

Utilizing the Linguistic Landscape Feature of the Muslim Pro Application to Improve the Memorization Skills of Students at the Ar-Ridho Tahfidz House

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Abstract: This article is the result of the community service activity of a team of lecturers and students of Universitas Muslim Nusantara Al-Washliyah from the English literature study program to the students at the Ar-Ridho Tahfidz house. The purpose of this community service is to share knowledge of linguistic landscape labelling of business signboards. This Community Service (PkM) initiative aims to address the issues of declining motivation and slowing progress in memorization (ziyadah) among students at the Ar-Ridho Tahfidz House, caused by visual fatigue from conventional print media. The proposed solution is training and guidance on utilizing the digital linguistic landscape through the Muslim Pro app. This digital linguistic landscape includes optimizing the visual layout of Al-Qur'anic verses, color-coded tajwid cues (chromatic cues), and audio-text synchronization. The implementation method consists of three stages: (1) Orientation and installation, (2) Training on the use of visual memory features and self-directed audio controls, and (3) Periodic mentoring over the course of one month. The community service partners were 9 advanced-level students and 1 supervising teacher at the Ar-Ridho Tahfidz House. Program evaluation results showed a significant improvement in the students' memorization skills. This community service activity demonstrates that targeted mobile technology interventions can accelerate traditional memorization methods.

Keywords:

Linguistic Landscape, Muslim Pro, Tahfidz House, Memorization Skills, Student

Introduction

The process of memorizing the Al-Qur'an (tahfidz) in Indonesia still largely relies on traditional methods such as *wahdah* (repeated reading), *kitabah* (writing), and *talaqqi* (face-to-face instruction with a teacher). Although these methods are effective in improving the quality of memorization, recitation, and student discipline, limited

recitation time, an unbalanced teacher-to-student ratio, the lack of a structured murāja‘ah system, and infrequent memorization evaluations remain significant obstacles (Eriza, 2025). The medium used by students to memorize the Al-Qur‘an is still the printed Al-Qur‘an. The availability of digital Al-Qur‘an applications brings new convenience to Muslims in accessing the holy book. Through electronic devices, Muslims are no longer limited to printed copies that must be physically carried everywhere; instead, they can read the Al-Qur‘an anytime and anywhere more conveniently. This digitization has made the Al-Qur‘an increasingly accessible, as nearly all information related to the sacred text—from the recitation to explanations of its meanings—can be quickly accessed via smartphones (Afhan, 2025).

Ar-Ridho Tahfidz House is a non-formal educational institution focused on training students to memorize the Al-Qur‘an. In its daily operations, the method used still relies heavily on a conventional approach: independent memorization using printed Al-Qur‘an manuscripts, followed by reciting the memorized portions to the teacher (talaqqi). However, based on initial observations with our partner, several critical issues were identified:

1. Visual Fatigue: Students often lose focus due to the monotonous (black-and-white) appearance of the printed Quran pages.
2. Reliance on Corrections: Students often make mistakes in tajwid rules while memorizing on their own, so the recitation session (tasmi') is spent solely on correcting basic errors.
3. Slowing Progress: The monthly memorization progress (ziyadah) tends to stagnate or even decline.

On the other hand, nearly all students now have access to smartphones, but their use is still limited to entertainment. This phenomenon can be channeled more effectively through the concept of the digital linguistic landscape. Literally, the linguistic landscape refers to language use on public signs, street signs, billboards, and commercial signage (Landry & Bourhis, 1997). In modern developments, the Linguistic Landscape also encompasses visual branding of economic commodities and digital signage. The digital linguistic landscape refers to the arrangement of text, visual symbols, and color schemes found on application interfaces. Andani and Chandra (2025) state that the use of visual media, color, composition, and symbols are fundamental components that interact to shape meaning and function as complex communicative and semantic tools. The Muslim Pro app features a very rich linguistic landscape, such as high-resolution Arabic text, specialized color markers for tajwid

rules, and audio for each verse. Here are the screens display of Muslim Pro application.

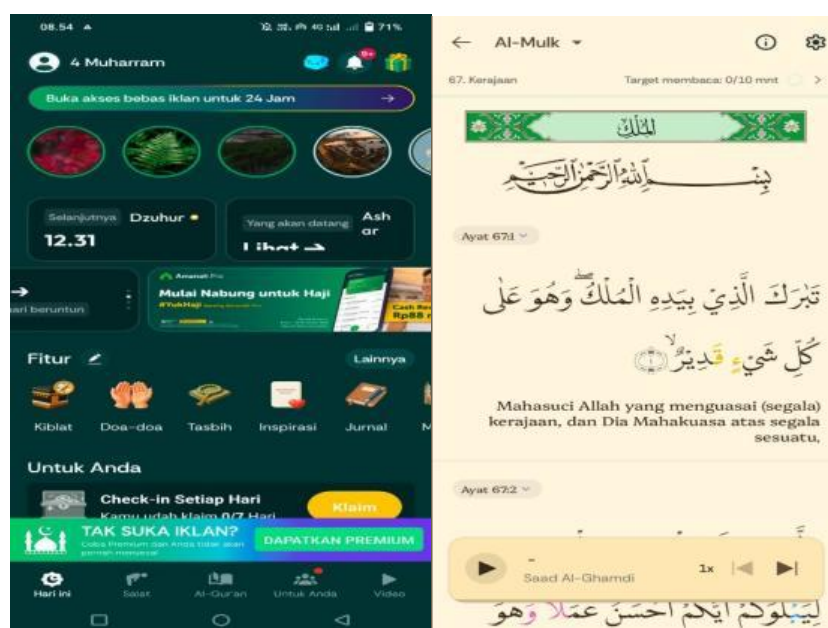


Figure 1. Screen Display of Muslim Pro Application

Recognizing this potential, the PkM team proposed a mentoring program to reform the way students memorize by leveraging the visual-linguistic features of the Muslim Pro app. The hope is that this program will stimulate the students' photographic memory and foster independent learning before they recite what they have memorized.

