results. Teacher supervision is essential for preserving instructional quality, as an application cannot fully replace the discernment required for proper articulation, tajwīd, and vocal aesthetics. Research indicates that the combination of technology and educator oversight yields more effective and meaningful learning outcomes in Qur'anic education. Furthermore, the integration of traditional and digital methodologies, referred to as "blended learning," has been shown to improve students' comprehension and recitation skills (Ilham & Kaharuddin, 2023; Ningsih, Wahidin & Sarbini, 2023). In this context, educators function not only as instructors but also as pedagogical guardians who ensure that the application of technology aligns with Islamic scholarly principles.

Research methodology

This study utilizes a descriptive qualitative methodology, primarily focused on an in-depth examination of the implementation of the MTQ–Qiraah Learning Application as a tool for teaching Qur'anic tilāwah at Pesantren Haqqottillawah, Bogor, West Java. This methodology was chosen because it enables the researcher to highlight participants' interpretations, experiences, and responses to the phenomenon under investigation. Creswell (2016) asserts that descriptive qualitative research is suitable for delivering comprehensive, nuanced, and contextual narratives while avoiding overly expansive generalizations. The focus is not on quantifying variables but on illustrating reality as experienced by participants and capturing environments in their genuine state. In the context of pesantren, a digital application such as MTQ–Qiraah Learning cannot be evaluated exclusively from a technical or practical standpoint. Its existence is intricately connected to pesantren culture, academic traditions, and religious principles deeply rooted in Muslim communities. The study required an in-depth comprehension, emphasizing both the functional effectiveness and the perspectives of santri, ustadz, and leadership on the role of digital technology in improving religious education practices. The digitalization of Qur'anic learning is significant because it has a lot of effects on teaching, character building, and how students interact with the holy text.

A qualitative case study methodology was employed. A case study is appropriate for a comprehensive analysis of a phenomenon within its real-world context. Yin (2018) asserts that case studies are relevant when researchers seek to thoroughly examine the relationship between a phenomenon and its context, especially when the distinctions between them are not distinctly established. This study demonstrates that the MTQ–Qiraah Learning Application is fundamentally connected to the social, cultural, and religious milieu of the pesantren, in addition to established traditional pedagogical practices. The case-study approach enables an exhaustive examination of this distinct phenomenon, yielding a more comprehensive understanding.

The research focused on Pesantren Haqqottillawah in Bogor as the primary site. The site was chosen on purpose because the pesantren uses the MTQ–Qiraah app to teach nagham. This situation shows how old ways of teaching can be combined with new technologies. These traits are helpful because they show how a pesantren adapts to new technologies while still following Islamic rules. The pesantren serves as a case study that offers insights for other Islamic

educational institutions considering the digitalization of learning. There were three main groups of people who took part: santri (students), ustadz (teachers), and the leaders of the pesantren. Santri were recognized as direct users of the application, making their experiences essential data. The instructor oversees, assesses, and directs the application to ensure adherence to the standards of nagham instruction. Leadership represents the institutional perspective, particularly regarding Qur'anic education policy and strategies for digital innovation. Participants were selected through purposive sampling, targeting individuals deemed most relevant to the research focus and possessing direct experience of the phenomenon (Sugiyono, 2018). Three main ways were used to collect data:

1. Interviews. This collected personal and reflective insights from santri, ustadz, and leadership concerning the application's benefits, challenges, and impacts, as well as their motivations and viewpoints on integrating technology into Qur'anic education.
2. Observation of participants. The researcher engaged in nagham classes and daily activities at the pesantren, observing the real-time utilization of the tool, student interactions, and teachers' instruction. This generated data sourced from both participants' narratives and observable practices.
3. Library research (Paperwork. Fieldnotes, photographs, activity recordings, and official documents) were compiled to validate interview and observational findings and to provide corroborative evidence.

The data analysis followed Miles and Huberman's (1994) interactive model, which has three steps: (1) Data reduction—choosing, simplifying, and focusing on data that is relevant to the research goals; (2) Data display—putting the condensed information into tables, charts, matrices, or narrative form to show patterns and relationships between themes; and (3) Conclusion drawing/verification—linking the results to the theoretical framework to answer the research questions in context.

