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DEVELOPING AN INDONESIAN ANDROID BASED QURAN INTERPRETATIONS OF SELECTED *TIKRAR* VERSES

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Abstract

This study examines similar (*tashabuh*) verses in Surah al-Baqarah using the *ijmali* (general) interpretation method. Specifically, it explores the *ijmali* interpretations by scholars from the Malay Archipelago on *tikrar* (repeated) verses in Surah al-Baqarah, presented through mobile applications. The data—comprising selected *tikrar* verses and their interpretations—are incorporated into mobile platforms (Android and iOS). The interpretation sources include *Al-Furqan*, *Al-Munir Marah Labid*, *Al-Azhar*, *An-Nur*, *Inspirasi*, and the official interpretation by the Ministry of Religious Affairs. The key outcome of this study is the compilation of *tikrar* verses and their *ijmali* interpretations into a mobile application. This application maps repeated verses efficiently and provides broad accessibility, especially benefiting Qur'an memorizers (*huffaz*) and the general public. It consists of two components: a web-based admin panel for managing verse and interpretation data, and an Android application for users to access the verses and their interpretations. User Acceptance Testing (UAT) yielded a 95% satisfaction rate, indicating that users found the application functional and aligned with their needs.

Keywords: *Ijmali*, *Tikrar*, Android application, Malay World Qur'anic Exegesis

INTRODUCTION

One of the difficulties or problems for the memorizers of the Qur'an is a *tikrar* or repetition of verses in the Qur'an (Salman 2017). Repeated (similar) verses are also a challenge in memorizing the Qur'an. At first, memorizing it may seem easy. However, after the memorization has increased, it may be difficult for the memorizers of the Qur'an to solidify the memorization without paying attention to the differences between the verses that have similarities (Muhammad 2017). Therefore, it is important to study verses that have similarities (*tikrar*) by making an inventory of them; then, they are interpreted to refer to the books of interpretation to understand the differences in the interpretation of these verses.

In line with the vision and mission of UIN Suska Riau, the author collaborates with other researchers who are experts in their knowledge of application development. Thus, the spirit of integration is the focus of this study. This study used an Android application to present the data that had been collected, namely the verses of *tikrar* and their interpretation by *ijmali*. The choice of making Android applications is based on the market share of Android smartphone users in the world, reaching 89.9 percent based on International Data Corporation (IDC) data.

The interpretations used in this study are those of the Malay world Qur'anic exegesis, known as *nusantara*. The term *nusantara* in the *Great Dictionary of the Indonesian Language* is defined as a designation for the entire territory of the Indonesian Archipelago (Drafting Team, 1977). The reasons the author interpreted *nusantara* are as follows. First, to inform the whole community that our country has many scholars (*ulama*) with quality work of interpretation. Second, it is important to understand the methods and ideas of the *ulama* in grounding the teachings or values of the Qur'an by not neglecting the sociocultural approach in conveying Islamic values to the community, including the technology and information approach. This is expected to revitalize the work of the nation's children to become an important part of Indonesia's history (AIAT, 2020). The interpretations in the *nusantara* that were discussed included *Al-Munir*, *Al-Furqan*, *An-Nur*, *Al-Azhar*, *Al-Misbah*, *the Ministry of Religion*, and *Inspiration*. These interpretations are in Malay and are known to be the most comprehensive interpretations of *nusantara*. In general, the *ijmali* method is applied to write these interpretations. *Ijmali* etymologically means global, thus interpretation of *al-ijmali* can be interpreted as an interpretation of the verses of the Qur'an whose explanation is still global. According to al-Farmawi, terminologically, *al-Ijmali's* interpretation is the interpretation of the Qur'an based on a sequence of verses in a concise sequence and in simple language thus it can be accepted by all circles, both ordinary people and intellectuals or academics (Al-Sabt, 1997).

With regard to the *ijmali* method, the outline of this method is not significantly different from the analytical approach model method, where the prominent difference lies in the aspect of insight. The impact is that, in the analytical method, the operational interpretation is detailed, while in the global method, it is not as detailed as the *tahlili* method, the explanation is more concise, simple and uncomplicated (Ali Hasan Al Aridl, 1992). In this *ijmali* method, the *mufasssir* (commentator) directly interprets the Qur'an from beginning to end, without comparing and setting the title. In addition, there is no room or opportunity to explain this in detail, but the interpretation is concise and general as if we are still reading the Qur'an, even though we actually read the book of interpretation (Baidan, 2002).

