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Need Analysis of the Mobile Application Development Related to Al-Aqsa Mosque and Islamicjerusalem (Baitul Maqdis) as a M-Learning Medium

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Abstract

The public's tendency towards Palestinian related issues shows that communities, especially the Malaysians', are keen to seek information on Palestine, particularly concerning al-Aqsa Mosque and Islamic jerusalem (Baitul Maqdis). However, the number of mediums of information through mobile smartphones that provide scientific information about al-Aqsa Mosque and Islamic jerusalem (Baitul Maqdis) is minimal. Furthermore, the existing apps using one language only; English, Arabic or Malay, make it difficult to obtain the information. The objective of this need analysis is to obtain information on the basic knowledge of the community of al-Aqsa and Baitul Maqdis mosques. An online questionnaire was distributed to implement this purpose, and respondents were selected by convenience sampling. A total of 601 respondents responded to the questionnaire. The study found that out of five (5) parts of the question submitted, 70% of the respondents were unable to answer correctly or chose the answer "did not know" for the questions. Therefore, this study concludes that it is necessary to develop a scientific learning medium which contains the main information relating to the al-Aqsa Mosque and Islamic jerusalem (Baitul Maqdis). As the acceptance and use of mobile smartphones as a major medium of information in the community, the development of mobile smartphone applications about the al-Aqsa Mosque and Islamic jerusalem (Baitul Maqdis) is essential. Its existence can fill up the loophole of the alternative medium of m-learning related to the Masjid al-Aqsa and Baitul Maqdis in the society.

Keywords: Need Analysis, m-learning, Al-Aqsa Mosque, Islamic Jerusalem, Baitul Maqdis

Introduction

The al-Aqsa mosque in Palestine is one of the Islamic landmarks that record some important milestones in Islamic history. Although the Palestinian state has been under occupation for more than 100 years, its status as the third mosque in Islam has been recognized by all Muslims and received the visit of Muslims from within and beyond Palestine. In the context of Malaysian society, every

Muslim's sentimental value to the al-Aqsa Mosque and Baitul Maqdis is manifested through humanitarian aid missions organized by more than 20 Non-Governmental Organizations (NGOs). This means that Malaysians are interested in getting information related to Palestine and are constantly concerned with helping to defend the Al-Aqsa Mosque and Baitul Maqdis from being seized by the Israeli Zionists.

In this regard, the search for information became easier, especially with the internet of 1974, through search engines like Google, Yahoo and Bing. As of December 31, 2017, worldwide internet usage statistics show that there are 4,156,932,140 of which 54.4% of the world's total population, with 48.1% being Asian users (<https://www.internetworldstats.com/stats.htm> (20.5.2018)). Even in Malaysia, Internet users have reached 24.5 million (76.9%) of the population (<http://iamk.com.my/articles/2017/11/25/statistik-penggunaan-internet-di-malaysia-2017/> (20.5.2018)). As the technology develops, information retrieval is focused on mobile smartphone applications. The proof, up to May 20, 2018, there are 3,755,366 mobile smartphone apps in google stat, with 3,533,542 (94.1%) apps being free (<https://www.appbrain.com/stats>. (20.5.2018)). Indirectly, these statistics show that people have been able to receive information procurement methods through the mobile medium of m-learning.

In the context of the search and acquisition medium of information related to the al-Aqsa Mosque and Baitul Maqdis via mobile smartphone apps, the number of literature available on Google Play is very minimal. Until 20th May, 2018, when this result is been collated, data show that there are only eight (8) applications; five (5) about al-Aqsa Mosque and Islamicjerusalem (Baitul Maqdis), and three (3) related to Palestine. However, these applications only use only one language, which is Arabic, Malay or English. Therefore, a need analysis is conducted to identify the need to develop mobile smartphone applications about al-Aqsa Mosque and Islamicjerusalem (Baitul Maqdis). This analysis is important to ensure that the applications developed can provide optimum benefits to users.

