

QURANIC PRAYERS' MOBILE APPLICATION DEVELOPMENT

Norhasnira Ibrahimⁱ, Nurul Mukminah Zainan Nazriⁱⁱ, Muhammad Azfar Al-Hafiz Nasirⁱⁱⁱ,
Andi Muhammad Zhafri Bachok^{iv} & Muhammad Shahir Akram Shakhrudin^v

- ⁱ Senior Lecturer, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM).
norhasnira@usim.edu.my
- ⁱⁱ (*Corresponding author*). Senior Lecturer, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM).
nurulmukminah@usim.edu.my
- ⁱⁱⁱ Student, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM).
azfaralhafiz0411@gmail.com
- ^{iv} Student, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM).
zhafriandi88@gmail.com
- ^v Student, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia (USIM).
akramshahir0@gmail.com

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Abstract	<p><i>In Islam, the word 'Du'a' or known as prayer, supplication, and purification is considered an act of worship ('ibadah). It is an expression of submission of faith to Allah and imploring to Him to gain His blessings and assistance. There are many prayers mentioned by Allah in al-Quran that can be practiced by us in our daily lives. Generally, prayers were arranged by certain thematic themes like prophets' prayers, prayers of asking, and prayers of worship. However, this study will focus on the arrangement of Quranic prayers based on the order of juzu', beginning with surah al-Fatihah to al-Nas. The objectives of this paperwork are to extract all prayers found in the al-Quran, to design and develop an interactive application on Quranic prayer apps. The methodology applied in this study is an ADDIE instructional design model, which stands for five phases consisting of analysis, design, development, implementation, and evaluation. The finding shows that Quranic verses' prayers can be classified into three themes that begin with the words Rabb (رَبِّ), Rabbana (رَبَّنَا), A'udhu (أَعُوذُ), and others.</i></p> <p>Keywords: <i>Quranic, Prayer, Mobile Application, Development.</i></p>
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INTRODUCTION

The Quran is the central religious text of Islam. It is considered the ultimate source of guidance for Muslims and serves as a comprehensive source of wisdom and guide for various aspects of life, including law, morality, ethics, and spirituality. It not only imparts knowledge and moral teachings but also encourages believers to establish a direct connection with Allah the Almighty through heartfelt prayer known as 'du'a'. The application of prayer in the Quran is a profound aspect of Islamic faith, highlighting the intimate relationship between humans and their Creator. It offers a unique pathway to seek solace, find strength, and establish a profound sense of reliance on Allah in times of joy, distress, or uncertainty. The Quran itself serves as a treasure trove of prayers, containing numerous verses that encourage believers to engage in these spiritual practices and worship (*ibadah*).

According to Malaysia Federal Mufti,¹ the word 'prayer' has various meanings. Among them are the meaning of worship in surah Yunus: 106, praising in surah al-Isra': 110, asking for help or assistance in surah al-Qasas: 64, and the meaning of request in surah Ghafir: 60.

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ﴾

Which means, "And do not invoke, instead of Allah, what can neither benefit nor harm you for if you do, then you will certainly be one of the wrongdoers". (al-Quran. Yunus: 106).

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾

Which means, "Say, O Prophet, "Call upon Allah or call upon the Most Compassionate, whichever you call, He has the Most Beautiful Names." Do not recite your prayers too loudly or silently but seek a way between." (al-Quran. al-Isra': 110).

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَادْعُوهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾

Which means, "It will be said (to the disbelievers), "Call upon your associate-gods (for help)." So, they will call them, but will receive no response. And they will face the punishment, wishing they had been (rightly) guided." (al-Quran. al-Qasas: 64)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

Which means, "Your Lord has proclaimed, "Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled." (al-Quran. Ghafir: 60)

Based on the definitions of prayer, it can be concluded that prayer is an act of worship to express a sense of humility and submit to Allah the Almighty while expressing a desired wish or request. Prayer is the most important element in our worship as mentioned by The Prophet Muhammad PBUH in a hadith narrated by al-Nu'man bin Bashir:

{عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: "الدُّعَاءُ هُوَ الْعِبَادَةُ" قَالَ رَبُّكُمْ ادْعُونِي
أَسْتَجِبْ لَكُمْ" }

Which means, "Narrated al-Nu'man ibn Bashir, The Prophet PBUH said: "Prayers (du'a) is itself the worship". He then recited: "And your Lord said: Call on Me, I will answer you". (Hadith. Abu Dawud. Bab al-Du'a". 1479).