It is also very important to make sure that qualitative research is valid. As a result, triangulation was used. Source triangulation looked at information from santri, ustadz, and leaders. Method triangulation combined interviews, observations, and documentation. Additionally, member checking was conducted by inviting informants to evaluate the researcher's interpretations for consistency with their lived experiences; this methodology bolsters the credibility of qualitative findings (Sugiyono, 2018). Reliability was guaranteed by the uniform implementation of data collection and analysis protocols. Thorough fieldnotes were kept, interview transcripts were stored, and observation methods were written down, making it possible for the research to be audited. This methodological framework outlines the technical utilization of the MTQ–Qiraah learning tool while concurrently enabling contextual interpretation. The pesantren, as a traditional Islamic educational institution, exhibits distinct social-religious dynamics in contrast to general schools; therefore, analyses of digital application usage must take into account spirituality, the aesthetics of tilāwah, and established scholarly traditions. The application is viewed not only as a modern medium but also as a means to enrich the religious experience of santri through the art of nagham. The study thoroughly illustrates the phenomenon, incorporating students' individual experiences and institutional policy. The research methodology, data-gathering techniques, analytical strategies, and validation processes were all designed to yield credible, comprehensive, and academically rigorous results.

The word nagham comes from Arabic and means "melody" or "tune." Its plural forms are anghā and anāghīm. When used with the Qur'an, like in nagham al-Qur'an, it means singing or playing the Qur'an in a musical way. Linguists use the word "nagham" to mean a strong emotional

connection that touches the heart. In Indonesia, the melodic recitation of the Qur'an is called ilmu Nagham al-Qur'an. Mahmud Yunus's Kamus Arab–Indonesia (d. 1982) says that the word nagham comes from the Arabic word ghinā', which means "song." Nagham, in terms of terminology, means improving the quality of the voice, reciting in a melodic way, and making the voice more beautiful and gentle according to established rules. Nagham is the practice of improving Qur'anic recitation while following certain rules. It doesn't matter if you recite the Qur'an plainly or with a fancy melody; you still have to follow the rules for how to do it. The Arabic word nagham (نغم) means melodic contour, musical pitch, or rhythmic phrasing. In Qur'anic recitation, nagham al-Qur'an means changing the voice in a beautiful and harmonious way. This practice is not just for show; it is an important part of spiritual expression that makes the reciter more involved and the listener more emotionally connected. Al-Khūlī (2003) describes nagham as the articulation of pitch that, when integrated into Qur'anic recitation, functions as a medium for conveying divine beauty and reverence through precisely calibrated sound. Some Arabists expand the definition of nagham to include its emotional effects, using the metaphor of a tremor that wakes up the soul to show how powerful and transformative melodious Qur'anic recitation can be (Nasution, 2015). As a result, nagham is more than just a way to add beauty to the voice; it is also a way to show spiritual devotion and emotional intensity (ta'abbudī).

Mahmud Yunus links nagham to ghinā' (song) in the Arabic-Indonesian Dictionary. This means that in Qur'anic practice, nagham is a holy and organized way of speaking. Qur'anic recitation, unlike secular music, follows strict rules that keep it pure. This means that musicality can make it more beautiful while still keeping the language accurate and the sacred content. Nagham means changing the pitch of the voice to make it sound better. It always follows the rules of tajwīd, which is what governs how to pronounce and articulate words in Qur'anic recitation. This is in line with the teachings of al-Jazarī (d. 833 AH), a key figure in tajwīd who stressed the need for vocal embellishment while keeping phonetic accuracy: "Beautify your voice with the Qur'an" (Tuhfat al-Atfāl).

So, even though nagham has melodic parts, it has to follow the rules of tajwīd. Al-Azzam (2005) asserts that the musicality inherent in nagham enhances recitation while facilitating memorization, emotional engagement, and cognitive assimilation of the Qur'anic message. Cognitive science research supports this assertion; Patel (2008) illustrates that musical intonation enhances memory and emotional processing, underscoring the educational significance of nagham in religious instruction. To sum up, nagham al-Qur'an is a smart way to improve Qur'anic recitation by changing the melody while always following the rules of tajwīd. It combines spiritual dedication, strict technique, and artistic expression, improving the spiritual state of the reciter and the experience of the listener.

Tajwīd is the practice of reciting the Qur'an according to strict rules, with rhythm and melody added. To fully understand it, you need to know how to use your voice properly, because it is closely related to breathing and making sounds. In this situation, a reciter understands both the meaning and the feeling that sound conveys. Ilmu nagham is necessary for reciting the Qur'an beautifully and with feeling. The reciter uses specific maqāmāt (like Bayyātī, Ḥijāz, Ṣabā, Rast, Nahāwand) along with correct tajwīd to make the recitation both beautiful and meaningful. To master something, you need to be musically sensitive, listen carefully, and practice for a long time over and over again (Hidayat, 2024; Nur, 2025).

