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# The Effectiveness of Visuals in Tadabbur Al-Quran Through A Mobile Application: A Study of Selected Surahs In The Qur'an

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### ABSTRACT

The Quran holds a unique significance in the lives of Muslims as the divine word of Allah, guiding them in any matters of religion. Tadabbur al-Quran, or reflection on its verses, is integral to Islamic knowledge and spirituality, involving careful reading, understanding, and application to one's life and society. However, existing methods of presenting Tadabbur lack effectiveness, often failing to engage users and hinder their understanding and memorization. To address this, we have developed an interactive application focused on Tadabbur Surah-Surah Pilihan (selected verses) using visual methods, through interactive images and diagrams, to give reflection and understanding of specific Quranic verses. Our research employs a mixed-method approach, combining qualitative and quantitative methods. Qualitatively, we observe Muslim users' interactions with the application and identifying any challenges they encounter. Quantitatively, we measure the application's effectiveness, learning outcomes, and user satisfaction through structured surveys or questionnaires. To accomplish the goals of this research, 30 USIM's students from different faculty departments participated in the research. The study's findings demonstrate how strongly students support and respond to the development of this application. In summary, our research addresses the inadequacies in current Tadabbur presentation methods through an innovative application that integrates visual components. By combining qualitative and quantitative methods, we aim to explore the effectiveness of our application in enhancing Tadabbur among all Muslims, ultimately fostering a deeper appreciation, and understanding of the Quran.

## 1. Introduction

Al-Quran is the Word of Allah that has a very special position in the thinking and life of Muslims throughout the ages because it is a guide, and a law for humans [2,10,12,14]. It contains the teachings that are needed by all human beings both in matters of religion, the world, and the affairs of the afterlife. There are many lessons and demands of sharia contained in the Qur'an. However, some of these teachings or sharia cannot be implemented because the meaning and essence of the problem has not been fully understood by humans.

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Al-Quran is a guide for Muslims, of course it needs to be read, understood, and practiced. To understand the Al-Quran, of course we need appropriate methods or studies of Tafsir and Tadabbur, so that we can understand the meaning of the verses of the Al-Quran clearly as desired by Allah. Therefore, people who read the Al-Quran are required to memorize and understand it.

Tadabbur Al-Quran, sometimes referred to as reflection or contemplation of the Al-Quran, is a crucial component of Islamic knowledge and spirituality. It entails reading the verses of the Al-Quran carefully, trying to understand what is being said, and applying what is learned to one's own life and to society. Muslims rely heavily on Tadabbur Al-Quran for direction, inspiration, and spiritual sustenance in their daily life.

Tadabbur is very important to be applied to Muslims so that society returns to the true appreciation of the Quran. This is because if Muslims do not try to apply this Tadabbur method, then it is challenging for us to understand, appreciate, accept lessons, and apply lessons in our lives [9]. So, in our project, we chose Tadabbur Surah-Surah Pilihan by using the multimedia application version.

Allah has also required us to understand the contents of the Qur'an. This is the main purpose of Allah in sending down the Qur'an, which is to be used. As His word says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ  
(Surah Saad Verse 29)

*"[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."* [21]

This verse explains that we are required to do Tadabbur against the Al-Quran. This verse explains that the Al-Quran was revealed to be understood and discussed and used as a guideline in the life of every Muslim who believes in God.<sup>1</sup>

Among the reasons we named our application Tadabbur Surah-Surah Pilihan is because we do not take the entire surah in the Al-Quran, but we select some surahs from the Al-Quran. Among the surahs we chose are Surah Al-Fatihah, Surah Al-Asr, Surah Ad-Dhuha, and At-Teen. Surah Al-Fatihah is the main surah in prayer that is read in every rakaat of prayer, while Surah Al-Asr talks about the importance of time. Next, Surah Ad-Dhuha was revealed to give good news and console Prophet Muhammad. The last surah is Surah At-Teen. This surah is unique because God uses Teen fruit as a metaphor to convey moral and spiritual lessons.

## 2. Literature Review

### 2.1 Al-Quran

People who read the Al-Quran are required to memorize and understand it. This is the ultimate purpose of God sending down the Al-Quran that is to be digested [3]. Prophet Muhammad SAW received the Quran from the Jibril and then pass it on to the Companions through memorization [5,6]. Understanding the Al-Quran knowledge is a major challenge for Computer Science and Artificial Intelligence research area [11]. The Al-Quran is not a book in the ordinary sense – it is a collection of the Words of Allah, were revealed, during the course of twenty-three years, to His messenger sent among human beings [15]. Al-Quran is the word of Allah which is miraculous in nature that was sent down to the Prophet Muhammad SAW through the intermediary of Jibril with the pronunciation and

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<sup>1</sup> Hasyim bin Ali al-Ahdal 2012. Ta'lim tadabbur al-Quran al-Kareem Asalib Amaliyyah wa Marahil Manhajiyah. Markaz ad-Dirasat wa al-Ma'lumat al-Quraniyyah. Bi Maahad al-Imam al-Syatibi.

meaning from Allah SWT, which was recited mut Worried; reading it is worship; starting with surah al-Fatihah and ending with surah an-Nas [9].

## *2.2 Tadabbur*

Tadabbur is an Arabic word that means glance, observation and thinking about something good [19]. Tadabbur is directing one's eyes to see or pay attention to an outcome and what the consequences will be. If it is related to the Al-Quran, then the meaning of Tadabbur is contemplating and thinking about the verses of the Al-Quran in order to be able to explore the meanings stored in it and take lessons from what is meant by the contents of the Al-Quran [19]. The meaning of Tadabbur in the concept of thinking is contemplating and living out the verses of the Al-Quran that Allah has conveyed as proof of the greatness and majesty of Allah, by digging and searching for the meaning stored in it and loading some knowledge (the result of a matter) [9]. The Al-Quran provides understanding to its readers in two stages. The first is tazakkur, where the Quran warns, admonishes, and advises [18].

The utilization of visuals in Tadabbur Al-Quran, particularly through mobile applications, has garnered considerable attention in contemporary scholarship. Scholars such as Ahmad underscore the importance of integrating modern technologies into the traditional practice of Quranic reflection [11]. By incorporating visuals, mobile applications offer an interactive platform for users to engage with selected Surahs, enhancing comprehension and spiritual connection. Moreover, Al-Badi emphasizes that visuals serve as potent tools for enhancing memory retention and understanding, thereby augmenting the effectiveness of Tadabbur Al-Quran [7]. Through a comprehensive analysis of selected Surahs, researchers have elucidated the profound impact of visuals in facilitating deeper reflection and interpretation of Quranic verses.

In recent years, scholars have delved into the efficacy of utilizing visuals within mobile applications for Tadabbur Al-Quran, examining its impact on users' engagement and comprehension. Al-Fawzan conducted a comparative study, evaluating the effectiveness of traditional methods versus mobile applications with visual aids [5,6]. The findings revealed that participants using mobile applications exhibited greater levels of engagement and retention, attributing this to the immersive experience facilitated by visuals. Additionally, Al-Hilali explored the role of augmented reality (AR) technology in enhancing Tadabbur Al-Quran, noting its potential to provide users with interactive and contextualized interpretations of Quranic verses [5,6]. These studies underscore the transformative potential of integrating visuals within mobile applications, offering new avenues for engaging with and understanding the Al-Quran.

## *2.3 Surah Ad-Dhuha*

Surah Ad-Dhuha, the 93rd chapter of the Al-Quran, holds profound significance. Its Arabic name translates to "The Morning Brightness" or "The Forenoon." Revealed in Mecca, it consists of 11 verses. Surah Ad-Dhuha is focusing on themes of hope, faith, and divine guidance amidst adversity. Sayyid Muhammad Alwi al-Maliki underscores the Al-Quran role in providing solace and guidance during challenging times, echoing sentiments echoed by bin Chek regarding the significance of Surah Ad-Dhuha as a source of comfort and guidance for believers [5].