In Islam, some certain times and situations are considered more conducive to making prayers due to their special significance and the higher likelihood of prayers being answered. Some of these times include making prayers during the last third of the night or *tahajjud*, between *adhan* and *iqamah*, during *sujud* or prostration, on Fridays, when it is raining, during *umrah* and *hajj*, during fasting, before *iftar*, and many more. It is important to note that while these times are considered more auspicious for making prayers, a Muslim can make prayers at any time and in any situation. Thus, this study provides a practical tool for accessing and utilising prayers by using mobile applications. It will help users to access these prayers at anytime from anywhere on their devices.

Nowadays, many Muslims are unaware of the specific prayers mentioned in the al-Quran. They are also unable to differentiate between prayers derived from Quranic verses,

¹ Razif, Mohamad. Bayan Linnas Siri Ke - 156: Doa bersama dengan bukan Islam dalam satu majlis. <https://www.muftiwp.gov.my/ms/artikel/bayan-linnas/2883-bayan-linnas-siri-ke-156-doa-bersama-dengan-bukan-islam-dalam-satu-majlis> (accessed on 29th August 2023)

the Prophet Muhammad PBUH's hadith, the Companions' prayers, pious and righteous people such as *salafussalih, ulama'*, and others. This lack of awareness limits their ability to incorporate Quranic prayers into their worship and spiritual practices. Therefore, the validity of prayers found in the Quran is presented in this study by focusing on Quranic prayers based on juzu' division beginning with surah al-Fatihah to al-Nas. Besides that, it also gives exposure to young Muslims to strengthen their memorisation of Quranic prayers by applying available technological facilities to their daily routine.

LITERATURE REVIEW

In accordance with the objectives of this study, some literature reviews related to the topic are listed below:

A project titled *Mobile Development: Learn Du'a for Early Childhood Learners* was conducted by Mohamed Imran Mohamed Ariff, Natasha Irina Khairul Annuar, Ahmad Farid Najmuddin and Ireen Munira Ibrahim in the year 2022. This project stands by acknowledging the use of mobile technology has been progressively popular among early childhood learners in recent years. However, an extensive systematic literature search on educational mobile technology and touchscreen indicated that most of the applications are not suitable for early childhood learners as they lack several multimedia features. Therefore, this project designates the development procedure of an educational mobile application for early childhood learners, who are very receptive to new knowledge and information. As a proof of concept, the development of this application utilizes the learning of the Islamic du'a recitation. This application was designed using the Android studio and the Flutter software combined with the Java programming language.² In conclusion, this application is an opportunity and convenience for children to learn new knowledge by listening without touch and guidance from anyone.

Besides that, some previous studies have discussed Islamic Education Mobile Applications in their writings. In 2019, Kamal Azmi Abd. Rahman and Muhammad Hilmee Izanee conducted an Analysis of The Islamic Education Mobile Application for Children at Google Playstore. This research is a qualitative type through content analysis while the study sample also uses a purposeful sampling method. The analysis aims to categorize the mobile application of Islamic education for children based on its themes, characteristics, and approaches. In addition, it also discusses the methodology of interpretation, thinking patterns, and scholars' views on the interpretation of *Fi Zilal al-Qur'an*.³ The conclusion of this study is the most popular mobile apps are based on high download numbers due to their multiple functions, interactive and attractive features. Most children's Islamic education mobile apps are focused on the theme of Aqidah and the Holy Book of al-Quran.

The research conducted by Maha Alqahtani and Ayham Fayyumi in the year 2015 helps people to interact with the device as if were they talking to another person. This technology helps people to learn anything using computers by promoting self-study over extended periods. The objective of this study is to focus on designing and developing a mobile application for the Arabic recognition of spoken Quranic verses. The application is suitable for Android-based devices. The application is called Say Quran and is available on Google Play Store. Moreover, this study presents the results of a preliminary experiment to gather feedback from students regarding the developed application. Mobile application developments have enabled different types of users to carry out many tasks such as social networking, self-learning, gaming, internet access, and others. Much research has proved that learning using mobile technologies can have a positive effect on students.⁴ In

² Mohamed Imran Mohamed Ariff et al. (2022). *Mobile Development: Learn Du'a for Early Childhood Learners*, *Bulletin of Electrical Engineering and Informatics*, 11(4), 2253-2261.