Many studies show that problems are still happening. Vera (2023) says that a lack of expert teachers and limited time for lessons are two of the biggest problems. Ilham and Kaharuddin (2023) contend that pedagogical methods often display monotony and a lack of interactive media, impeding the santri's understanding of maqāmāt variations. Conventional talaqqī and simā'an methodologies, while preserving scholarly chains of transmission (sanad), often neglect the needs of the digital generation (Hidayat, 2024).

Technological Progress in Qur'anic Instruction

To address these challenges, scholars emphasize the importance of digital innovation. Jayusman and Mubarok (2024) note the lack of easily accessible web-based nagham and tajwīd applications. On the other hand, Ningsih, Wahidin, and Sarbini (2023) show that mobile learning increases motivation and makes self-directed study more flexible. Digitalization thus becomes a feasible approach to enhance accessibility, foster engagement, and preserve nagham education in the modern context.

Importance of the MTQ–Qiraah Nagham Implementation

As a result, it is very important to use the MTQ–Qiraah Nagham app at Pesantren Haqqottillawah. It combines the nagham tradition with digital technology while working around the problems of not having enough teachers, time, or money. The app has interactive features that make it easier for students to practice on their own. This is in line with current trends in Qur'anic educational innovation and could help students learn nagham better, both technically and spiritually. Digital technology today has many benefits for education, including Islamic education. Using digital learning apps is a modern way to make teaching and learning more effective. This relates to the teaching of Qur'anic recitation—specifically ilmu nagham— which has traditionally relied on direct, demonstrative instruction by teachers or qurrā'. The MTQ–Qiraah Nagham Learning Application is an extra tool for learning ilmu nagham at Pesantren Haqqottillawah in Bogor, West Java. It shows a range of maqāmāt, like Bayyātī, Ḥijāz, Rast, and others, in an audio-visual way. Users can pick a melodic mode, listen to model recitations by a qārī, and then do them on their own. These traits make learning more useful, especially for santri who might be shy or lack confidence when reciting in front of teachers or other students.

At Pesantren Haqqottillawah, a teacher showed the application to students who were studying the Qur'an. The implementation occurred in several stages: first, students learned about the app's content and features, including the accessible maqāmāt; next, each student chose a maqām and listened to the example through the app; then, they practiced on their own by imitating its tones and patterns; after that, they talked about their results in small groups and gave each other feedback; finally, students showed their recitations to the class and got the teacher's assessment.

The app made the learning environment much more fun and interesting. Instead of just passively listening, students were actively involved by listening, practicing, and thinking about what they heard. They appreciated the chance to learn whenever they wanted, whether they were at home or outside the pesantren. This let them repeat exercises as needed and move forward at their own pace. This is in line with modern santri, who are used to smartphones and digital media. The app had a user-friendly interface that made it easy for students to use. During group discussions, participants reported a heightened understanding of maqāmāt attributed to the immediate auditory feedback from a qārī's voice, facilitating direct comparison with their own.

Of course, the app can't take the place of a teacher. The application cannot fully convey certain aspects—breath control, comprehension of the verses' meanings, and contextually appropriate melodic improvisation. Still, it is a useful tool for helping people learn, especially for practicing on their own. Hidayat (2024) asserts that mastering nagham requires auditory engagement, repetition, and the assimilation of tonal patterns; audio media substantially facilitates this process. Under the guidance of their teachers, students were able to "experiment" with the application and see how well it worked as a learning tool. This is a great way to encourage critical and creative thinking about how to improve Islamic knowledge in ways that are in line with modern advances.

Advantages and Limitations of Employing the Application in Teaching Ilmu Nagham

The MTQ–Qiraah Nagham Learning Application has a lot of advantages, especially when it comes to how easy it is to use and how flexible it is. Santri who used to only learn in person can now study on their own using their devices. This is especially helpful when teachers don't have a lot of time or when there are a lot of students in a class. The app gives each student a "virtual instructor" that they can access at any time and from any place. This makes it easier for them to learn on their own, review difficult material, and practice without the social pressures that come with being in a traditional classroom.

Another benefit is that the app has a simple, user-friendly interface. Students don't need to know a lot about technology to use it; basic features like choosing maqāmāt, playing audio, and recording their voice are easy to use. When not all students are familiar with educational technology, interface design is a very important part of making mobile learning work well. The app appears to meet this need and provides an enjoyable learning experience without any technical issues.