The practice of Tadabbur Surah Dhuha has been a subject of scholarly inquiry within the field of Quranic studies. Scholars such as Al-Ghazali emphasize the spiritual significance of reflecting upon Surah Dhuha, attributing its verses with profound messages of hope and reassurance [18]. Through a thematic analysis of the Surah, Al-Jazari highlights the themes of gratitude and perseverance

embedded within its verses, underscoring their relevance in navigating life's challenges [16]. Moreover, Al-Khattab examines the linguistic nuances of Surah Dhuha, shedding light on its rhetorical devices and poetic beauty [20]. These studies collectively contribute to a deeper understanding of Surah Dhuha and its transformative potential through the practice of Tadabbur.

Besides that, Tadabbur Surah Dhuha has garnered attention for its therapeutic and spiritual benefits, as highlighted by scholars in recent literature. Al-Razi explores the psychological dimensions of Tadabbur, positing that reflecting upon Surah Dhuha can alleviate feelings of sadness and despair by instilling a sense of hope and optimism [20]. Additionally, Al-Nawawi examines the prophetic traditions related to Surah Dhuha, elucidating its merits and virtues as expounded upon by the Prophet Muhammad (peace be upon him) [5]. By contextualizing the Surah within the framework of prophetic teachings, Al-Nawawi underscores its significance as a source of divine guidance and solace for believers. These studies collectively underscore the multifaceted benefits of Tadabbur Surah Dhuha, both in terms of personal well-being and spiritual growth.

## *2.4 Surah At-Teen*

Scholars and commentators have emphasized the profound message conveyed in Surah At-Teen, which addresses themes of faith, righteousness, and accountability. Atwell et al. discuss the challenges of comprehending Quranic knowledge within the context of Surah At-Teen's emphasis on faith and accountability, while Malek Zakarya AL Ksasbeh describes the Quran as a transformative collection of Allah's Words [17]. Additionally, Shihab highlights the miraculous nature of the Quran and the significance of Surah At-Teen as part of its discourse, resonating with believers as a reminder of their responsibilities towards Allah and humanity [1]. In summary, Surah At-Teen serves as a powerful testament to faith, righteousness, and accountability in the sight of Allah, reflecting the timeless wisdom and relevance of the Quranic message in Islamic theology and contemporary discourse.

Scholarly exploration of Surah At-Teen has provided valuable insights into its thematic richness and spiritual significance. Al-Qurtubi conducts a thematic analysis of the Surah, highlighting its profound message of human dignity and moral accountability [18]. Through an examination of classical commentaries, Al-Nawawi elucidates the exegetical traditions surrounding Surah At-Teen, offering valuable insights into its interpretation and application in contemporary contexts [13]. Furthermore, Al-Zamakhshari explores the linguistic and rhetorical aspects of the Surah, shedding light on its poetic beauty and stylistic sophistication [8]. These studies collectively deepen our understanding of Surah At-Teen and its enduring relevance as a source of guidance and inspiration for believers.

Recent scholarship on Surah At-Teen has focused on its ethical dimensions and practical implications for individual and societal well-being. Al-Ghazali underscores the Surah's call to uphold justice and righteousness, emphasizing its relevance in addressing contemporary social injustices and inequities [15]. Additionally, Al-Shafi'i explores the Surah's emphasis on the inherent dignity of human beings, arguing for the importance of promoting compassion and empathy in interpersonal relationships [6]. Through a thematic analysis, Al-Raghib elucidates the Surah's message of gratitude and humility, offering practical guidance for individuals striving for spiritual growth and moral rectitude [16]. These studies collectively highlight the timeless relevance of Surah At-Teen as a source of moral guidance and spiritual enlightenment.

## 2.5 Surah Al-Asr

Surah Al-Asr holds immense significance in the Islamic tradition. It is a concise yet profound chapter, consisting of only three verses. The surah serves as a powerful reminder about the value of time and the importance of righteous deeds. scholars and commentators underscore the profound message embedded within this Quranic chapter, emphasizing the value of time and the significance of righteous deeds in Islam. Sayyid Muhammad Alwi al-Maliki highlights the ultimate purpose of Quranic revelation as memorization and understanding, echoing the sentiment echoed by bin Chek regarding the transmission of Quranic teachings through oral tradition [4].

Through a comparative analysis, Al-Qurtubi explores the exegetical traditions surrounding Surah Al-Asr, highlighting diverse interpretations offered by classical commentators and their relevance in contemporary Tadabbur practices [11]. Moreover, Al-Suyuti investigates the linguistic and rhetorical aspects of Surah Al-Asr, shedding light on its poetic beauty and stylistic sophistication [8]. These studies collectively enrich our understanding of Surah Al-Asr and its enduring relevance as a source of guidance and moral wisdom.

Recent scholarship on Surah Al-Asr has focused on its ethical dimensions and practical implications for individual and societal well-being. Al-Ghazali underscores the Surah's timeless relevance in addressing contemporary challenges such as materialism and moral decadence, advocating for a revival of its teachings in shaping virtuous conduct and social cohesion [13]. Furthermore, Al-Mawardi explores the Surah's emphasis on collective responsibility and mutual cooperation, arguing that its message of unity and solidarity is crucial for fostering harmonious relationships within communities [11]. Through a thematic analysis, Al-Jazari elucidates the Surah's call to prioritize righteous deeds and pursue excellence in all aspects of life, offering practical guidance for individuals striving for spiritual growth and moral rectitude [5]. These studies collectively underscore the profound significance of Surah Al-Asr as a source of moral guidance and spiritual enlightenment.

## 3. Methodology

### 3.1 ADDIE Model

The ADDIE model is a framework for instructional design and training development that consists of five phases: Analysis, Design, Development, Implementation, and Evaluation.



**Fig. 1.** Image of ADDIE Model

### *3.1.1 Analysis*

The first letter of ADDIE Model's name means Analysis. Analysis is the first phase in the ADDIE Model. In this phase, we will analyze any problems that arise so that we can achieve the objectives of our study. At this stage we analyze this courseware useful for all Muslims. So, in this phase we need to identify the problem statement that exists in the implementation of this Tadabbur Surah-Surah Pilihan project. Problem identification activities aim to find out what problems exist in the implementation of this project. At this stage we will conduct interview activities of several people to ask questions related to Tadabbur.

### *3.1.2 Design*

For this phase, we make a design plan for our website. Among them, we will create a storyboard that outlines the structure and flow of the website so that our website is more organized. To get to that point, we need to do an in-depth study on how to create an interactive website. For example, we will learn how to choose colours, layouts, backgrounds and so on. We also need to identify multimedia elements such as images, videos that are used to coincide with our goals. Next, after being satisfied with the storyboard, we will move to the prototype. Prototype aims to test the functionality and usability of the website before moving to the next phase.

### *3.1.3 Development*

For this phase, we will create the layout and navigation of the website. At the same time, we will also make additions in terms of multimedia elements. Next, we will also ensure that our website can be used and accessed by all users. We will also check and ensure that our website can function properly without any errors. Next, we will test the functionality of our website with a small group of users to identify any problems or issues while they are using the website so that we can make improvements before launching the website.

### *3.1.4 Implementation*

For this implementation phase, we will launch this website. This website will be available to the target audience. For our project, our target users are Muslims aged 13 and over. For this phase, we need to make sure that this website is accessible and that it meets the learning objectives and goals identified in the analysis phase. We will also monitor the use of the website and its performance in order to identify any issues and improvements.

### *3.1.5 Evaluation*

The last phase in this ADDIE Model is evaluation. The Evaluation phase is all about gathering important information to see if the course needs to be revised and improved. In this phase, we need to know how effective the website is. The evaluation of the Tadabbur courseware model for Surah-Surah Pilihan is a summative evaluation, its aiming to find out the effectiveness of model or courseware that was developed. We will collect feedback from users who use our website. This is because, with feedback from users, we can identify any problems that arise when using our website so that we can make improvements. Next, we will make any changes or update our website if necessary, so that our website achieves the goals and objectives of the project.