³ Abd. Rahman, K. A., & Izanee, M. H. (2019). Analisis Aplikasi Mudah Alih Pendidikan Islam untuk Kanak-Kanak di Google Playstore: Anlysis on The Islamic Education Mobile Application for Children at Google Playstore. *Jurnal Pengajian Islam*, 12(2), 146-156..

⁴ Alqahtani, M., & Fayyumi, A. (2015). Mobile Application Development for Quran Verse Recognition and Interpretations. *International Journal of Interactive Mobile Technologies (ijIM)*, 9(1), 19-22.

conclusion, this study uses the method of interaction with the smartphone. The technology that is built is very helpful in all forms of learning and that is also in line with the trend.

Research done by Rendi Andika in 2017 focused on the *Juzu' 'Amma* Memorisation Application and Daily Prayers Using the Android-Based Murrotal Method in LPPM Journal. This research uses qualitative studies through a literature review. This research aims to produce an application for memorising prayers and short surahs for Muslim children based on Android. This study produces an application for memorizing *juzu' 'Amma* and prayers for children and addresses children's interest in learning to memorise prayers.

Next, a study conducted by Widya Ayu Lestari in the year 2019 is an Android-based Interactive Mobile Learning Application for Daily Prayer Readings and Morning & Evening Dhikr. The Multimedia Development Life Cycle (MDLC) development method was used, which has six stages: concept, design, material collection, assembly, testing, and distribution. Based on user feedback from the questionnaire, there was an increase in knowledge about morning and evening dhikr from 22% to 91%, and the interactive application of daily prayer readings and morning and evening dhikr is interesting.⁵ In conclusion, this study reveals an application for Muslims to commemorate the daily prayers in our lives and aims to spread goodness in the form of technology like this.

In the year 2022, research conducted by Arie Jaenul looks at how mobile phones can be used as a guide to help children learn and memorise Islamic prayers through interactive applications. The primary goal of this research is to create a daily prayer application that focuses on developing apps for the Android platform. The prototype consists of text, images, animations, and audio files recited in Arabic and translated into Indonesian text format.⁶ In conclusion, the daily prayer mobile application is intended to assist children in reading their prayers every day for all routine activities.

METHODOLOGY

This study applies mixed methods consisting of qualitative and quantitative approaches. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture of the human condition, that can be presented in words, reporting detailed views obtained from informant sources, and conducted in a natural setting. Meanwhile, quantitative methods refer to a set of research techniques and approaches used to gather, analyse, and interpret numerical data to make objective and statistically supported conclusions about a specific phenomenon or research question.⁷ It focuses on collecting numerical data often through structured surveys, experiments, observations, or existing datasets. The data is typically expressed in terms of numbers, which can be analysed statistically. In this study, qualitative approaches were applied in gathering information based on content analysis from the Quran, books, journal articles, and websites related to the topic. Meanwhile, quantitative approaches include apps usage analytics and surveys by referring to user feedback, and insights.

The deductive method was applied for data collection based on research objectives. First, raw data about Quranic verses related to prayers were gathered according to the *juzu'* arrangement starting from surah al-Baqarah to al-Nas. Secondly, these Quranic prayers were classified and categorised based on thematic analysis by focusing on the first word in the sentence such as *Rabb* (رَبِّ), *Rabbana* (رَبَّنَا), *A'udhu* (أَعُوذُ), and others. Finally, the collected data was analysed and presented according to the related themes. In developing a mobile application for this study, the ADDIE model was applied. It is a well-known model and is considered the most implemented model for the instructional design framework. The model's phases include analysis, design, development, implementation, and evaluation.

⁵ Lestari, Widya A., et al. (2019), Aplikasi Mobile Learning Interaktif Bacaan Doa Sehari-Hari Dan Dzikir Pagi & Petang, *Journal Teknik Informatika*, 14(1), 99-108.

⁶ Jaenul, A. (2022). Aplikasi Doa-Doa Islam Untuk Pelajar Berbasis Android. *PANRITA: Journal of Science, Technology, and Arts*, 1(2), 31-40.

⁷ Apuke, Oberiri Destiny (2017). Quantitative Research Methods: A Synopsis Approach. *Kuwait Chapter of Arabian Journal of Business and Management Review*, 6(11), 40-47.