Research Methodology

This study uses a quantitative research method to obtain information on the analysis of the need to establish a medium of information related to m-learning, al-Aqsa Mosque and Islamicjerusalem for quick and easy reference to the public. Data obtained from the distribution of questionnaires online via convenience sampling technique. A total of 601 respondents provided feedback. The questionnaire was to test respondents' knowledge and understanding of relevant information and the issue of the al-Aqsa Mosque and Islamicjerusalem. The information is divided into the following five main topics, namely the history of al-Aqsa Mosque and Islamicjerusalem, the advantages of al-Aqsa Mosque and Islamicjerusalem, al-Aqsa Mosque and the end-time events, the laws of fiqh related al-Aqsa Mosque and Islamicjerusalem, and misunderstandings of al-Aqsa Mosque and Islamicjerusalem. The data from this survey were analyzed to see the public's knowledge relating to the main topics of the Masjid al-Aqsa and Islamicjerusalem. Next is to answer whether to develop the m-learning medium via mobile smartphone app. The mobile smartphone app about the al-Aqsa Mosque and Baitul Maqdis will develop using the ADDIE model. ADDIE model is a systematic directive in model design. ADDIE stands for A (Analysis - analysis), D (Design - Design), D (Development - Development), I (Implementation - Implementation) and E (Evaluation - Assessment). Therefore, there are 5 phases in the construction of a model using ADDIE. However, the article is a preliminary study involving an analysis phase only, i.e. need analysis.

The Significance of M-Learning to the Contemporary Society

First and foremost, mobile learning, shortened as M-Learning, could be referred to as “the ability to obtain or provide educational content on personal pocket devices such as Personal Digital Assistants (PDAs), smartphones and mobile phones. Educational content refers to digital learning assets which includes any form of content or media made available on a personal device”, an immediate progeny of e-learning “...supported by digital ‘electronic’ tools and media... e-learning that uses mobile devices and wireless transmission” (Niels et.al, 2003). It is simply a “learning that takes place with the help of mobile devices, or the intersection of mobile computing and e-learning” (Quinn, 2000) ...“any educational provision where the sole or dominant technologies are handheld or palmtop devices” (Traxler, 2005). Thus mobile devices are “a pervasive medium that assists in combining work, study and leisure time in meaningful ways” (Syvanen et.al., 2005). We could, based upon the previous premises, broadly define M-learning as a convenient conventional way of learning and acquiring information through one’s mobile devices, without necessarily reducing the quality of the information acquired. It is a technological evolution of e-learning, which in turn serves as any dissemination of information and educational instructions over the internet; M-Learning could be conveniently placed in-between E-Learning and Digital learning, used independently but without absolute discord from the two. M-learning is fast gaining acceptance over e-learning due to its portability, comfortability, accessibility, convenience, collaboration, and instant response, among others. Its importance lies in that, according to a study, 88% of adults in the US have a mobile phone, 45% of adults in the US have a smartphone, 66% of 18-29 year olds in the US have a smartphone, and 25% of 18-29 year olds in the US have a tablet (Hall, 2012).

Although it was not widely and directly approved as a learning mode in its inception, teachers and educators are now seeing to its growing importance and advantages. Most teachers now send and communicate home works and other impromptu out-of-class instructions through the use of several apps, such as WhatsApp, WeChat, Facebook and so on. According to Aliff Nawi, et al, M-learning is relatively new field in research and exploration that offers a way of learning new techniques to improve the mastery of knowledge in the society. This involves the use of mobile phones, iPad, Personal Digital Assistants (PDAs) and Tablets. Some among the factors responsible for the wide awareness of M-learning, according the preliminary study are, but not limited to a) popularity and attractiveness, b) low price, much cheaper than the computer, c) durability and suitability, and d) mobility, it could be assessed anywhere and at any time. This in itself projects that M-learning is a current trend in future learning. The study opines that another positive impact of m-learning is the increase in the number of mobile phone users, where over 7.5 million units of mobile phones were sold in the year 2010, and in Malaysia alone, a 30% increase from the previous year (Nawi et.al., 2015).