In addition, the application makes it easier for teachers to use learner-centered teaching methods. Students explore maqāmāt, gaining understanding through experiential learning instead of solely depending on teachers' instruction. This is especially helpful for vocal arts like nagham, where you need to combine what you know with regular practice. Students can use recording features to compare their recitations to examples, which helps them get better over time and improves their phonetic awareness and musicality, both of which are necessary for good tilāwah. Even though these are good points, there are some problems that need to be thought about. A major problem is that maqāmāt isn't covered enough. The application usually only has the basic modes that are used in beginner MTQ or madrasah settings. Advanced learners require more complex variants, nuanced modulations, and methods for transitioning between modes—capabilities that are currently lacking. If students only use the app, this makes it harder for them to learn new skills. Another limitation is the lack of automated feedback. Students can record their voices, but there is no system for evaluating or analyzing their voices to see how well they are doing with their intonation. Therefore, while independent practice is possible, the delivery of corrective feedback requires the teacher's participation. Studies show that applications without intelligent feedback work best when they are used with human supervision, especially in blended learning settings (Ilham & Kaharuddin, 2023; Ningsih, Wahidin & Sarbini, 2023). The teacher's role is very important.

The present study demonstrated that the MTQ–Qiraah Nagham application positively influenced the learning process. Students became more independent, were able to access materials more easily, and were motivated to practice outside of class. The application

broadened the scope of nagham learning, allowing students to become less dependent on ustadz and to review and deepen their comprehension of the material as needed. The results validate the assertions of Ningsih, Wahidin, and Sarbini (2023) regarding Qur'an-based mobile learning's enhancement of motivation and learner autonomy, and they endorse the recommendations of Ilham and Kaharuddin (2023) for interactive media to alleviate the monotony of nagham pedagogy. This study not only validates existing literature but also enriches it by integrating a pesantren-specific contextual perspective that remains insufficiently examined.

The application faces difficulties similar to those commonly encountered in research on the digitalization of Islamic education. Hidayat (2024) points out that different levels of internet access are a big problem. Our findings validate that students lacking adequate devices or dependable connections cannot fully benefit, leading to an access disparity, especially among economically disadvantaged families. Still, the benefits are clear. By combining traditional talaqqī with MTQ–Qiraah Nagham, you can link classical methods with new digital ones. The app could get even more useful if it kept getting better by adding more advanced maqāmāt content and automated feedback features. Its importance goes beyond Pesantren Haqqottillawah and affects other pesantren and Islamic schools in Indonesia that are facing similar problems. As a result, the study makes both theoretical and practical contributions: it supports previous research on Qur'anic mobile learning and expands its use in the context of digital-era pesantren.

The Effect of Ilmu Nagham on Students' Character Development

In pesantren, ilmu nagham is usually taught through talaqqī and mushāfahah, which means direct, hands-on teaching. The process emphasizes not only vocal technique but also moral values, such as respect for teachers, patience while learning, and honesty when reading the holy text. Ilmu nagham al-Qur'an is the art of reading the Qur'an out loud using certain melodies to make the reading better while keeping the meaning. In the pesantren tradition, ilmu nagham goes beyond just technical vocal skills and is very important for developing a well-rounded character.

To learn nagham, we need to practice it regularly, both with and without supervision. Regular schedules, repetitive maqāmāt exercises (tadārus), and simā'an (listening to recitation) help students learn discipline and how to keep track of time. These are things that are done in the pesantren for worship, school, and everyday life. You can't become a master right away; it takes time, effort, and constant practice to memorize and internalize each rhythmic pattern. Students learn to be patient and persistent, accept criticism, fix their mistakes, and keep going through this process. These are all traits that help them become more resilient. Being close to teachers, often through a strong sanad (chain of transmission), helps people learn to respect and be humble. Students understand that learning takes work and that they need to be open to being corrected, tested, and guided. This humility is important for growing as a person.