Each phase represents a dynamic and flexible standard for developing efficient training and performance support instruments.⁸ Five phases of the ADDIE model and their description is explained below:

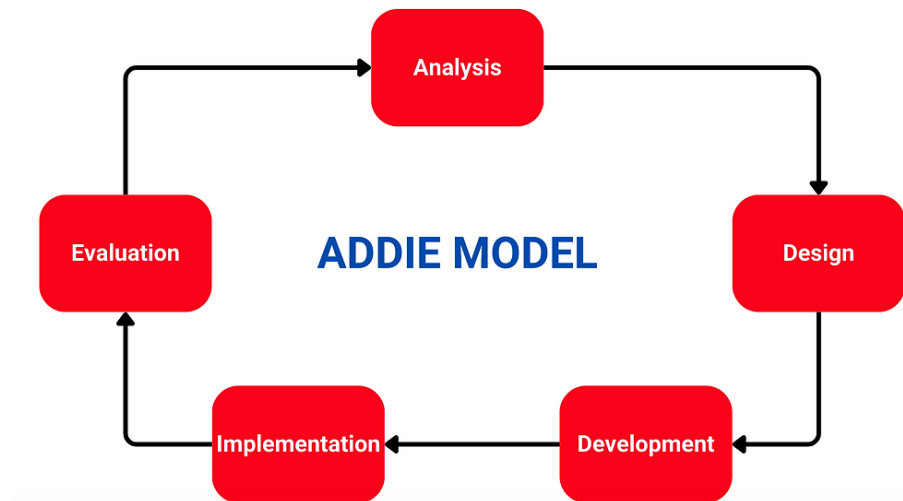


Figure 1: The ADDIE Model

i) Analysis

The analysis phase involves understanding the target audience, their needs, and the objectives of the application. Researchers can thoroughly analyse the chapters of the Quran and the corresponding Quranic prayers to identify patterns and themes. This analysis helps in structuring the content and determining the appropriate segmentation approach.

ii) Design

Researchers can create a user-friendly interface and design the overall layout of the application. This includes organising Quranic prayers content according to the chapters of the Quran and incorporating relevant features such as search functionality, bookmarking, and audio recitation. The design should consider aesthetic appeal, ease of navigation, and intuitive user experience.

iii) Development

The application is built based on the design specifications. Programmers and developers work on coding, database integration, and testing to ensure the functionality and performance of the application. The segmented Quranic prayers content is linked to the respective chapters, allowing users to access specific prayers easily.

iv) Implementation

The developed application is launched and made available to users. This involves deploying the application on appropriate platforms such as mobile devices and web browsers. Feedback mechanisms and user support channels can be established to gather insights and address any technical issues.

v) Evaluation

The evaluation phase assesses the effectiveness of the application. Researchers can gather user feedback through surveys, app analytics, and user testing sessions to gauge the user's satisfaction, engagement, and the impact of the segmented Quranic prayers content. This feedback helps identify improvement areas and refine the application to better meet user needs.

⁸ McIver, D., Fitzsimmons, S., & Flanagan, D. (2015). Instructional Design as Knowledge Management. *Journal Of Management Education*, 40(1), 47-75.

A systematic and iterative process can be ensured by applying the ADDIE model to the development of the application that incorporates Quranic prayers chapter by chapter. This method enables user-centered design, efficient development, successful implementation, and continuous evaluation and improvement of the app's functionality and content.

RESULTS AND DISCUSSION

The thematic analysis of Quranic prayers found that there are three themes classified for entire prayers extracted from the Quran which begin with the word *Rabb* (رَبِّ), the word *Rabbana* (رَبَّنَا), *A'udhu* (أَعُوذُ) and the word as follows:

1. *Rabb* (رَبِّ)

In Islam, '*Rabb*' is one of the fundamental attributes of Allah. The word '*Rabb*' is derived from the Arabic root 'الرب', one of the names of Allah the Almighty (Ibrahim Anis et al, 2004). It is a recitation of prayer in the singular form. By referring to Allah as '*Rabb*', Muslims acknowledge and affirm His role as the Creator and Sustainer of the universe. It emphasises the belief that Allah is the One who brings everything into existence and provides for all creatures with His mercy and care. In the Quran, several Quranic prayers begin with the word '*Rabb*' as below:

No.	Juz Surah	Verse
1.	Juz 1-3 Al-Baqarah: 126	رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَاَرْزُقْ اَهْلَهُ. مِنَ الْقَمَرِ مَنْ ءَامَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ
2.	Juz 3,4 Ali 'Imran: 35, 36, 38	رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ رَبِّ اِنِّي وَضَعْتُهَا اُنْثَىٰ وَاَللّٰهُ اَعْلَمُ بِمَا وَضَعْتَ وَلَئِن سَأَلْتَهُ لَكَا لَانْثَىٰ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَةً طَيِّبَةً اِنَّكَ سَمِيعُ الدُّعَاۗءِ
4.	Juz 6 Al-Maidah: 25	رَبِّ اِنِّي لَا اَمْلِكُ اِلَّا نَفْسِي وَاٰخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ
5.	Juz 8 Al-A'raf: 151	رَبِّ اَعْفِرْ لِي وِلَاٰخِي وَاَدْخِلْنَا فِي رَحْمَتِكَ وَاَنْتَ اَرْحَمُ الرَّحِيْمِيْنَ
7.	Juz 13 Ibrahim: 35, 40	رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاَجْنُبْنِي وَتَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاۗءِ
8.	Juz 15 Al-Isra': 24, 80	رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيْرًا رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَاَجْعَلْ لِّيْ مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا
9.	Juz 16 Maryam: 4	رَبِّ اِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاَسْتَعَلَّ الرَّاسُ شَيْبًا وَّلَمْ اَكُنْ بِدُعَاۗءِكَ رَبِّ شَقِيْبًا
10.	Juz 17 Ta Ha: 25	رَبِّ اَشْرَحْ لِي صَدْرِيْ
11.	Juz 17 Al-Anbiya': 89, 112	رَبِّ لَا تَذَرْنِي فَرْدًا وَاَنْتَ خَيْرُ الْوٰرِثِيْنَ رَبِّ اَحْكُم بِالْحَقِّ

12.	Juz 18 Al-Mukminun: 29, 29, 39, 94, 97, 118	رَبِّ أَنْزَلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبْتَنِي رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ رَبِّ أَعْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ
13.	Juz 19 Al-Shu'ara': 83, 169	رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّ بِالصَّالِحِينَ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ
14.	Juz 19 Al-Naml: 19	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِيَّ .. بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ
15.	Juz 20 Al-Qasas: 16, 21, 24	رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
16.	Juz 21 Al-Ankabut: 30	رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ
17.	Juz 23 Al-Saffat: 100	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ
18.	Juz 26 Al-Ahqaf: 15	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِيَّ ... وَإِنِّي مِنَ الْمُسْلِمِينَ
19.	Juz 29 Al-Tahrim: 11	رَبِّ آتِنِي لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ
20.	Juz 29 Nuh: 26, 28	رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَّارًا رَبِّ أَعْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

Table 1 : Quranic prayers begins with the word 'Rabbi' (رَبِّ)

Table 1 shows that there are 31 Quranic prayers beginning which the word 'Rabb' (رَبِّ) extracted from juz 1 (surah al-Baqarah), juz 3 (Ali 'Imran), juz 6 (al-Ma'idah), juz 8 (al-A'raf), juz 13 (Ibrahim), juz 15 (al-Isra'), juz 16 (Maryam), juz 17 (Ta Ha and al-Anbiya'), juz 18 (al-Mukminun), juz 19 (al-Shu'ara' and al-Naml), juz 20 (al-Qasas), juz 21 (al-Ankabut), juz 23 (al-Saffat), juz 26 (al-Ahqaf), juz 29 (al-Tahrim), and juz 29 (Nuh).

2. Rabbana (رَبَّنَا)

Rabbana or (رَبَّنَا) is an Arabic word that translates to 'Our Rab (Allah)' in the plural form. It is commonly used in Islamic supplications and prayers by Muslims to humble themselves before their creator (Allah). Using the word 'Rabbana' in prayers reflects the essence of submission and reliance on Allah's wisdom, acknowledging that all human affairs are ultimately under His guidance and control. The list of prayers begins with 'Rabbana' and 'Rabbuna' in the Quran is shown in Table 2:

No.	Juz Surah	Verse
1.	Juz 1-3 Al-Baqarah: 127, 128, 129, 200, 201, 205, 286	رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ... إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ رَبَّنَا أفرغ علينا صبرًا وثبت أقدامنا وانصُرنا على القوم الكافرين رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَحْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
2.	Juz 3-4 Ali 'Imran: 8, 9, 16, 53, 147, 191, 192, 193, 194	رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ رَبَّنَا إِنَّا إِتْنَا ءَامِنًا فَاعْفُورٌ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ رَبَّنَا ءَامِنًا بِمَا أَنْزَلْتَ وَاتَّبِعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرنا على القوم الكافرين رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاعْفُورٌ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
3.	Juz 5 Al-Nisa': 75	رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ... وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا
4.	Juz 6 Al-Ma'idah: 83, 114	رَبَّنَا ءَامِنًا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَءَاخِرِنَا .. وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ
5.	Juz 8 Al-A'raf: 23, 47, 89, 126	رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ رَبَّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ رَبَّنَا لَمَّا جَاءَتْنَا رَبَّنَا أفرغ علينا صبرًا وتوقنا مسلمين
6.	Juz 11 Yunus: 85	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ
7.	Juz 13 Ibrahim: 38	رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