## 3.2 Data Collection Method

### 3.2.1 Survey and questionnaires

Regarding “The Effectiveness of Visuals in Tadabbur Al-Quran Through A Mobile Application: A Study of Selected Surahs In the Qur'an”, the use of questionnaires and surveys is crucial to understanding how the app affects for all generation. Researchers may systematically gather quantitative data, thoughts, and important input from a varied sample of users using the app by administering standardised surveys or questionnaires. This approach turns into a crucial tool for evaluating the app's usefulness, user happiness, and any shortcomings. Through a significant number of responses, the surveys and questionnaires allow for a thorough comprehension of how people nowadays interact with the instructional material, offering insightful information that can guide improvements, changes, or new features to maximise the educational value and overall user experience of the app. The following is a list of survey and questionnaire questions:

**Table 1**

Show list of question for survey and questionnaires

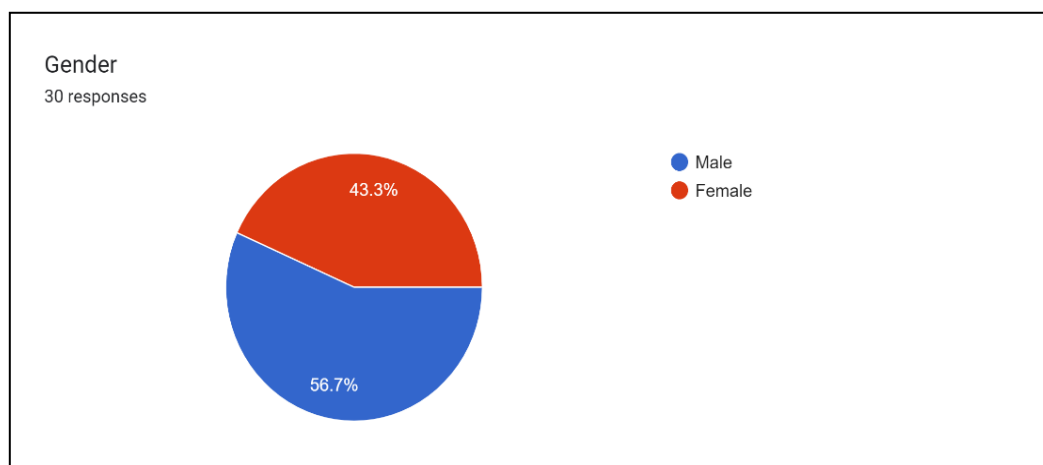
No.	Section	Questions
1.	Section A: Demography	1. Gender 2. Age 3. Education
2.	Section B: Understanding Users of Tadabbur Al-Quran	1. Do you know what ‘Tadabbur’ Al-Quran is? 2. How often do you engage in Tadabbur (reflection/contemplation) upon verses from the Quran? 3. Have you ever used any Tadabbur Al-Quran application?
3.	Section C: Experience with Tadabbur Al-Quran application	1. How interesting and helpful do you find the Tadabbur Al-Quran application to understand the verses of the Al-Quran? 2. Do you believe that inclusion of visual elements in the Tadabbur Al-Quran application enhances your overall comprehension and reflection on Quran verses? 3. To what extent do you feel that the Tadabbur Al-Quran application’s visual features contribute to a deeper understanding and contemplation of Quranic teachings?
4.	Section D: Feedback users of application (QuranSoul)	1. How would you rate the user interface of the Tadabbur Al-Quran application in terms of its visual appeal? 2. How would you rate the organization and navigation of visual content (such as pictures) within the Tadabbur Al-Quran application? 3. How satisfied are you with the variety of visual content (e.g. infographics, illustration) available in the Tadabbur Al-Quran application? 4. Would you recommend the Tadabbur Al-Quran application to others based on its visual presentation and features?

## 4. Analysis

### 4.1 Data Analysis

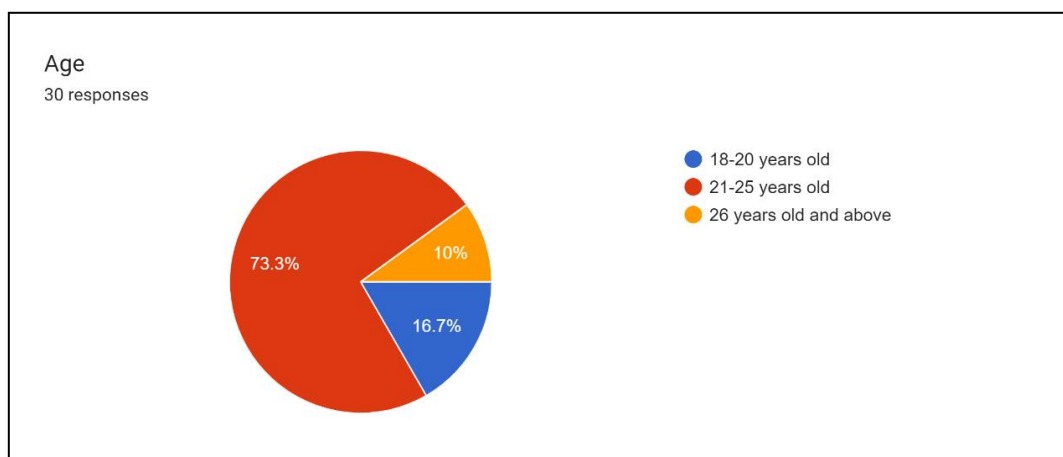
#### Section A: Demographics

This demographic examines the information profile of Universiti Sains Islam Malaysia students through key factors such as gender, age, and education. It examines the percentage of males and females, age group, and level of education among students at Universiti Sains Islam Malaysia. The percentage is depicted in the form of a pie chart visually for clarity.



**Fig. 2.** Percentage of gender that take part in this survey

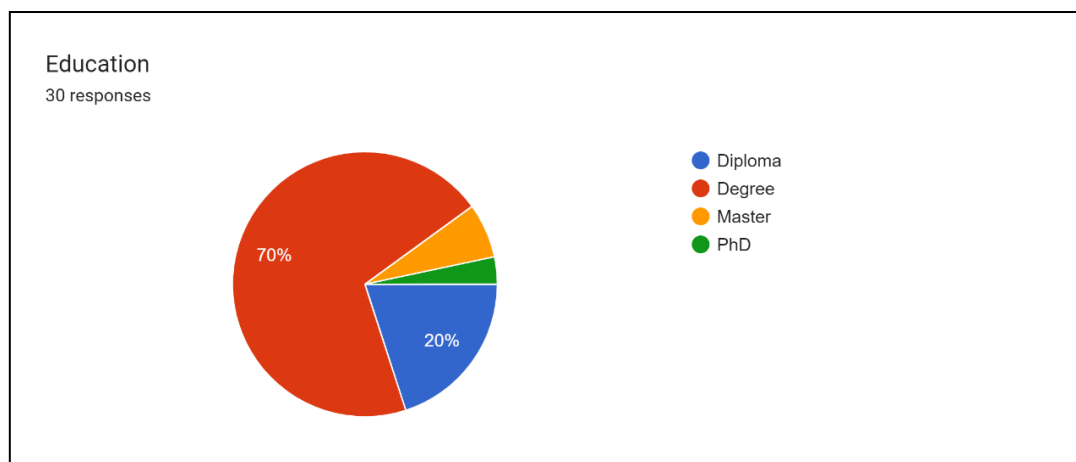
Figure 2 shows that this survey, involving 30 respondents, for gender 43.3% that is 13 people are men, while 56.7% that is 17 people are female making it the majority. This shows that the majority of respondents to this survey are female. It shows that women tend and are interested in knowing about Tadabbur Al-Quran. Knowledge of gender demographics ensures that the visual application is designed inclusively, considering the perspectives and experiences of both male and female users. This approach enhances user engagement and satisfaction with the educational tool. Gender demographics provide insights into the impact of the visual application on male and female participants' Quranic reflection and comprehension. The design, content creation, and evaluation of the visual application for Tadabbur Al-Quran are greatly influenced by gender demographics, which guarantees that the educational tool successfully meets the needs and preferences of both male and female participants.



**Fig. 3.** Percentage on average of the age of respondents



Figure 3 shows the age percentage for 30 respondents as a result of a study conducted on Universiti Sains Islam Malaysia students regarding the effectiveness of the application of tadabbur Al-Quran with visuals. There are 3 types of age levels, namely 18-20 years, 21-25 years, and 26 years and above. 73.3% which is the majority of respondents of 22 people aged 21-25 years while 16.7% which is 5 people aged 18-20 years and 10% which is 3 people aged 25 years and above. Understanding the age distribution allows for targeted support and training initiatives. For example, younger participants may require guidance on utilizing technological features effectively, while older participants may benefit from additional support in navigating digital platforms. Age demographics provide insights into the learning outcomes of Tadabbur Al-Quran with a visual application across different age groups. This data is useful for evaluating how well the application promotes Quranic comprehension and reflection among participants of different ages.