Regarding this method, the terms used by the *mufasssirs* also vary. Ahmad Mustafa al-Maraghi, for example, always uses the editorial *al-ma'na al-jumali* which means global meaning; while Muhammad Ali al-Sabuni prefers to use the editorial *lata'if al-tafsir* which means the beauty of interpretation by highlighting the most substantial meanings. Meanwhile, Wahbah al-Zuhaili calls it *al-mufradat al-lughawiyah*, which is the meaning of linguistic vocabulary. Although the terms put forward by these commentators vary, they have the same substance, namely providing a brief explanation of the contents of the verses of the Qur'an (Muhammad, 2015). The purpose of this research was to produce an android-based application of *ijmali* interpretation of *tikrar* verses,

which was a new product to facilitate tracking the interpretation of *ijmali* interpretations of *tikrar* verses of the Nusantara interpretation works.

METHODOLOGY

The type of research used in this research is library research, which means that this research takes data in the form of writings about research problems, either in the form of written references, such as books, research, or articles related to the object of study. This study used a qualitative descriptive approach that describes the data collected in the form of narratives/words or pictures. In addition, in this study, the audit team collected interpretations of *tikrar* verses in the form of Nusantara interpretations because this research was conducted to reveal application-based interpretations of *tikrar* verses.

At the initial stage, what is carried out is to input data in the form of verses of *tikrar* and their interpretation into a system. This stage is very important because the requirements required in this research that affect the success of the system will be described at this stage. Functional requirements are related to features and nonfunctional as a tool to make it happen. This stage is called the Android application system analysis stage.

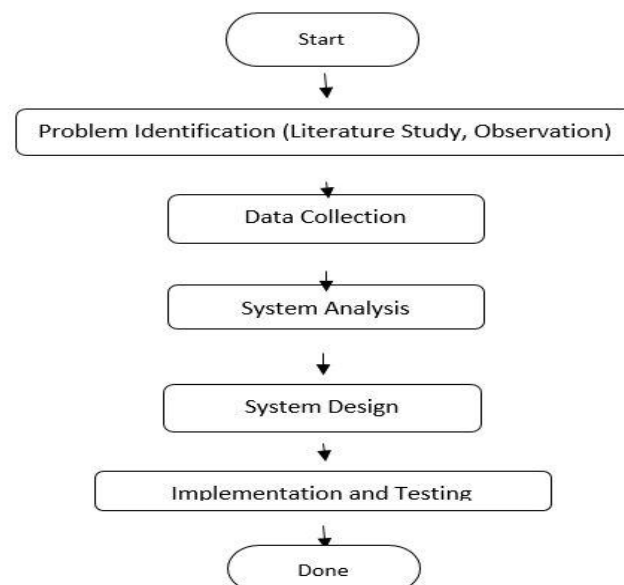


Figure 1. Research Stages

This study uses an Android application to present data that have been collected, namely the verses of the pledge and its *ijmali* interpretation. The selection of android-based applications is due to the market share of Android smartphone users in the world, which reached 89.9 percent based on the International Data Corporation (IDC).

PROBLEM ANALYSIS

Based on the background of the previous problems, this al-Qur'an application was built using the Android operating system. To address technological advances and developments, as well as to facilitate memorizing the Qur'an, this application will add several superior features, one of which is a microphone to provide voice commands with speech recognition technology. Commands to

open certain surahs and verses and their interpretations become more efficient and effective when using Indonesian dialects. The use of this voice recognition technology is considered to be convenient, especially if it can be accessed offline to make it easier to open or play suras and verses. This application is built with an API library, namely the google speech API as an engine to recognize words spoken by users (Akbar, 2021).

In summary, the developed application will capture sounds that are considered commands, namely the words open, play, certain surahs, and verses. The application then recognizes the voice using online speech-recognition technology (depending on the smartphone). Voices recognized by the system were converted into Indonesian letter texts. After the search is successful, the intended surah and verse appear, and even audio can be played immediately. The following is a use case diagram of the application that consists of two parts: the web application as data administration and the Android application as the main application.