Melodic patterns not only make sound better, but they also give it meaning. Students learn how to see sadness, happiness, caution, or hope in poetry by choosing the pitch and rhythm. This improves spiritual awareness and strengthens the connection to the Qur'an, turning recitation from a simple ritual into a deep internal experience. Students develop a deep love for the Qur'an through the beauty of nagham. They enjoy reading it, understand it better, and feel great when their reading touches others' hearts. This love is what makes the Qur'an a permanent guide. Nagham instruction includes performing in public at MTQ competitions, simā'an, and other

Islamic community events. Students are told to speak in front of people with confidence, calmness, and emotional control. This training helps people develop non-technical skills like self-assurance, public speaking, and emotional intelligence, which are all important for religious and community leadership (Siregar, 2020). This engagement exemplifies a form of experiential education, transforming theoretical knowledge into practical application. Kolb (1984) posits that experiential learning—learning through active engagement—enhances retention and promotes personal development. In this context, nagham functions not only as an aesthetic pursuit but also as a pedagogical method for cultivating tarbiyah khuluqiyyah (moral character development) within the pesantren framework.

Islamic education research supports the integration of aesthetic components—tone, rhythm, and melody—into Qur'anic recitation as a contributor to ethical and emotional development. Lubis and Rahman (2021) found that regular exposure to melodious Qur'anic recitation improves emotional resilience, discipline, and the internalization of Islamic moral values. This is because it combines consistent spiritual practice with emotional involvement. This cultivates attributes including humility, patience, and deep reverence for the Qur'an. Systematic nagham training encourages a culture of excellence that is balanced by humility. Students are encouraged to learn complex modal systems like Bayyātī, Ḥijāz, or Nahāwand, but they are also told that the goal of improving their recitation is to honor the Divine Word, not to show off their own vocal skills. This perspective corresponds with the tenets of ādāb al-tilāwah as articulated by al-Ghazālī in Iḥyā' 'Ulūm al-Dīn, underscoring that sincerity of intention surpasses mere vocal skill. In the Indonesian pesantren tradition, the combination of nagham and character education represents the fundamental philosophy of ta'dīb, which encompasses moral, intellectual, and spiritual refinement. Azra (2012) asserts that the historical aim of the pesantren has been to develop individuals who are intellectually adept, ethically grounded, and socially responsible. Therefore, the teaching and practice of nagham should not be seen as just an art form, but as an important part of how Muslims learn. It is essential for the pesantren curriculum to continue to include this subject in order to raise a generation of Muslims who are skilled at reciting the Qur'an and who also show honesty, emotional maturity, and deep spiritual dedication.

Conclusion
The use of the MTQ–Qiraah learning app as a tool for reading the Qur'an at Pesantren Haqqottillawah in Bogor, West Java, has had good results in helping the santri learn on their own and in a flexible way. The app is a better option because it is more interactive and easier to use, especially for systematically adding different rhythms to Qur'anic reading. This platform makes it easy for students to get to the materials they need, so they can practice over and over again and set their own learning pace based on their own skills. The MTQ–Qiraah Learning Application at Pesantren Haqqottillawah has been very helpful in helping students read the Qur'an better. As a digital educational tool, it encourages self-directed and flexible learning, especially when it comes to mastering nagham, the melodic structures used in Qur'anic recitation. This means a shift to learner-centered teaching, with interactive features like audio playback, step-by-step guidance, and a structured way to move through different rhythmic forms. This digital integration is part of a larger trend in Islamic education, where technology is being used more and more to get around the problems that come with traditional classrooms. Al-Khalifa (2015) asserts that mobile-based Qur'anic learning solutions can enhance engagement and retention through contextual repetition and multimedia support, thereby addressing diverse learner needs. In accordance with Vygotsky's socio-constructivist theory, enabling learners to revisit content and self-regulate their pace through technology promotes

scaffolded development, particularly for individuals with varied prior experiences in Qur'anic studies.

In conclusion, the integration of the MTQ–Qiraah Learning Application into the Haqqottillawah curriculum represents a significant advancement in Islamic educational methodology. The app skillfully combines new technology with traditional Qur'anic teaching methods, allowing students to connect more deeply with the holy text while keeping its classical look and sound. It helps people understand and say things correctly when they read the Qur'an. The app not only makes technical improvements, but it also helps students become better people by encouraging them to be independent, disciplined, responsible, and always willing to learn. Still, there are many problems that need to be solved, such as limited immediate feedback, technical problems with some devices, and the need for more diverse and regularly updated content. To get the most out of the app, qirā'ah teachers need to give it more direction and make it fit better with the pesantren curriculum. When used in a focused and consistent way, MTQ–Qiraah Learning can be a helpful tool for learning how to read the Qur'an. This innovation driven by technology is very important for making Qur'anic education better in the digital age and for encouraging good character and behavior based on the Qur'an

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