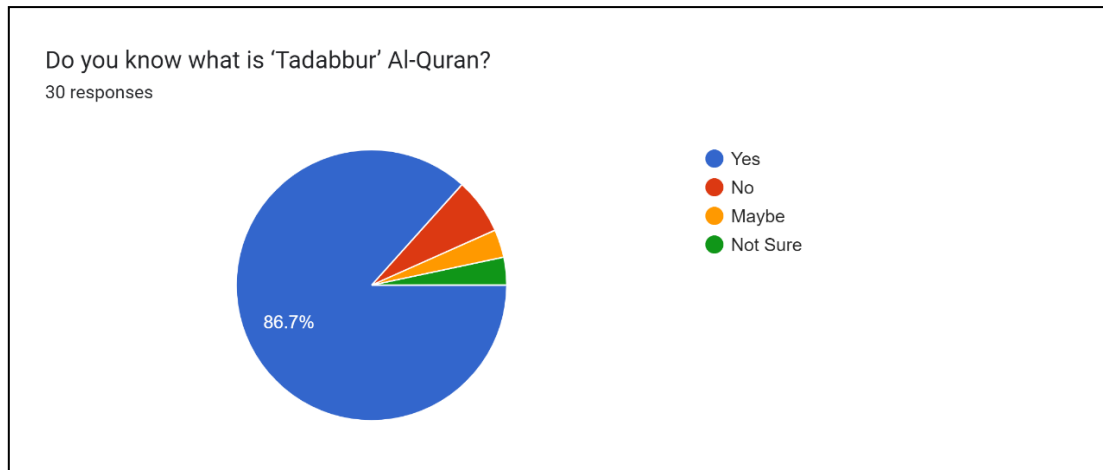


**Fig. 4.** The percentage on education of the respondents

Figure 4 is an analysis of the percentage of education level from a survey of 30 respondents regarding the effectiveness of the application of Tadabbur Al-Quran with visuals. There are four levels of education namely Diploma, Degree, Master and PhD. The majority of the respondent's education level is Degree which is 70% which is as many as 21 people, while 20% which is as many as 6 people from diploma, 6.7% which is 2 people from Master and 3.3% which is one person from PhD. Demographic data regarding the level of education plays a crucial role in shaping the design, implementation, and evaluation of the visual application for Tadabbur Al-Quran, ensuring that it effectively meets the diverse learning needs and preferences of participants across different educational levels.

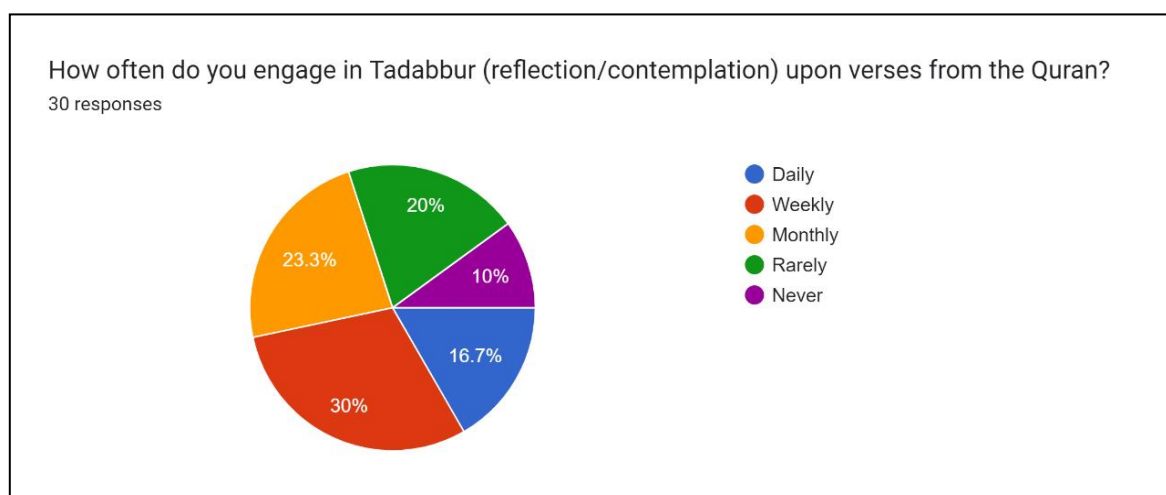
#### Section B: Understanding of Tadabbur Al-Qur'an

Section B in this survey is a question related to the understanding of Tadabbur Al-Quran. There are 3 questions asked to 30 respondents. The first question is, do respondent know what is 'Tadabbur' Al-Quran, the second question is how often respondent engage in Tadabbur (reflection/contemplation) upon verses from the Quran, and the third question is have respondents ever used any Tadabbur Al-Quran application. The clear explanation as stated:



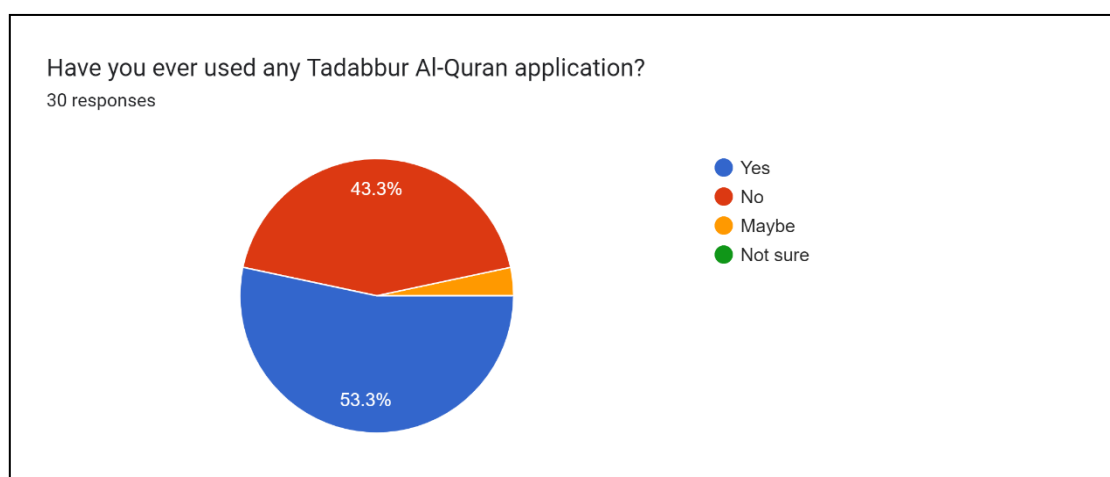
**Fig. 5.** Percentage of knowledge about Tadabbur Al-Quran

Figure 5 above shows the percentage of 30 respondents on Understanding of Tadabbur Al-Quran that is, do respondents know about Tadabbur Al-Quran. The majority of respondents which is 26 people which is 86.7% answered yes which means they know about Tadabbur Al-Quran, while 2 respondents which is 6.7% answered that they do not know about Tadabbur Al-Quran. One respondent that is 3.3% answered that they may know about Tadabbur Al-Quran and one respondent also that is 3.3% answered that they do not know about Tadabbur Al-Quran. This shows that the majority of respondents know about Tadabbur Al-Quran. Understanding whether respondents are familiar with Tadabbur Al-Quran helps in assessing their educational needs. If a significant portion of respondents are unfamiliar with the concept, it highlights the necessity for educational initiatives to introduce and explain Tadabbur Al-Quran to them. For respondents who claim to know what Tadabbur Al-Quran is, they can prove that the respondent has knowledge about Tadabbur Al-Quran regardless of whether the level of knowledge is much or little. In addition, the results of this survey can also be delved deeper to assess the depth of their understanding. This provides insight into the effectiveness of previous educational efforts in imparting knowledge about Tadabbur Al-Quran and identifies areas where further education or clarification may be needed.



