

The Use of Digital Quran Application among Diploma Students of UiTM Perak Branch, Tapah Campus

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Abstract

Al-Quran is one of the primary sources in Islam which covers all aspects of life, serves as a guide to mankind. The development of modern science and technology nowadays, has positive effects on the community from time to time. The creation of modern gadgets such as smart phones, tablets and so on has become a new phenomenon, not only to Muslims but all people around the world. This study aimed to identify the use of digital *al-Quran* application and to know how often it is utilized among diploma students of Universiti Teknologi MARA (UiTM) Perak Branch, Tapah Campus 2016/2017 session. The main instrument implemented here is in a form of questionnaire, whereas data analysis is more focused on the descriptive statistics using IBM SPSS 20.0 software. The findings show that the level of awareness in reciting the *al-Quran* continuously / every day is still at a low level (36.2% - 49.7%) who read the al-Quran every day and after the obligatory prayers. Digital al-Quran application's frequency of usage is apparently low due to the lack of awareness and practice in reciting it continuously even though various technologies have been developed to ease the process. The knowledge of digital *al-Quran* application's procedures has also become one of the important aspects of its use. However, there are still students who are unaware or unsure about the procedures and *hukm* of using the application. Overall, students still need to be cultivated to increase awareness of the importance of reciting the al-Quran continuously using either *mushaf* or the digital *al-Quran* application.

Keywords: Digital Quran Application, UiTM Tapah, Diploma Students

1.0 Introduction

The Internet is a communication network that is very beneficial in people's lives today. According to the statistics released by Internet World Statistik in year 2016, the number of Internet users worldwide in June 2016 has increased to 3.67 billion people. This shows that 50.1% of the world population are Internet users and have increased eight-fold since 2000. The

use of internet has increased 2000% in the Middle East and at least 25% of Muslims are using it. In addition, Muslims are utilizing the Internet for virtual education, memorization / the teaching and recitation of al-Quran, trade, banking, social relationships, politics and communication online (Razaly, 2010; Elhadj, 2010; Al-Yahya et al., 2010 & Muhammad et al., 2012). The above facts indicate that the use of internet and online applications have a positive impact on the Muslim community, hence further facilitate and enhance productivity, innovation and quality of the Muslim community itself; this is just like how the Malaysian government adopts the use of e-books since year 2009 in teaching and formal interactive learning (Haslinda et al., 2015) in line with the opinion of Noraishikin et al. (2016). Al-Quran plays a vital role in human life especially to Muslims in the development of national education to ensure the best result of the *ummah* development process (Zarina Tengku Intan et al., 2015). The traditional method of learning the al-Quran is through *Talaqqi Musyafahah*, involving face to face learning between learners and qualified educators. A great deal of al-Quran applications has been developed to assist reciters both online or offline, since a face to face learning is very limited. These applications are developed with the advancement of multimedia technology and as a result, Internet users particularly those who recite *al-Quran* have successfully managed to learn it by many sources, be it websites such as Quran portals or modern gadgets such as iPhone and android application (Zameer et al., 2013). Previous studies have also focused solely on the development of al-Quran applications for target certain groups such as the non-Arab, the disabled (OKU), new techniques to recite al-Quran digitally as well as applications that can be applied by the Muslim community today without taking into account the performance of al-Quran recitation that needs to be improved from time to time. Therefore, the objectives of this study are:

- To identify the concept of digital Quran application.
- To identify the digital Quran application's frequency of usage among diploma students of UiTM Perak Branch, Tapah Campus.

2.0 Literature Review

Numerous al-Quran applications have been developed to cater reciters both online or offline. Noor Jamaliah et al. (2013) explains that the correct and appropriate recitation of *al-Quran* is a must in Islam, since it is a religious requirement especially for *Talaqqi* and *Musyafahah* other than *Qiraati* and *Iqra'* which are practiced in Malaysia. The methods of learning al-Quran have now changed from the conventional way of learning alone to a combination of conventional and modern ICT-based, generating a positive impact on the Muslim community (Abdi, 2014). It is consistent with the views of Noor Jamaliah et al. (2013b), who states that the use of mobile applications as a potential new learning tool to replace the conventional methods that are less attractive and less effective, particularly to young Muslims. These applications are developed with the advancement of multimedia technology (Abdelghani et al., 2015), resulted in Internet users, primarily reciters of al-Quran to accomplish learning the holy book through variety of sources, either websites such as Quran portals or modern gadgets like the iPhone and android apps (Zameer et al., 2013). Aslam et al. (2012) on the other hand claims that the development of E-Hafiz has helped the Muslims in their efforts to recite and memorize the verses of al-

Quran. It is in line with a study done by Omar and Yasser (2009) related to ICT and software on al-Quran that revealed 80% of the respondents had used Quran application in different versions to assist the process of memorizing verses of al-Quran (Muhammad Khurram & Yasser, 2013); this nevertheless is in line with the findings of Noraziahtulhidayu & Mohammad (2014). Moreover, Manal et al. (2014) stated that there are al-Quran applications software for the non-Arab listeners called Noor Al-Quran for android devices. Therefore, the use of digital al-Quran application is well known among Muslims worldwide. The findings by Engku Ahmad Zaki et al. (2014) have found that 32% - 53% of foundation students from UiTM Kuantan who were surveyed were uncertain of the rulings and regulations on the use of digital Quran application in modern gadgets.