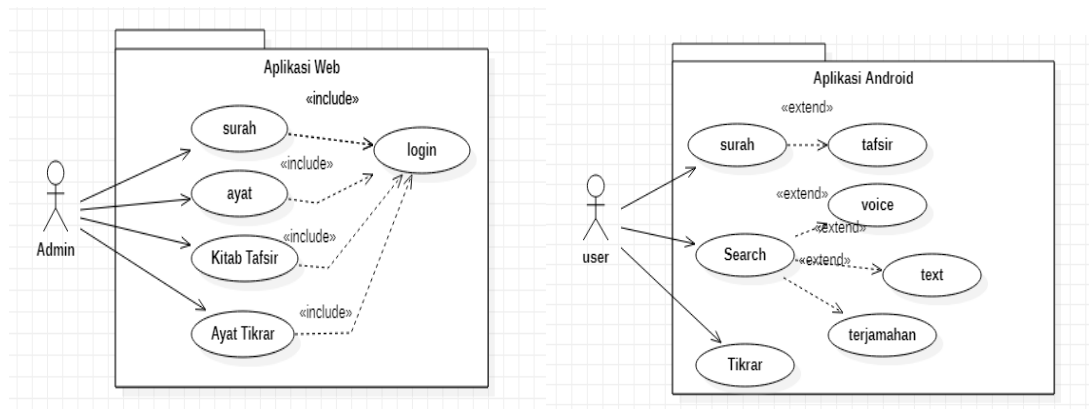


Figure 2. Application Use Case Diagram

The use case picture above explains that before the application is used by the user through the Android application, the data related to the Qur'an and its interpretation are inputted by the admin through the web application. In the android application, it can be seen that the user can search for verses of the Qur'an with the keyword text or voice input. The Search activity diagram is as follows.

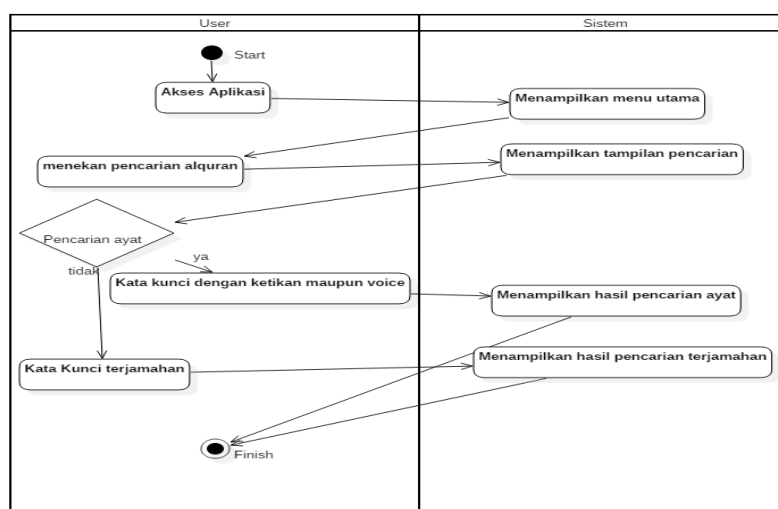


Figure 3. Activity Search Diagrams.

The Sequence diagram of the search is as follows:

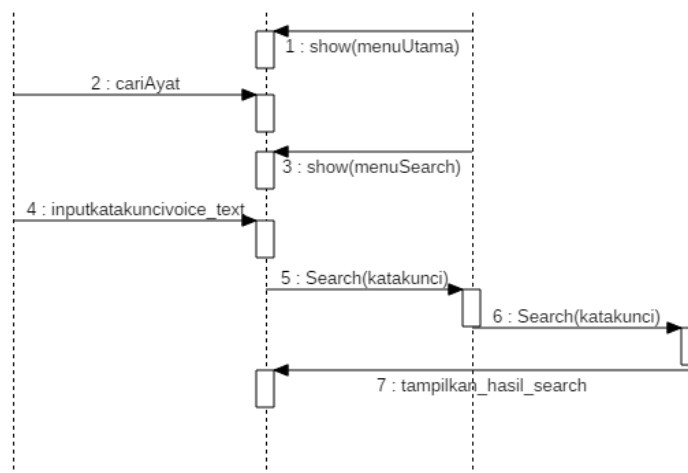


Figure 4. Sequence Search Diagram

The Class Diagram of this application is as follows:

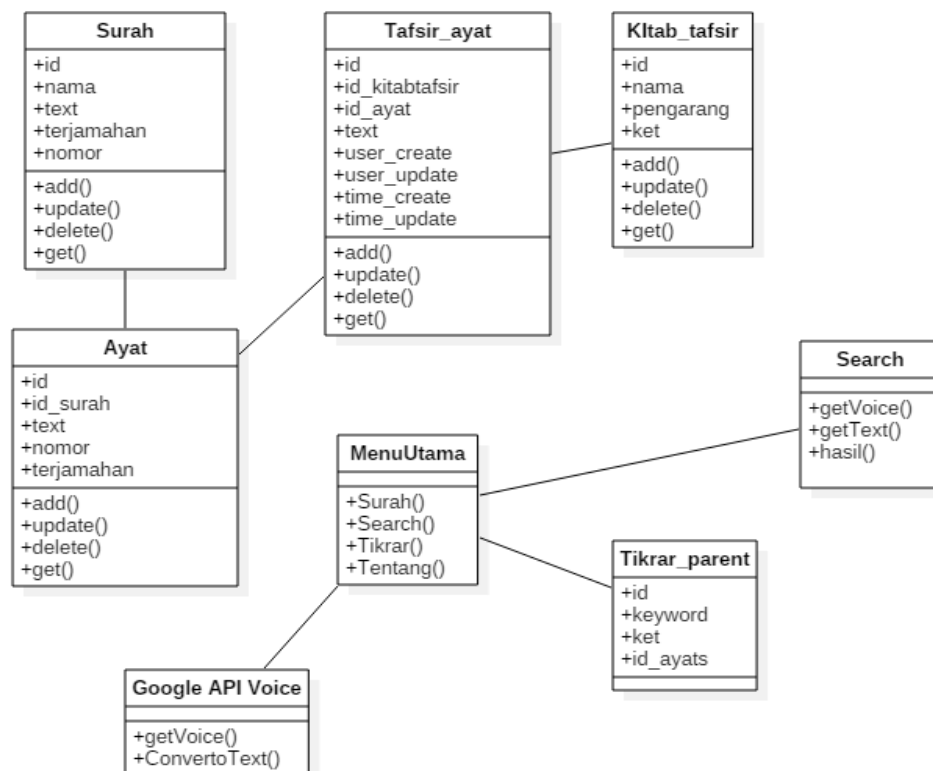


Figure 5. Application Class Diagram

This *tikrar* verses interpretation application is a client-server-based mobile and web application that requires a database to run. The database design for this application is as follows.

Table 1: Design of Surah Table

Attribute	Type	Length	Allow Null	Description
Id	Int	11	No	Primary Key
Name	Text		No	
Text	Text		No	Utp8_unicode_ci
Translation	Text		No	
Number	Int	11	No	

Table 2: Design of Verse Table

Attribute	Type	Length	Allow Null	Description
Id	Int	11	No	Primary Key
Id_surah	Int	11	No	
Text	Text		No	Utf8_unicode_ci
Number	Int	11	No	
Translation	Text		No	

Table 3: Table Design of Interpretation Book

Attribute	Type	Length	Allow Null	Description
Id	Int	11	No	Primary Key
Name	Text		No	
Author	Text		No	
Ket	Text		No	

Table 4: Table Design of Verse Interpretation

Attribute	Type	Length	Allow Null	Description
Id	Int	11	No	Primary Key
Id_kitab_tafsir	Int	11	No	Foreign Key
Id_ayat	Int	11	No	Foreign Key
Text	Text		No	
User_create	Int	11	No	
User_update	Int	11	No	
Time_create	Int	11	No	
Time_update	Int	11	No	

Table 5: Table Design of Tikrar_parent

Attribute	Type	Length	Allow Null	Description
Id	Int	11	No	Primary Key
Keyword	Text		No	
Ket	Text		No	
Id_ayats	Text		No	Default []

DISCUSSION

Relevant Concept or Theory of *Tikrar*

The word *al-tikrar* is the verbal noun of the verb "كرر" which is a series of words from the letters ك-ر-ر. Etymologically, it means repeating or returning something repeatedly (Zakariya, 2002). Meanwhile, according to the term *al-tikrar* means "إعادة اللفظ أو مرادفه لتقرير المعنى" which means repeating the pronunciation or its synonyms to determine (*taqrir*) meaning. In addition, there are also those

who interpret *al-tikrar* with " ذكر الشيء مرتين فصاعدا " which means mentioning something twice in a row or the pronunciation of a meaning repeatedly (al-Sabt, 1997). Based on the information above, it can be concluded that what is meant by *al-tikrar fi al-Qur'an* is the repetition of the redaction of a sentence or verse in the Qur'an twice or more, whether it occurs in its pronunciation or its meaning with certain goals and reasons (Salman, 2017).