**Fig. 6.** Percentage of frequency respondents engage with Tadabbur upon verses from the Quran

The next survey question is about how often respondents are involved in Tadabbur (reflection / reflection) on the verses of the Al-Quran. Based on Figure 6, there are 5 answer options which are daily, weekly, monthly, rarely, and never. A total of 5 respondents which is 16.7% answered daily, while most respondents answered weekly which is 9 people with a percentage of 30%, then for monthly 7 people which is 23.3%, rarely 20% which is 6 people and for the answer choice of never is 10% which is 3 people. As a result of the findings of this study, it can be understood that the frequency of individuals involved in Tadabbur provides an insight into their spiritual habits and the routine of studying the Al-Quran. Responses indicating daily or frequent Tadabbur suggest a strong commitment to Qur'anic contemplation, while responses indicating rarely or never highlight areas for potential improvement or intervention.

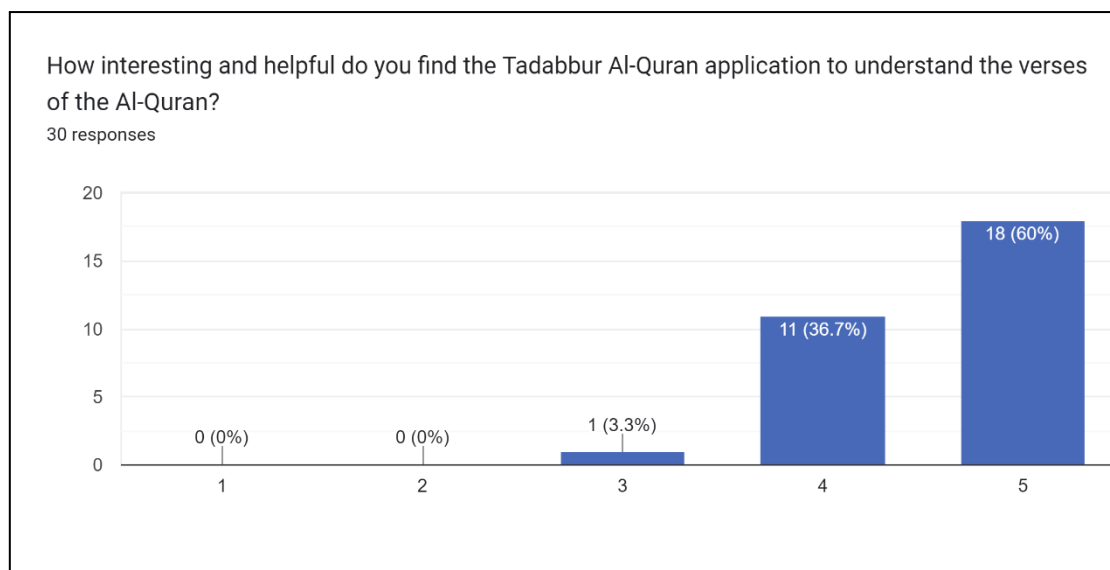


**Fig. 7.** Percentage of usage Tadabbur Al-Quran application among respondents

Figure 7 shows the last question for section B, has respondents ever used any Tadabbur Al-Quran application. There are 4 answer options for this question, namely yes, no, maybe, and not sure. A total of 16 respondents which is 53.3% answered yes, 43.3% which is 13 respondents answered no, while 3.3% which is one respondent answered maybe and no respondent answered not sure. The survey helps assess the level of familiarity respondents have with Tadabbur Al-Quran applications. The survey also enables the assessment of adoption rates of Tadabbur Al-Quran applications within the target population. Knowing whether respondents have used these applications indicates their acceptance and uptake among Quranic learners. Besides that, the results of the survey can be utilized to assess how well Tadabbur Al-Quran applications connect and reach people. Responses showing usage offer a chance to get opinions and information about the features, usability, and perceived advantages of these apps.

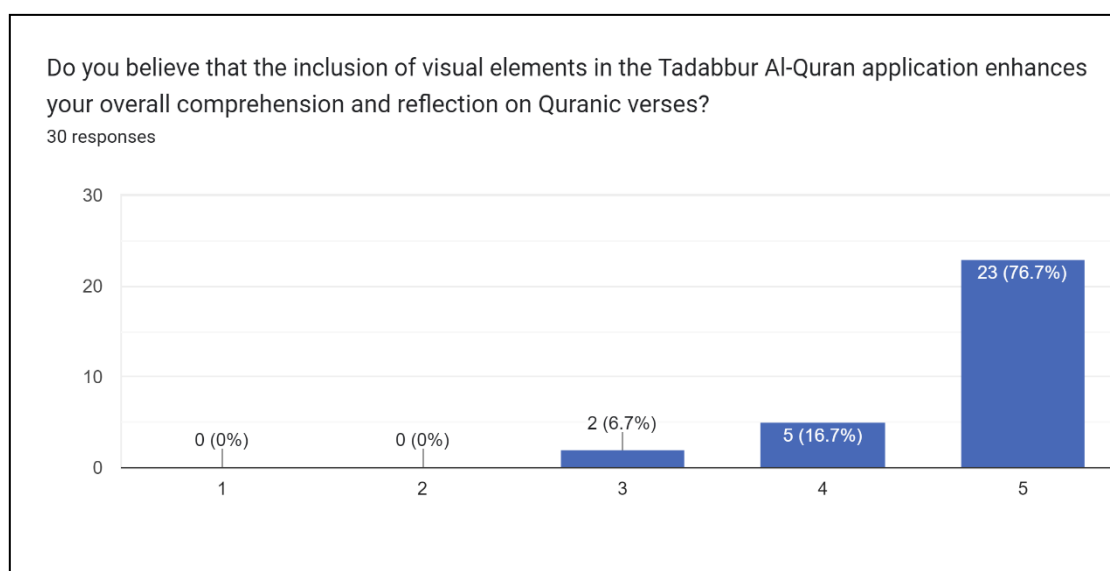
### Section C: Experience with Tadabbur Al-Qur'an application

Section C in this survey is a question related to experience with Tadabbur Al-Quran application. There are 3 questions asked to the respondents. The first question is, how interesting and helpful do respondents find the Tadabbur Al-Quran application to understand the verses of the Al-Quran, the second question is do respondents believe that the inclusion of visual elements in the Tadabbur Al-Quran application enhances their overall comprehension and reflection on Quranic verses, and the third question is To what extent do respondents feel that the Tadabbur Al-Quran application's visual features contribute to a deeper understanding and contemplation of Quranic teachings. A clearer description of each question is shown in the bar chart.



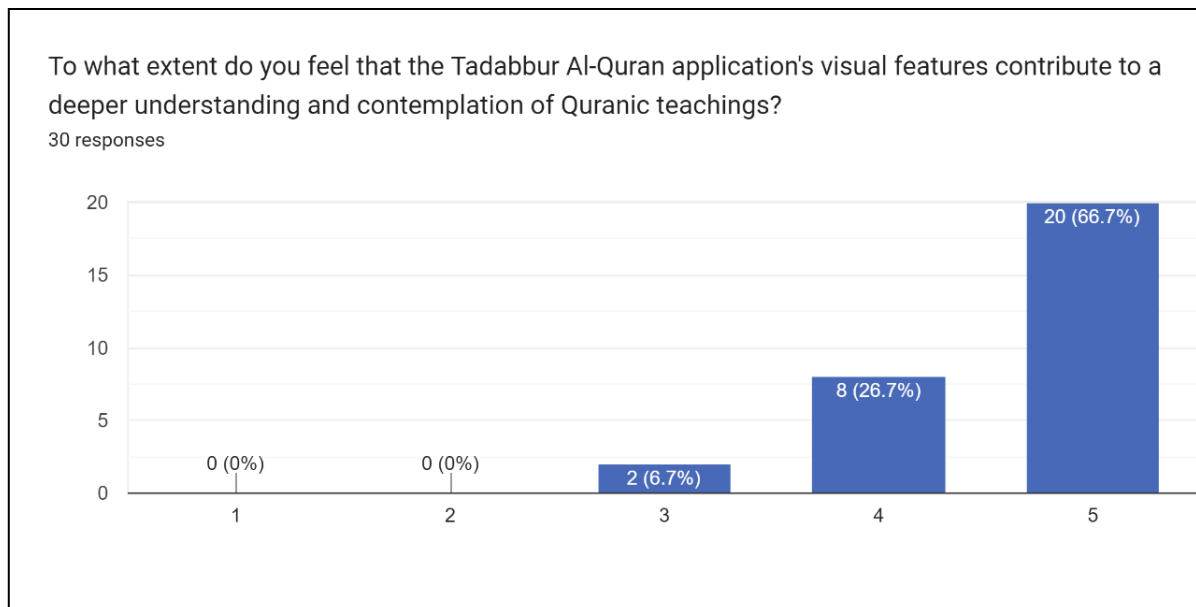
**Fig. 8.** Percentage of respondents about Tadabbur Al-Quran application to understand the verses of the Al-Quran