8.	Juz 15 Al-Kahfi: 10	رَبَّنَا ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
9.	Juz 17 Ta Ha: 45	رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ
10.	Juz 18 Al-Mukminun: 109	رَبَّنَا ءَامِنًا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ
11.	Juz 19 Al-Furqan: 65, 74	رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
12.	Juz 22 Al-Ahzab: 68	رَبَّنَا ءَاهِمِ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا
13.	Juz 22 Saba': 19	رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
14.	Juz 24 Ghafir: 7, 8	رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابَ الْجَحِيمِ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ... إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
15.	Juz 28 Al-Hashr: 10	رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا... رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
16.	Juz 28 Al-Mumtahanah: 4, 5	رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
17.	Juz 28 Al-Tahrim: 8	رَبَّنَا آتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Table 2: Quranic prayers begins with the word 'Rabbana' (رَبَّنَا)

Table 2 shows that there are 43 Quranic prayers begin with the word 'Rabbana' (رَبَّنَا) that were identified from juz 1 and 2 (surah al-Baqarah), juz 3 and 4 (Ali 'Imran), juz 5 (al-Nisa'), juz 6 (al-Ma'idah), juz 8 (al-A'raf), juz 11 (Yunus), juz 13 (Ibrahim), juz 15 (al-Kahf), juz 17 (Ta Ha), juz 18 (al-Mukminun), juz 19 (al-Furqan), juz 22 (al-Ahzab), juz 22 (Saba'), juz 24 (Ghafir), juz 28 (al-Hasyr), and juz 28 (al-Mumtahanah and al-Tahrim).

3. A'udhu (أَعُوذُ)

The meaning of the word 'A'udhu' or (أَعُوذُ) is to seek refuge and protection with Allah. The list of prayers begins with 'A'udhu' in the Quran is shown in Table 3:

No.	Juz Surah	Verse
1.	Juz 1,2,3 Al-Baqarah: 67	أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ
2.	Juz 12 Hud: 47	أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ

4.	Juz 16: Maryam: 18	أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا
5.	Juz 18: AlMukminun:98	وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ
7.	Juz 30 Al-Falaq: 1-5	أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
8.	Juz 30: Al-Nas: 1-6	أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغِيَةِ وَالنَّاسِ

Table 3: Quranic prayers begins with the word 'A'udhu' (أَعُوذُ)

Table 3 shows that there are 15 Quranic prayers begin with the word 'A'udhu' or (أَعُوذُ) that were identified from juz 1,2,3 (surah al-Baqarah), juz 12 (Hud), juz 16 (Maryam), juz 18 (al-Mukminun), juz 30 (al-Falaq), and juz 30 (al-Nas).

Meanwhile, the development process in terms of preliminary design, development, and user interface design will be discussed briefly in this section. A detailed storyboard and prototype illustrating the app content, graphic design, and user interface will be addressed in this phase. Meanwhile, the storyboard design will be based on the project scenario, and the user interface design will be described in terms of navigation design, input, and output design.

i) Development Process

Below is the chart of categorization of Quranic prayers that was selected from the Quran based on juzu' arrangement:

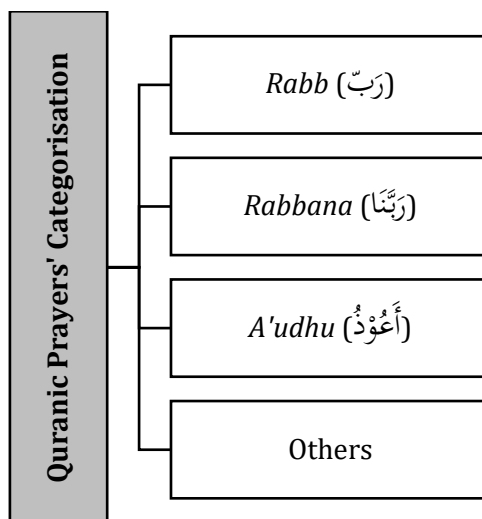


Figure 2: The Categorisation of Quranic Prayers

ii) Storyboard

A storyboard is a planning document, and it is a visual representation of the user interface and user experience design of a mobile application. It has rough sketches or screen layouts presentation about the product, and created before the final product is developed and used to illustrate a story or show the changes of in the scene. In many cases, this will be based on

a timeline but could also be decided by the user's choices of selection or navigation.⁹ The following storyboard shows a developing process for Quranic Prayers Apps:

Mobile Application Development

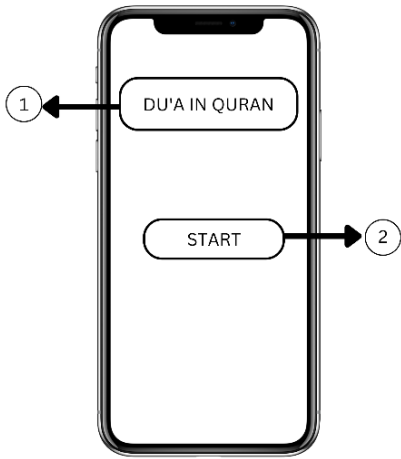
Mobile Application Title: Du'a In Quran	
Homepage	
	<p>Screen Layout Description: 1:- Title of app 2:- Button start</p> <p>Colour Background: # #1B6969</p>
	<p>Action: - Click on the button start to move to the next page</p>

Figure 3: The Storyboard of Homepage of Quranic Prayers Mobile Apps

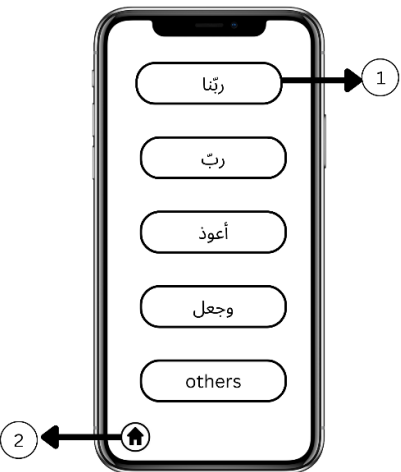
Mobile Application Title: Du'a In Quran	
Page title: Types of Categorizes in Prayer	
	<p>Screen Layout Description: 1:- Button verse of " رَبَّنَا " 2:- Button Home</p> <p>Colour Background: # #1B6969</p>
	<p>Action: - Click on the button (1) to move to the next section page - Click the button (2) to go to the homepage</p>

Figure 4: The Storyboard of Types of Categories in Prayer

⁹ n.a. The OCR Guide to Storyboard. <https://www.ocr.org.uk/Images/168849-the-ocr-guide-to-storyboards.pdf> (accessed on 25th August 2023)