Tikrar is divided into two parts: First, *Tikrar al-Lafdzi*, namely, the repetition of the redaction of verses contained in the Qur'an in the form of letters, words, or editorials of sentences and verses. Second, *Tikrar al-Ma'nawi*, which is the repetition of the redaction of the verses contained in the Qur'an whose repetition is more focused on the meaning or purpose and aim of the repetition.

The functions of *tikrar* are as follows:

1. Determination (*Taqirir*). It is said that, if the utterance is repeated then it serves to determine. It is known that Allah SWT has warned people by repeating the stories of previous prophets and people, favors and punishments, and promises and threats. Thus, this repetition was valid. This is in line with the basic function of the *tikrar* method that every word that is repeated is a *tikrar* (determination) on this matter (Ministry of Religion of the Republic of Indonesia, 174).
2. As affirmation (*Ta'kid*) and demands more attention. The repeated conversation contains an element of affirmation or emphasis, even according to Imam al-Suyuti, the emphasis by using the *tikrar* pattern is stronger than the *ta'kid* form (Aridl, 2004). This is because *tikrar* sometimes repeats the same pronunciation; thus, the intended meaning is more striking. In addition, in order for someone's speech to pay attention to the maximum, the repetition of the *tikrar* is used; thus, the object accompanied in speaking gives more attention to the conversation.
3. An update to a past submission. If it is feared that the points to be conveyed will be lost or forgotten owing to the length and breadth of the conversation that has passed, then repeat it a second time to refresh the listener's memory.
4. As illustrating the greatness and magnitude of one thing (*Ta'zim*). Regarding this matter, it has been explained in the rules that one of the functions of *tikrar* or repetition is to describe the magnitude of the thing in question.

There are several rules related to *tikrar*, including:

1. Repetition between two adjacent ones is not possible in the Book of Allah. This means that it is impossible for two words/sentences to be repeated with the same meaning without a separator whose meaning is different from that of the two separated.
2. Changes in the form of the word inevitably result in a change in meaning. This implies that each form of a word has its own meaning. Changes in word form indicate changes in meaning.
3. Arabs used to repeat questions about something in order to prevent what was stated was not happening. This means that if the question about something is repeated, the speaker wants something that was asked not to happen.
4. Repetition shows more attention. This means that the repetition of words, verses, or messages shows that the issues presented are receiving more attention because they are very important to pay attention to.
5. If it is repeated, *nakirah* shows multiplicity, while *ma'rifah* is the opposite. This means that if *ma'rifah* is repeated, the second word is the same as the first word. If *nakirah* is repeated, the second word differs from the first word. If the first is *nakirah* and the second is *ma'rifah*, then the second is the same as the first one. If the first is *ma'rifah* and the second is *nakirah*, then it depends on whether they are the same or different.

6. If the terms and replies are the same/repeated, it indicates that the mentioned event is a great event, or a warning or threat. (Harun, 2017)

Android

Android is an operating system that was developed for Linux-based mobile devices. Initially, this operating system was developed by Android Inc. and later purchased by Google in 2005. In 2007, the Open Handset Alliance (OHA) was formed, a consortium of several companies, namely Texas Instruments, Broadcom Corporation, Google, HTC, Intel, LG, Marvell Technology Group, Motorola, Nvidia, Qualcomm, Samsung Electronics, Sprint Nextel, and T-Mobile, which aimed to develop open standards for mobile devices (Safaat, 2019).

The following are the existing architectures on Android:

1. Applications
This layer is the application layer, and a series of applications are on the mobile device. Core applications found on Android include calendars, contacts, and SMS. These applications are written in the Java programming language.
2. Application Framework
Application developers have full access to Android and existing core applications. Developers can easily access location information, set alarms, add notifications to status bar etc. The application architecture was designed to simplify component reuse.
3. Libraries
A set of libraries in the C/C++ language is used by the various components of the Android system.
4. Android Runtime
A set of core libraries provides most of the functionality available in the core libraries of the Java programming language. Each application runs its own process on the Dalvik Virtual Machine (DVM).
5. Linux Kernel
Android relies on Linux version 2.6 for core system services such as security, memory management, process management, network stack, and driver models. The kernel also acts as a layer between the hardware and the rest of the software (Google, 2022).