Based on Figure 8, most respondents gave a score of 5 out of 5 to the level of interesting and helpful of the Tadabbur Al-Quran application to understand the verses of the Al-Quran. However, there are some respondents who give a score of 3 and 4, indicating that there is a difference in the response level of interesting and helpful the Tadabbur Al-Quran application to understand the verses of the Al-Quran. In conclusion, through this survey, we can understand how interesting and helpful respondents find the Tadabbur Al-Quran application to understand the verses of the Al-Quran is important to evaluate user satisfaction, evaluate the effectiveness of the application in facilitating the understanding of the Al-Quran, and identify areas for improvements in usability and user experience. In short, the overall feeling is a strong belief in the usefulness of educational tools to help respondents understand and apply the ideals obtained from the application.



**Fig. 9.** Percentage of respondents' beliefs about inclusion of visual element in the Tadabbur Al-Quran application

The Figure 9 shows the percentage of respondents' score choices for the question do respondents believe that the inclusion of visual elements in the Tadabbur Al-Quran application enhances their overall comprehension and reflection on Quranic verses. There are some respondents who choose a score of 3 or 4, while many respondents choose a score of 5 out of 5. Respondents' opinions on whether the inclusion of visual elements in the Tadabbur Al-Quran application enhances their overall comprehension and reflection on Quranic verses provide valuable insights into the effectiveness of visual aids in Quranic education. Positive opinions suggest that visual elements enhance comprehension and reflection, making Quranic verses more accessible and engaging. This feedback underscores the importance of incorporating visual elements in educational tools to support users in their contemplative journey, ultimately enriching their understanding and reflection on Quranic teachings.

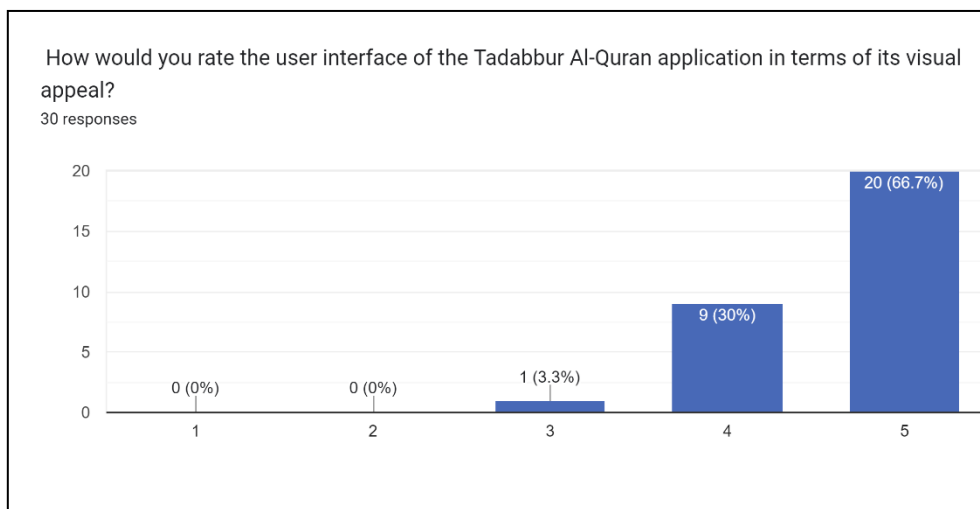


**Fig. 10.** Percentage of respondents' opinion about visual features in Tadabbur Al-Quran application

Based on Figure 10 above, it shows the results of the study from 30 respondents, the majority of respondents which is 5 out of 5 strongly agree that Tadabbur Al-Quran application's visual features contribute to a deeper understanding and contemplation of Quranic teachings while there are also respondents who choose a score of 3 or 4. This shows that the majority of respondents think that visual features make a great contribution to a deeper understanding and contemplation of the teachings of the Al-Quran. Positive opinions suggest that visual features enhance comprehension, engagement, and reflection, thereby facilitating a deeper understanding of Quranic teachings. This feedback highlights the importance of incorporating visual elements in Quranic study tools to support users in their contemplative journey, ultimately enhancing their Quranic knowledge and spiritual growth.

#### Section D: Tadabbur Al-Qur'an with visual

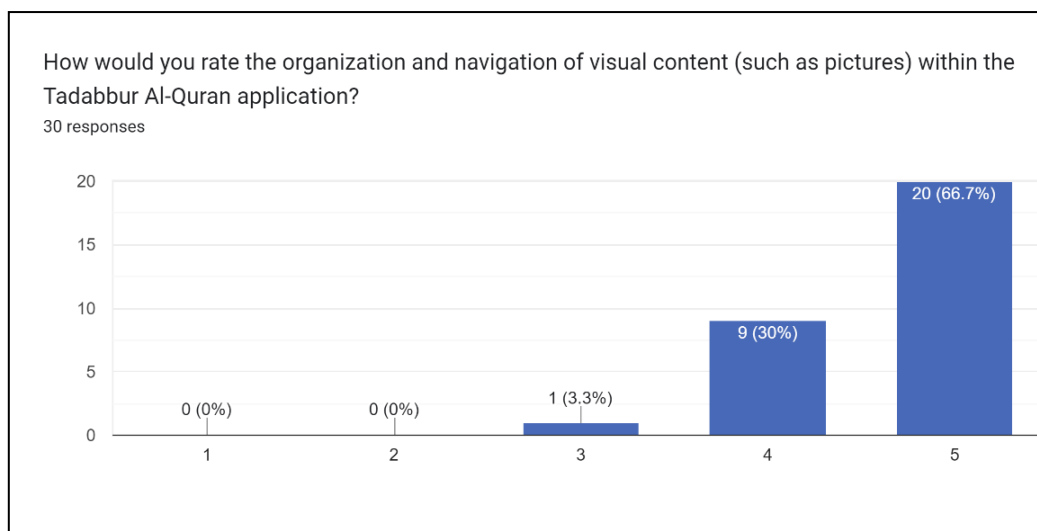
Section D is the last part of this survey. The questions asked in part D are questions related to respondents' feedback on the Quran Soul application: Tadabbur Al-Quran application with visual, which is an application developed by us. For this part D, there are 4 questions namely how would respondent rate the user interface of the Tadabbur Al-Quran application in terms of its visual appeal, how would respondent rate the organization and navigation of visual content (such as pictures) within the Tadabbur Al-Quran application, how satisfied are respondents with the variety of visual content (for example infographics, illustrations) available in the Tadabbur Al-Quran application and would respondents recommend the Tadabbur Al-Quran application to others based on its visual presentation and features.



**Fig. 11.** Percentage of respondents' rating the user interface of Tadabbur Al-Quran application with visual

Figure 11 above shows the result of out of 30 responses, the majority of respondents rated the user interface of the Tadabbur Al-Quran application positively in terms of visual appeal. Most of respondents rated the user interface as 5 out of 5, indicating that they found the design elements, layout, and overall aesthetics of the application highly appealing and visually pleasing. Some of respondents rated the user interface as 4 out of 5, indicating a positive perception of the visual appeal of the application's interface.