It is due to this rising growth in m-learning, and its popularity, that a mobile application on understanding Al-Aqsa issues is projected. People, particularly children and teen agers tend to adhere to information given through apps on their phones than they do to their PCs. Using m-learning apps in understanding more about al-Aqsa Mosque and Islamicjerusalem (Baitul Maqdis) falls in the same category of such apps used as adhan reminders and Qur’an recitations on the mobile phones.

Result and Discussion

This research refers to the basic knowledge questions relating to the major topics of the al-Aqsa Mosque and Islamicjerusalem(Baitul Maqdis) distributed to respondents online. Respondent

selection is by convenience sampling. A total of 601 respondents have provided feedback on this questionnaire. The analysis in this section only looks at the frequency and percentage of respondents who can not answer questions correctly tested, whether they choose the wrong answers or do not know. Percentage to be discussed is 70% and above which represented three quarter of the responses. This is because the percentage is calculated as a figure that gives an overview of the absence of the respondent knowledge related key topics concerning the al-Aqsa Mosque and Baitul Maqdis to be known by every Muslim.

The topics are divided into five (5) sections, with different questions in each section; Al-Aqsa Mosque History and Baitul Maqdis, the Benefits of al-Aqsa Mosque and Baitul Maqdis, Al-Aqsa Mosque and the End of Time, the Law about al-Aqsa Mosque and Baitul Maqdis, and misunderstandings concerning al-Aqsa Mosque and Baitul Maqdis.

FIRST PART: HISTORY OF AL-AQSA MOSQUE AND ISLAMICISLAMICJERUSALEM

No.	Item	Right Answer		Wrong Answer/Do Not Know	
		N	%	N	%
4	In the area of al-Aqsa Mosque Mosques were the following: - Masjid al-Qubbah al-Sakhrah - Qibli Mosque - Marwan Musollah - Buraq Mosque	-	-	601	100
9	When the al-Aqsa Mosque by the Zionist occupation (Israel)?	114	19.2	487	80.8

Table 1

THE SECOND PART: THE ADVANTAGES OF AL-AQSA MOSQUE AND ISLAMICISLAMICJERUSALEM

No.	Item	Right Answer		Wrong Answer/Do Not Know	
		N	%	N	%
5	The reward of congregational prayers at Al-Aqsa Mosque is	168	28.3	433	71.7
8	Ihram for Hajj and Umrah from al-Aqsa Mosque to take away sins of the past	92	15.6	509	84.4

Table 2

THIRD PART: AL-AQSA MOSQUE AND THE EVENTS BEFORE HEREAFTER

No.	Item	Right Answer		Wrong Answer/Do Not Know	
		N	%	N	%
10	IslamicJerusalem is mentioned in the Hadith as the location of the field together in the hereafter	134	22.6	467	77.4

Table 3**FOURTH PART: SEVERAL ISLAMIC JURISPRUDENCE RELATED TO AL-AQSA MOSQUE AND ISLAMICJERUSALEM**

No.	Item	Right Answer		Wrong Answer/Do Not Know	
		N	%	N	%
12	How long does IslamicJerusalem become a mecca of Muslims?	80	13.6	521	86.4

Table 4**FIFTH PART: MISUNDERSTANDING ON AL-AQSA MOSQUE AND ISLAMICJERUSALEM**

No.	Item	Right Answer		Wrong Answer / Do Not Know	
		N	%	N	%
15	It is said there is a stone hanging on Al-Aqsa Mosque	63	10.6	538	89.4

Table 5

Table 1 to Table 5 shows the frequency and percentage of respondents who could not answer correctly or do not know the key topics tested in respect of Al-Aqsa Mosque and IslamicJerusalem, which is represented by more than 75% for each component. In fact, item no. 4, was found to be 100%, i.e, all 601 respondents could not answer correctly or do not know. All respondents viewed not know that there are mosques in the area of al-Aqsa Mosque.

Conclusion

In conclusion, with reference to the results of the analysis of this research, then it can be concluded that there is a need for an information medium for m-learning about al-Aqsa Mosque and IslamicJerusalem, which is easily accessible by all Muslims regardless of age. This is important because al-Aqsa Mosque is an important milestone in Islam. Concerning it are recorded the important events mentioned in the Quran and sayings of the Prophet s.aw.

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