3.0 Methodology

This study used questionnaire to obtain data from diploma students of UiTM Perak branch, Tapah campus 2016/2017 session. The questionnaire is divided into three parts, A, B and C. Part A is more on the demographic data of the respondents that involve three items, namely Gender (A1), Nationality (A2), Faculty (A3), Programme (A4) and Semester (A5). Next, part B geared to the respondents' proficiency of al-Quran recitation consisting of ten items (B1-B10) using a dichotomous scale on "Yes" or "No", while part C is more directed to the respondents' tendency of using smartphones or tablet to recite *al-Quran* incorporating ten items (C1-C10) which include a four-point Likert scale, 1 = Strongly Disagree, 2 = Disagree, 3 = Agree and 4 = Strongly Agree. The utilization of certain computer software to analyze data is gaining popularity nowadays and is now seen as an alternative other than the manual data analysis methods. Sulaiman Shamsuri (2009) and Ary et al. (2010) state that the software which is frequently and widely used in the field of education to analyze descriptive data is the IBM SPSS (Statistical Package for the Social Sciences). Therefore, researchers will use the IBM SPSS 20.0 version computer software to assist in descriptive data analysis in this study. Piaw (2006), descriptive statistics are statistics implemented to describe the variable characteristics/variables and using indicators such as mean, standard deviation, median, mode, normal distribution and Z score to express such features..

4.0 Data Analysis, Results and Discussions

Digital Quran applications both online and offline have been vastly developed. Based on the information in the "playstore" and "AppStore", consumers have plenty of choices whether to pay for the digital al-Quran applications or download them for free. However, to what extent will the developed facilities be applied in daily practice is still somehow questionable, which is why this study aimed to identify the digital Quran application's frequency of usage among the diploma students of UiTM Perak branch, Tapah campus. Questionnaires were distributed to students and a total of 290 respondents responded. In the findings, four groups were formed that include Respondents' Background, Level of Proficiency in al-Quran Recitation among Students, Digital Quran Application's Frequency of Usage and The Knowledge of Digital Quran Application's Procedures.

	Items	No.	Percentage (%)
Gender	Male	37	12.8
	Female	253	87.2
Race	Malay	290	100
	Chinese	0	0
	Indian	0	0
	Other	0	0
Faculty	Faculty of Computer Science and Mathematics (FSKM)	58	20
	Faculty of Accounting (FP)	130	44.8
	Faculty of Applied Science (FSG)	102	35.2
Programme	Diploma in Statistics	23	7.9
	Diploma in Mathematics	25	8.6
	Diploma in Actuarial Science	4	1.4
	Diploma in Computer Science	6	2.1
	Diploma in Accounting	120	41.4
	Diploma in Accounting (System)	10	3.4
	Diploma of Science	102	35.2
Semester	1 st Semester	50	17.2
	2 nd Semester	225	77.6
	3 rd Semester	10	3.4
	5 th Semester	5	1.7

Table 1: Respondents' Background (Items A1 to A5)

Items	Yes		No	
	No.	Percentage (%)	No.	Percentage (%)
B1	5	1.7	285	98.3
B2	88	30.3	202	69.7
B3	269	92.8	21	7.2
B4	105	36.2	185	63.8
B5	144	49.7	146	50.3
B6	232	80	58	20
B7	57	19.7	233	80.3
B8	290	100	0	0
B9	212	73.1	78	26.9
B10	92	31.7	198	68.3

Table 2: Level of Proficiency in al-Quran Recitation among Students (Items B1 to B10)

1. You do not know how to recite the Quran.
2. Parents often recite the Quran at home.
3. Parents always remind you to always recite the Quran.
4. You recite the Quran every day.
5. You recite the Quran after the obligatory prayers.
6. You own the *mushaf* (Quran) itself.
7. Peers/classmates often invite you to recite the Quran together.
8. You feel calm after reciting the Quran.
9. Lecturer(s) of Islamic Studies guide(s) you in reciting the Quran properly.
10. The course contents of Islamic Studies at the university are more than sufficient to guide you to be able to recite the Quran skillfully.

Items	Strongly Disagree	Disagree	Agree	Strongly Agree
C2	Number 4	25	129	132
	Percentage (%) 1.4	8.6	44.5	45.5
C3	Number 11	104	145	30
	Percentage (%) 3.8	35.9	50	10.3
C4	Number 9	88	158	35
	Percentage (%) 3.1	30.3	54.5	12.1
C10	Number 2	54	157	77
	Percentage (%) 0.7	18.6	54.1	26.6

Table 3: Digital al-Quran Application's Frequency of Usage (Items C2 to C4 & C10)

1. You need to have digital Quran applications on smart phones and tablets.
2. You regularly recite the Quran on smart phones and tablets.
3. Digital Quran applications on smart phones and tablets have encouraged you to recite the Quran more frequently.