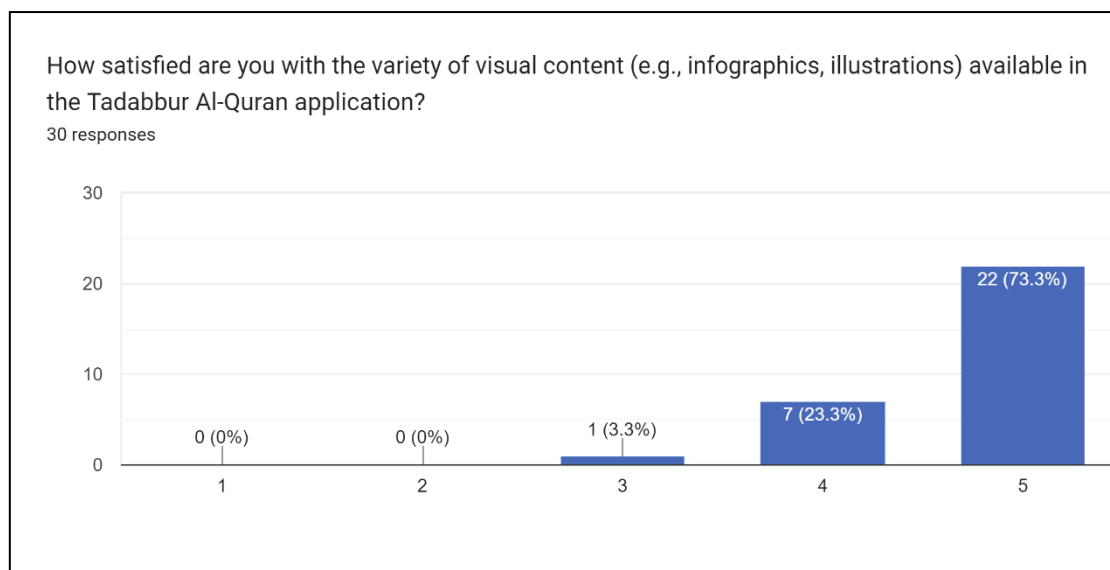
These respondents found the design elements, layout, and aesthetics of the application appealing, although not to the highest extent. Meanwhile a respondent rated the user interface as 3 out of 5, indicating a neutral opinion regarding the visual appeal of the application. This respondent neither strongly favored nor opposed the visual aspects of the user interface. Overall, the survey results suggest that most respondents found the user interface of the Tadabbur Al-Quran application to be visually appealing, with a significant portion rating it as highly appealing. However, there is still a small proportion of respondents with neutral opinions, indicating potential areas for improvement or refinement in the visual design of the application's interface.



**Fig. 12.** Percentage of respondents' rating the organization and navigation of Tadabbur Al-Quran application

In a survey consisting of 30 respondents, the organization and navigation of visual content within the Tadabbur Al-Quran application received positive ratings from the majority of participants. Figure 12 illustrates many respondents, rated the organization and navigation as highly effective, assigning it a score of 5 out of 5. This indicates that these respondents found the arrangement and accessibility of visual content within the application to be exceptionally user-friendly and efficient. Several of respondents rated the organization and navigation as effective but not flawless.

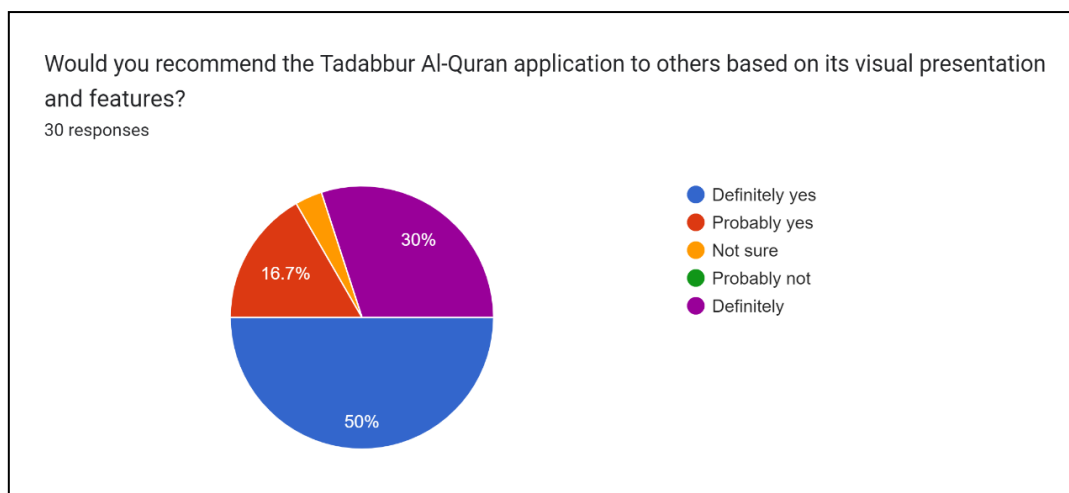
These participants assigned a score of 4 out of 5, stating that although they thought the application's visual material was arranged and navigable in a generally good manner, there might yet be space for small tweaks or enhancements to improve the user experience even more. Besides that, only a single respondent, provided a neutral rating for the organization and navigation of visual content. This respondent assigned a score of 3 out of 5, implying a conflicted attitude on the application's usability and organizational efficiency. Their response was neither vehemently in favor of nor against the way that visual content is now organized and made available. In summary, the Tadabbur Al-Quran application's visual content navigation and organization are viewed well by most respondents, according to the survey results



**Fig. 13.** Percentage of respondents satisfied with the variety of visual content in Tadabbur Al-Quran application

Out of 30 responses, the overwhelming majority of respondents expressed high levels of satisfaction with the variety of visual content available in the Tadabbur Al-Quran application. In Figure 13 shows most of respondents rated their satisfaction as 5 out of 5, indicating that they found the variety of visual content, including infographics and illustrations, to be extensive and highly satisfactory. Some of respondents rated their satisfaction as 4 out of 5, indicating a positive perception of the variety of visual content available in the application. These respondents found the variety of visual content to be substantial and satisfying, although not to the highest extent. Meanwhile, only a respondent rated their satisfaction as 3 out of 5, indicating a neutral opinion regarding the variety of visual content. This respondent neither strongly favored nor opposed the variety of visual content available in the application, suggesting a moderate level of satisfaction. According to the survey's overall findings, most participants are extremely happy with the range of visual information offered by the Tadabbur Al-Quran app, with just a smaller percentage indicating moderate pleasure. The fact that there was only one respondent who expressed a neutral opinion suggests that the application's wide range of visual content is generally well-liked.





**Fig. 14.** Percentage of respondent's recommend the Tadabbur application to others

Based on the survey responses regarding the recommendation of the Tadabbur Al-Quran application to others, it is evident that a significant majority of respondents expressed a positive inclination towards recommending the application. Figure 14 above provides result of respondent's recommend the Tadabbur application to others. Specifically, 15 respondents, representing 50% of the total, indicated that they would "Definitely yes" recommend the application meanwhile those who responded, "Definitely yes," 5 respondents (16.7%) stated that they would "Probably yes" recommend the application. These respondents still had positive things to say about the application's functions and visual presentation, although being a little less certain than the "Definitely yes" comments.

Their readiness to suggest the application shows that they think it is a good choice for anyone else who wants to learn and think about the Quran. However, there is one respondent (3.3%) indicated uncertainty by selecting "Not sure" regarding their recommendation of the application. This response highlights the importance of addressing any potential concerns or uncertainties that individuals may have regarding the application's visual presentation and features. Overall, the Tadabbur Al-Quran application's visual design and functions indicate that respondents have a generally positive predisposition towards recommending it to others, according to the survey results. The fact that no respondent expressed a disapproving propensity towards suggestion serves as additional evidence of the surveyed persons' generally good opinions regarding the application's appropriateness for recommendation.