The Android application components consist of four main components:

1. Activities
Activities are executable code snippets that present a visual UI initiated by the user or the operating system and run for as long as needed. These activities are usually in accordance with the display of each screen. Activities are displayed on a single screen for users. Activities that are not actively running can be eliminated by the operating system to save memory.
2. Services
Services have no visual UI; instead, they run in the background for an indefinite period. An example of Services is the MP3 Player, which continues to play MP3 files in the order of the files, even if the user is using another application.
3. Broadcast Receiver
The broadcast receiver receives and reacts to the broadcast announcements. Many broadcasts originate in the system code, such as an announcement that the time zone has changed, the battery is low, that a picture has been taken, or that the user has changed language preferences. Apps can also broadcast, for example, to let other apps know that some data have been downloaded to the device and are available; thus, it can be used.

4. Content Provider

Content Providers share data with other Activities or Services. A Content Provider uses a standard interface in the form of a URI to fulfill data requests from other applications (Safaat 2021).

Unified Modeling Language

Modeling is a description of the process that occurs, as outlined in the form of mapping certain symbols with certain rules. Unified Modeling Language (UML) is a tool used to model a system in the form of diagrams and supporting text. The diagram components in UML consist of four main components:

1. Use Case Diagrams

Use Case Diagram is a modeling diagram of the system features that will be made in terms of usability connectivity for system users. Use Case does not describe how the system workflow is created, but rather describes the processes that occur in the system. Use cases were also used to show the relationship between the system and the environment that may be involved.

2. Sequence Diagrams

Sequence Diagrams describe the flow of the processes in the Usecase Diagram; thus, a detailed description of the processes can be obtained. Scenarios are instances of use cases containing descriptions of events that occur during the system execution process. The scenarios generated from each use case varied according to need. This scenario was modeled using a Sequence Diagram. The objects of the Sequence Diagram can be identified by examining the nouns contained in the Use Case and scenario.

3. Activity Diagrams

An activity Diagram describes the flow of data from the application system that will be created. This diagram describes the system process in detail in terms of data flow, not the user's actions.

4. Class Diagram

A class Diagram describes the structure of a system in terms of defining the classes that will be created for system development. There are attributes and methods within a class. Attribute definitions are the variables owned by a class, while methods are the functions or methods belonging to the class which are executable code snippets that visually present the UI, started by the user or the operating system and run as long as needed (Erikson,2004). Based on the introduction, the purpose of this research was to collect ijmalī interpretations of verses and entered them into an online-based android application thus it is easier to track them and access by ordinary people, especially those who memorize the Qur'an.

Before processing the data, the author first lists the interpretive works that are the focus of the study:

1. Interpretation of *al-Furqan* by Ahmad Hasan. He was born in Singapore in 1887 and he died on Monday, November 10, 1958 at the age of 71 years (Siti, 2017).
2. Interpretation of *al-Munir* by Shaykh Muhammad Nawawi al-Bantani. He was born in 1230 H/1814 AD and lived in Tanara Village, Tirtayasa District, Banten. Nawawi is a prolific scholar. His greatest work is *Marah Labid li Kashf Ma'ani al-Qur'an al-Majid* which is also called *al-Tafsir al-Munir li Ma'alim al-Tanzil*. He died in 1314 H/1897 AD, precisely on 25 Shawwal 1314 H and he was buried in the Ma'la cemetery, in Si'ib Ali village, Mecca (Solahudin, 2021). In terms of the method of interpretation, *Marah Labid* uses

the *Ijmali* method, which is to interpret as briefly as possible but still cover many things by combining opinions in concise language (Parhani, 2013).