4. Modern society increasingly recites digital Quran on smart phones and tablets compared to *mushaf* (Quran) itself.

Items		Strongly Disagree	Disagree	Agree	Strongly Agree
C5	Number	7	103	150	30
	Percentage (%)	2.4	35.5	51.7	10.3
C6	Number	11	102	137	40
	Percentage (%)	3.8	35.2	47.2	13.8
C7	Number	43	111	94	42
	Percentage (%)	14.8	38.3	32.4	14.5
C8	Number	34	146	88	22
	Percentage (%)	11.7	50.3	30.3	7.6
C9	Number	15	98	149	28
	Percentage (%)	5.2	33.8	51.4	9.7

Table 4: The Knowledge of Digital al-Quran Application's Procedures (Items C5 to C9)

1. You are aware of the rules when reciting the Quran on smart phones and tablets.
2. Reciting the Quran on smart phones and tablets is the same as reading the *mushaf* (Quran) itself.
3. Smart phones and tablets containing the applications of digital Quran are not allowed to be carried into the toilet.
4. You need to take ablution before reciting Quran on smart phones and tablets.
5. You believe that the content of digital Quran applications stored on smart phones and tablets are the same as the *mushaf* (Quran) itself.

Table 1 shows the respondents' background consisted of 37 men and 253 women. Since it was conducted at UiTM Perak branch, Tapah campus, therefore all respondents were Malays. The respondents were comprised from several faculties, namely 20% from Faculty of Computer Science and Mathematics (FSKM), 44.8% from the Faculty of Accounting (FP) and 35.2% from the Faculty of Applied Science (FSG).

Next, table 2 displays the respondents' proficiency of al-Quran recitation. Based on B1, seems that 98.3% of them know how to recite al-Quran while the other 1.7% do not. B4 and B5 on the other hand show the frequency of recitation done by these respondents daily and after their obligatory prayers. 36.2% of them recite al-Quran daily while 49.7% recite al-Quran after obligatory prayers. Interestingly, the percentage of the respondents who do not recite the holy book is exceptionally high with 63.8%, although the majority of them know how to recite it. Seems that they are less aware of the importance of reciting al-Quran every day which of course will guide them to a better path. Moreover when it comes to al-Quran recitation in congregation or usrah, 80.3% of the respondents did not practice it even though 80% of them own their *mushaf* al-Quran. Still, all 100% of them agreed that they felt relaxed after reciting it.

Al-Quran recitation is included in UiTM Islamic Studies subject and while 73.1% of the respondents claimed that this subject somehow assists them in reciting al-Quran properly, 68.3% of them complained that it is still not sufficient.

Table 3 furthermore uncovers the digital Quran application's frequency of usage among students of UiTM Perak branch, Tapah campus. A total of 44.5% of respondents agreed while 45.5% strongly agreed that they need to possess the digital al-Quran application in their smartphones or tablets. Not soon after, 50% agreed and 10.3% strongly agreed that they have started to recite al-Quran regularly using the application. However, the percentage of those who disagreed is also high with 35.9%. If we were to compare the percentage of digital Quran application's requirement with its frequency of usage, it revealed that there is a great deal of students who have the application but still do not recite al-Quran regularly. Even though based on the findings, 54.5% of the respondents agreed and 12.1% strongly agreed that the digital Quran application is the main contributor to a higher frequency of al-Quran recitation, 30.3% of them disagreed and 3.1% strongly disagreed that the application has influenced the respondents' frequency of recitation. In addition, the findings also have uncovered that 54.1% of the respondents agreed and 26.6% strongly agreed that people today are more likely to recite al-Quran using digital Quran application than the *mushaf*.

To master the procedures of a certain application is vital for a user, which is why this study also examines the students' level of knowledge when it comes to the digital Quran application's procedures. The findings show that 51.7% of the respondents agreed and 10.3% strongly agreed that they clearly know the *hukm* of using the application. The findings also indicate that 38.3% of the respondents disagreed and 14.8% strongly disagreed that smartphones or tablets that contain digital Quran application should not be brought into the toilet, whereas 32.4% of them agreed and 14.5% strongly agreed towards the matter. Last but not least, 50.3% of the respondents disagreed and 11.7% of them strongly disagreed that they need to have ablution before reciting the digital Quran.

5.0 Conclusions

Based on the findings discussed above, the level of awareness in reciting al-Quran continuously, daily is still apparently low with the percentage of 63.8%. It also revealed that 50.3% of students did not recite al-Quran after obligatory prayers. The digital Quran application's frequency of usage may be low although the needs of this application in smartphones and tablets are high. This shows that students are lacking in awareness on the continuous recitation of al-Quran even though various technologies have been developed to ease the process. Knowledge on the procedures of digital Quran application has become one of the vital aspects of its use. However, there are students who are not aware or confused about the procedure and *hukm* of using the application. Overall, they still need to be cultivated to increase awareness on the importance of reciting al-Quran on an ongoing basis, whether using a *mushaf* or digital Quran application.

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