## 5. Results

### 5.1 Homepage



Fig. 15. Home Page

### 5.2 Intropage



Fig. 16. Intro Page

### 5.3 Tadabbur Page

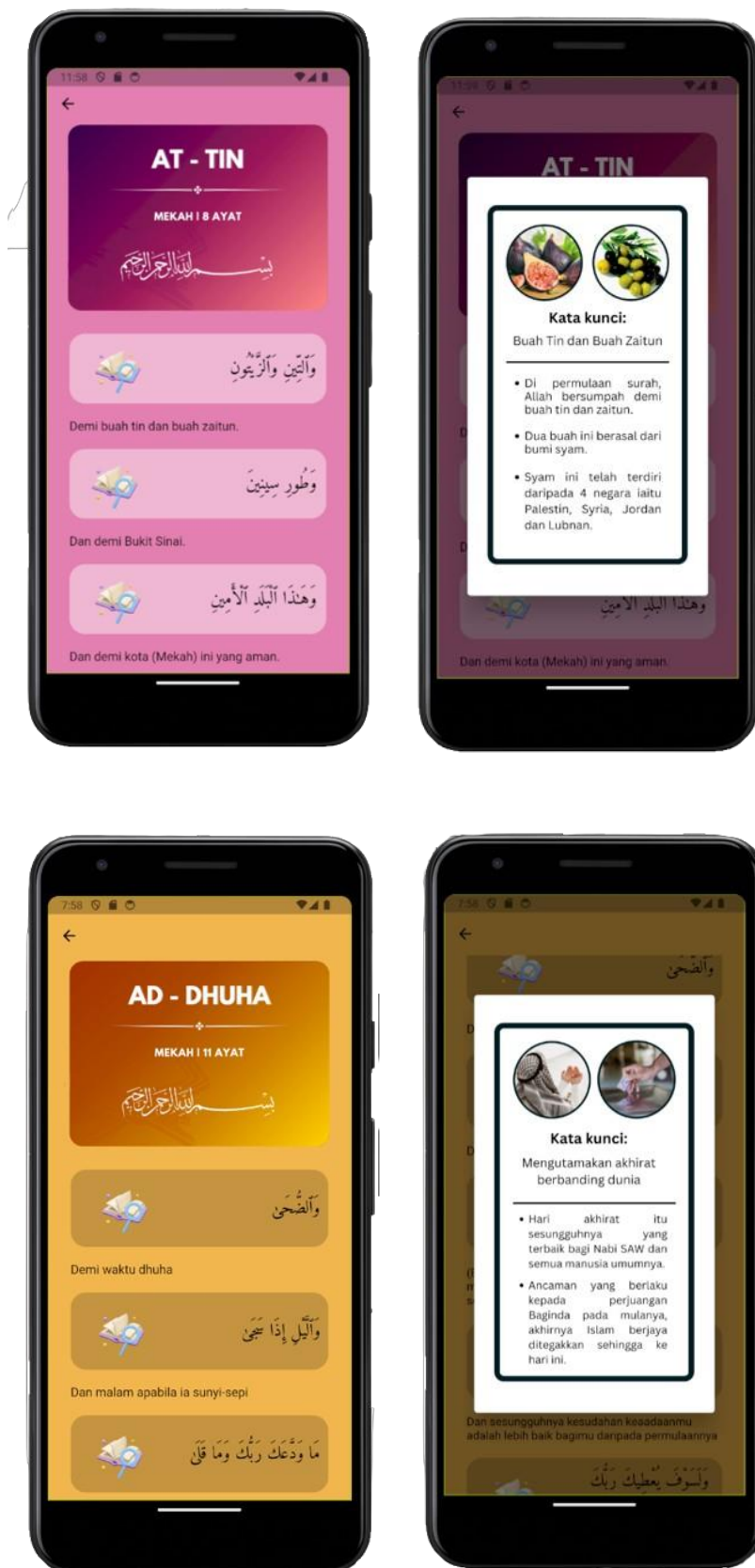


Fig. 17. Tadabbur Page

## 5.4 Quiz Page

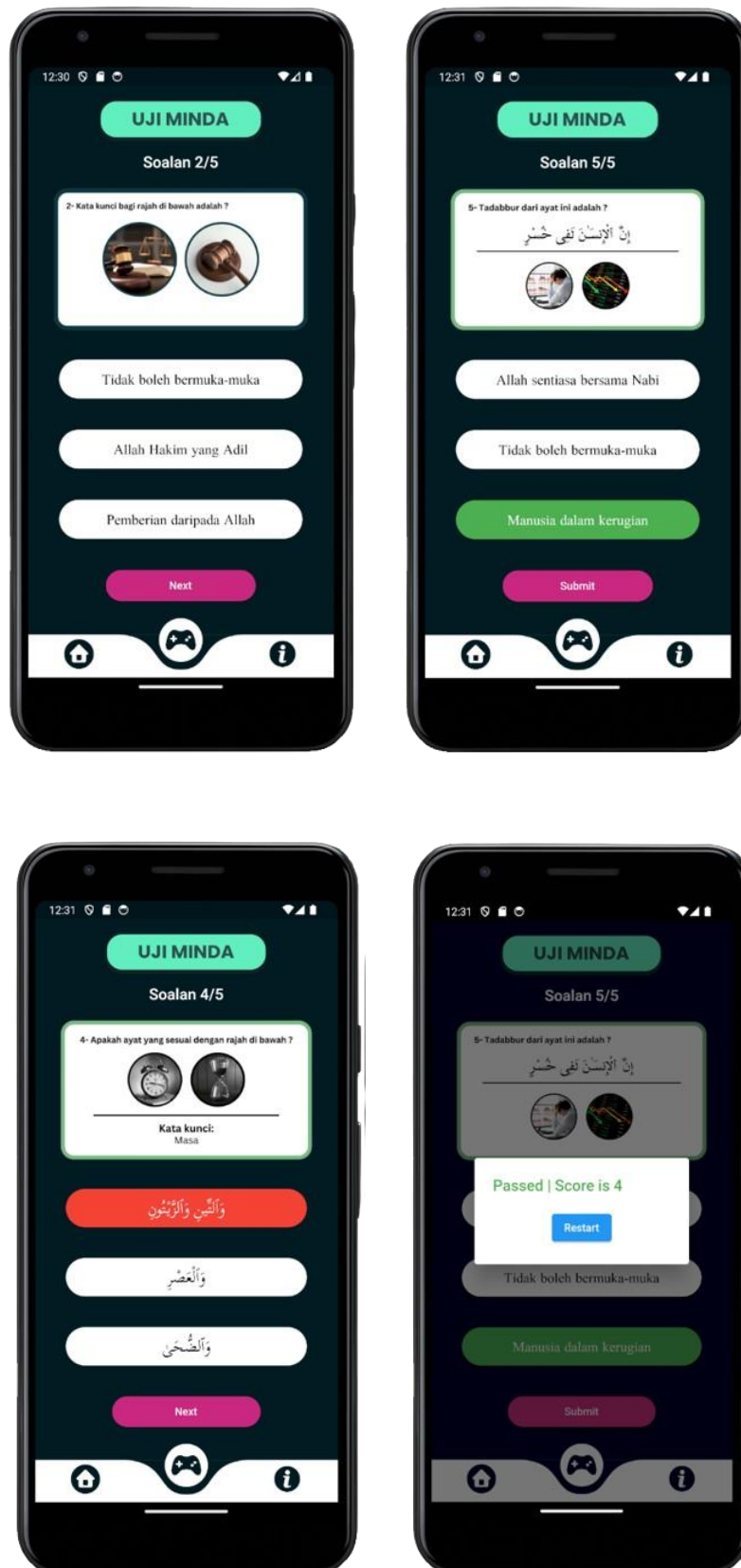


Fig. 18. Quiz Page

## 5.5 About Us Page



Fig. 19. About Us Page

## 6. Conclusions

In conclusion, this project has explored the effectiveness of integrating visuals within a mobile application to enhance the practice of Tadabbur Al-Quran, focusing on selected Surahs from the Qur'an. Through a thorough examination of user experiences and feedback, it has become evident that visuals play a significant role in facilitating deeper engagement, understanding, and emotional connection with the Quranic verses. The interactive and immersive nature of visual elements within the mobile application captured the attention of users, provided additional context and insights into the verses, and evoked emotional responses that fostered a personal connection with the sacred text.

Moreover, the study highlights the importance of user-centric design, accessibility features, and continuous improvement in ensuring the effectiveness and usability of such applications. Moving forward, it is recommended to further explore the potential of visuals in Tadabbur Al-Quran through ongoing research, collaboration with experts in Quranic studies and educational technology, and continuous refinement of mobile applications to enhance the spiritual experience of Quranic study in the digital age. Ultimately, this project contributes valuable insights to the field of Quranic studies and offers practical implications for leveraging technology to enrich the Tadabbur experience and promote a deeper understanding and appreciation of the Quran among believers.

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