3. *Tafsir an-Nur* is based on the work of Tengku Muhammad Hasbi As-Shiddieqy. He was born in Lhokseumawe on March 10, 1904. The patient died in Jakarta on December 9, 1975. Hasbi Hasbi Ash-Shiddieqy was a prolific scholar who documented his Islamic thought extensively (Ash-Shiddieqy, 1995). In interpreting the Qur'an, Hasbi employed the global (*ijmali*) method, characterized by brief, simple explanations that convey only the general meaning of the verses. However, in the author's view, Hasbi's approach was not purely *ijmali*. His tafsir *An-Nur* also incorporates the analytical (*tahlili*) method. Thus, there is a combination of *ijmali* and *tahlili* methods in Hasbi's interpretation of the Qur'anic verses. It can be argued that Hasbi applied the *tahlili* method as well, given his in-depth engagement with certain verses. On occasion, he discusses the *munasabah* (contextual relationship) between verses and elaborates on the nature of this connection (Zainal, 2018).
4. Buya Hamka, is a famous da'wah interpreter and one of his famous works is the *Tafsir Al Azhar*, which was originally in the form of a description of the study of the dawn da'wah, then it was published in the form of a book of 15 volumes. The method of interpretation used was *tahlili*. Meanwhile, the dominant interpretation style is social exegesis (Nur & Kurniati Yuzar, 2021; Umar, 2019).
5. *Tafsir Inspirasi: Inspirasi dari Kitab Suci Al-Qur'an* (The interpretation of Inspiration) authored by Zainal Arifin—who serves as the Head of Research at the Da'wah Council of North Sumatra—offers interpretive insights into the Qur'anic text. This interpretation of inspiration is a book that gives inspiration, ideas/views, or ways of thinking so as to foster spirit, enthusiasm, or motivation, the direction of the goal that moves attitudes toward happiness and success. This interpretation only focuses on motivating inspiration, so that the messages of the Qur'an which function primarily as hudan/guidance, namely instructions for the happiness of the world and the hereafter, can be achieved (Zainal Arifin 2018).
6. Interpretation of the Ministry of Religion. This interpretation is officially written by the Ministry of Religion of the Republic of Indonesia. The method used in the preparation of the Qur'an and its interpretation is the *tahlili* method (Hasnan, 2022).

After collecting data on the verses of *tikrar* and their interpretations from selected Nusantara tafsir references approved by the research team, this section outlines the research design and implementation stages. First, we take an inventory of verses that have similarities. Second, we trace these verses in the book of interpretation of the archipelago. Third, the book of interpretation was translated into Indonesian. Fourth, the data collected (verses and interpretations) are entered into the Android application system.

For example, the verse with the pronunciation صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ is found in two different verses in Surah al-Baqarah, namely verses 18 and 171. The next step is to trace these verses in the book of interpretation of the archipelago.

(صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ)

They are the ones who are deaf instead of hearing the truth, and if, instead of combining a good word and their blindness instead of a guide, then they have not returned from their misguidance. (Surah al-Baqarah: 18).

(صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَفْقَهُونَ)

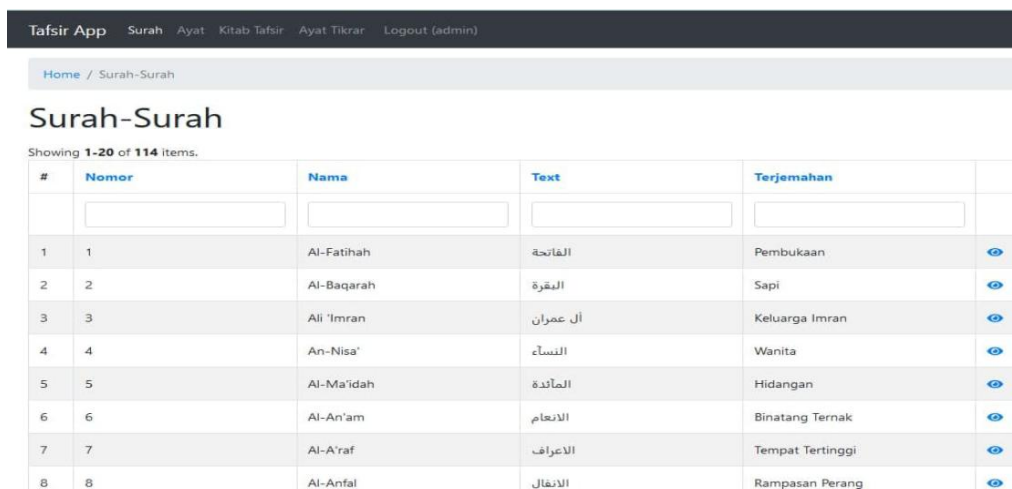
They are deaf, and if they are also blind, they are those who do not receive teaching. (Surah al-Baqarah: 171).

Implementation

After the analysis and design stages are completed, they proceed to the implementation and testing stages. In this stage, testing is carried out on the features available in the application, and observations are made from the test results so that it can be seen which features still have shortcomings, and conclusions can be drawn. Application testing was performed using a PC and Android devices.