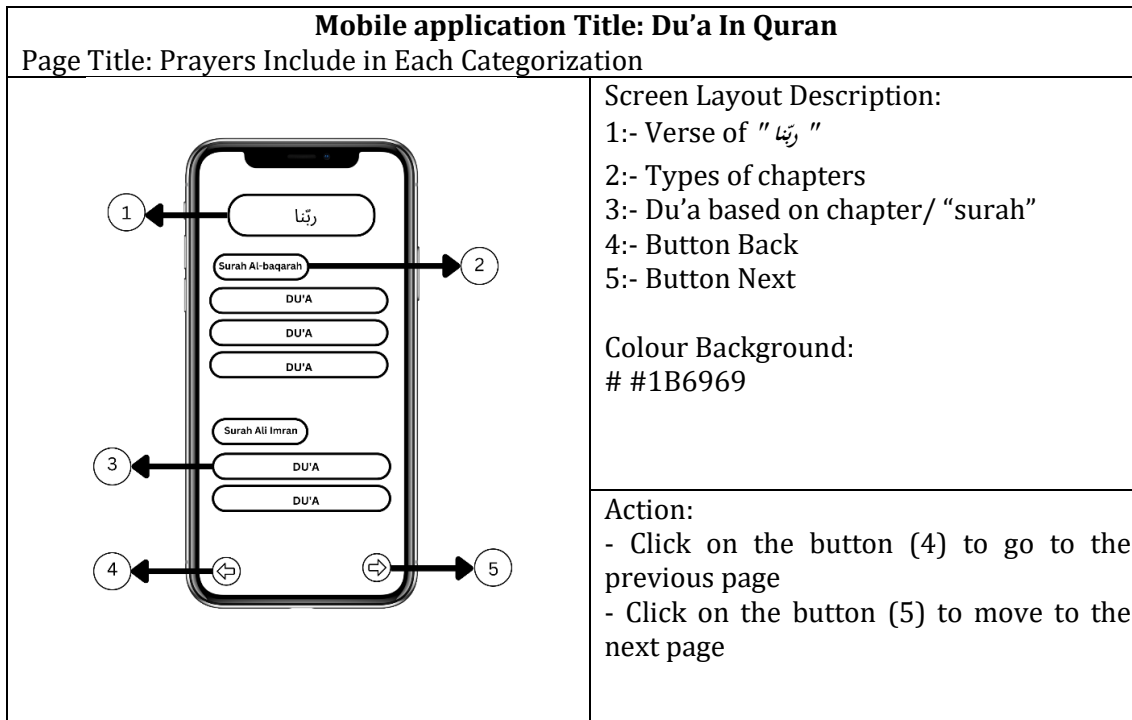


Figure 5: The Storyboard of Prayers Include in Each Categorisation

iii) User Interface Design

User interface design is the process of creating visually appealing and user-friendly interfaces for digital products and systems such as websites, mobile applications, and other interactive platforms. A well-designed interface helps users interact with a product seamlessly and effectively. Among key aspects of interface design are visual design, layout and organization, navigation design, interaction design, usability, accessibility, responsive design, user-centered design, prototyping, consistency, and finally feedback and error handling. User Interface designs for Quranic Prayer Apps are shown below:

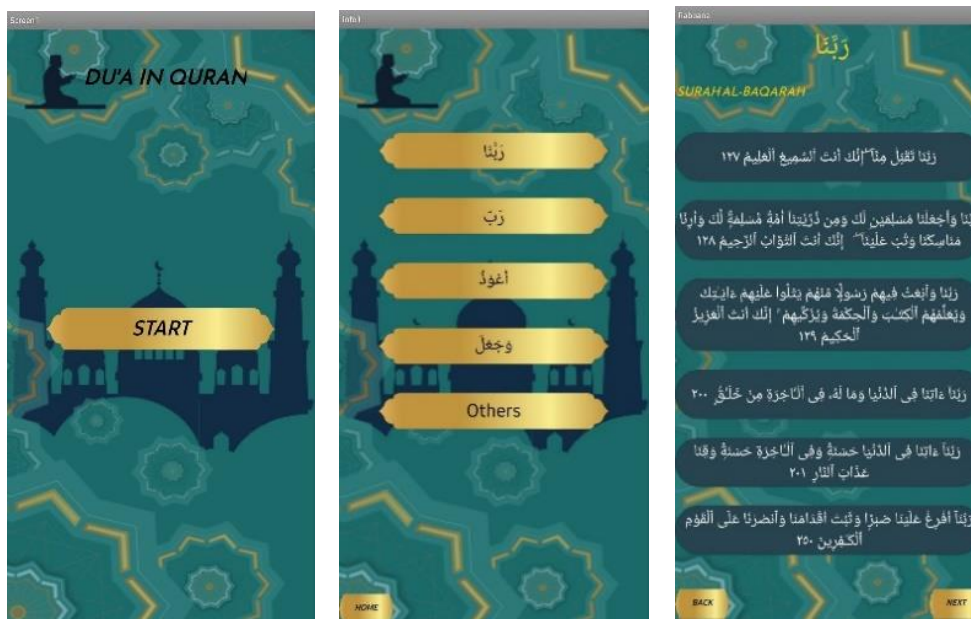




Figure 6: User Interface Design of Quranic Prayers Mobile Apps

CONCLUSION

Prayers in the Quran become a bridge that connects humans with Allah the Almighty. It also strengthens our spiritual relationships, thus leading us to obedience and submission to Allah in all aspects of life. Therefore, the initiative has been taken to develop Quranic Prayer Mobile Apps. It is an application that has been renewed by presenting Quranic prayers according to the juzu' arrangement and has been upgraded to a better one. This application can help users to identify Quranic prayers based on surahs' names, juzu' arrangement, and word themes like *Rabb* (رَبِّ), *Rabbana* (رَبَّنَا), *A'udhu* (أَعُوذُ), and others. With the presence of this mobile application, it is hoped to be beneficial to Muslim users in reciting and practicing the recitation of Quranic prayers. Besides that, they also can enrich their spiritual strength by taking advantage of current technological facilities.

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