Method

This Community Service (PkM) activity was held on Sunday, May 24, 2026, at the Ar-Ridho Tahfidz House. The target audience (partners) consisted of 9 male students and 1 instructor. The research approach used was Participatory Action Research (PAR) (Khasanah, 2024), which is divided into three main stages:

Phase 1: Preparation and Outreach

1. Coordinating with the leadership of the Tahfidz House regarding permission to bring smartphones during specific hours.
2. Checking the readiness of students' devices and simultaneously install the Muslim Pro app.

Phase 2: Training and Workshop (Action)

Education on optimizing the digital linguistic landscape: Setting text types, activating the tajwid color-coding feature, and using the verse-by-verse audio cutting feature (looping section).

Phase 3: Mentoring and Evaluation

1. Students are guided in using the app during a one-hour memorization quarantine session before their recitation.
2. Evaluation is conducted by comparing memorization progress records (number of pages) before and after the program is implemented.

The diagram below shows the process of the stages.



Figure 2. The Activity Flowchart

Result

The Community Service activity ran smoothly and was enthusiastically participated in by all partners. The success of this program can be measured by several performance indicators:

A. Improved Understanding of App Features (Cognitive Aspect)

Before the training, the students only knew the Muslim Pro app as a prayer time reminder and adhan player. After the training, there was an improvement in the students' understanding of how to utilize the app's linguistic features:

1. Tajwid Highlighting Feature: The students were able to visually identify the rules of *idgham* (pink), *ghunnah* (green), *qalqalah* (blue), *ikhfa* (yellow), and *idgham bilaghunnah* (red) (Bitsmedia, 2026) on their phone screens before reciting them.
2. Bookmark & Segmentation Feature: Students can mark verses they find difficult so the audio system can automatically repeat them.

B. Transformation of Smartphone Utilization

One of the most vital results of this community service was changing the perception of smartphone usage among students. Previously viewed by teachers as a potential distraction, the intensive workshop successfully transformed smartphones into productive learning tools. Students demonstrated high enthusiasm because the app's interactive interface offered a fresh, engaging alternative to conventional methods, effectively reducing burnout. Here are the documentations of community service activity.

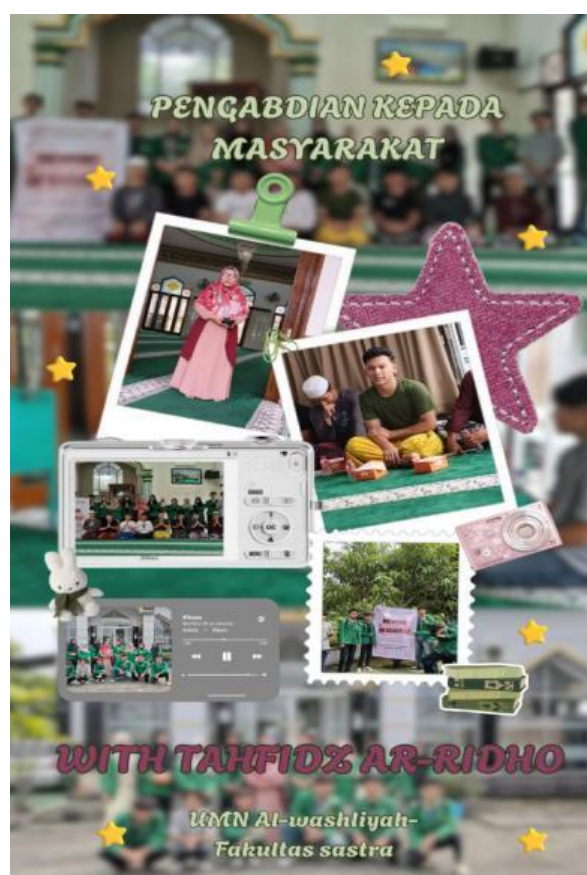


Figure 3. The Compilation of the Activity



Figure 4. The speakers and the Students



Figure 5. The speakers and the participant

Conclusion

This community service was successfully carried out and had a tangible positive impact on the partner institution. This training and mentoring program has successfully opened new perspectives for students and teachers regarding the

importance of utilizing the digital linguistic landscape as a modern learning tool. By optimizing the multimodal features within the Muslim Pro app such as clear text display of Quranic verses, interactive tajwid color-coding, and an ergonomic interface color scheme—the students are now able to combine their visual and auditory modalities to strengthen their photographic memory during both memorization (tahfidz) and review (muraja'ah).

The concrete impact of this Community Service (PkM) activity is evident in the improved efficiency and quality of students' independent memorization outside of formal class hours. The introduction of this technology does not replace the tradition of talaqqi or memorization recitation—which is a hallmark of Ar-Ridho Tahfidz School; rather, it serves as an enabler that boosts students' motivation to learn and reduces their burnout. In terms of program sustainability, this community service activity has successfully developed a formula for integrating digital media into the school's local curriculum. This ensures that teachers acquire new competencies in supervising and guiding students to use devices productively to achieve more optimal Al-Qur'an memorization goals.

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