1. Web application implementation results

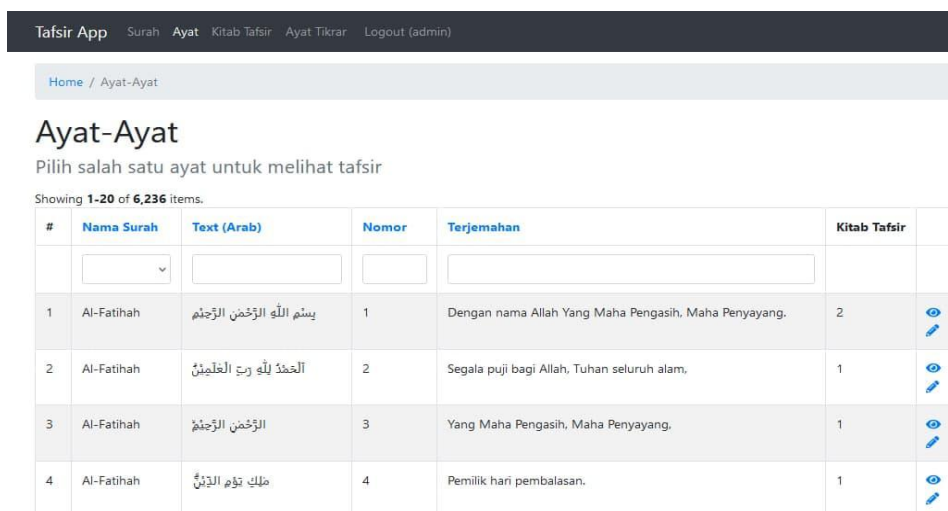
The results of the implementation carried out on the web application are part of the application used for data administration by the administrator. The web application asks users to enter a password at the beginning of the application. After the user has successfully logged in, the application displays a menu of options found on the admin dashboard, which is displayed when the user selects the surah menu.



#	Nomor	Nama	Text	Terjemahan
1	1	Al-Fatihah	الفاتحة	Pembukaan
2	2	Al-Baqarah	البقرة	Sapi
3	3	Ali 'Imran	آل عمران	Keluarga Imran
4	4	An-Nisa'	النساء	Wanita
5	5	Al-Ma'idah	المائدة	Hidangan
6	6	Al-An'am	الانعام	Binatang Ternak
7	7	Al-A'raf	الاعراف	Tempat Tertinggi
8	8	Al-Anfal	الانفال	Rampasan Perang

Figure 6. Display of Surahs

Admin can also manage verses of the Qur'an along with the interpretation of these verses in a web application as shown below:



#	Nama Surah	Text (Arab)	Nomor	Terjemahan	Kitab Tafsir
1	Al-Fatihah	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1	Dengan nama Allah Yang Maha Pengasih, Maha Penyayang.	2
2	Al-Fatihah	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	2	Segala puji bagi Allah, Tuhan seluruh alam,	1
3	Al-Fatihah	الرَّحْمَنِ الرَّحِيمِ	3	Yang Maha Pengasih, Maha Penyayang.	1
4	Al-Fatihah	مَلِكِ يَوْمِ الدِّينِ	4	Pemilik hari pembalasan.	1

Figure 7. Display of verse

To add the interpretation of the verse, the pen mark is selected; thus, the interpretation of the verse appears as shown in the following image:

Figure 8. Display of the Interpretation of the Verse

In web applications, Admin can also manage groups of verses included in *tikrar*, as shown in the following image:

#	Keyword	Keterangan	Daftar Ayat-Ayat	
1	صَمٌّ بُكْمٌ عُصْفٌ قَهْمٌ		• Al-Baqarah Q.S. (2:18) صَمٌّ بُكْمٌ عُصْفٌ قَهْمٌ لَا يَرْجِعُونَ • Al-Baqarah Q.S. (2:171) وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذِيِّ يُعْجَبُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَبِدَاءَ صَمٌّ بُكْمٌ عُصْفٌ قَهْمٌ لَا يَفْقَهُونَ	 
2	إِلَّا إِلَهٌ		• Al-Baqarah Q.S. (2:34) وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّا اِبْلِیْسَۙ اَبٰی وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِیْنَ • Al-A'raf Q.S. (7:11) وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّا اِبْلِیْسَۙ لَمْ یَكُنْ مِنَ السَّٰجِدِیْنَ • Al-Hijr Q.S. (15:31) اِلَّا اِبْلِیْسَۙ اَبٰی اَنْ یَّکُوْنَ مَعَ السَّٰجِدِیْنَ	 

Figure 9. Display of *Tikrar* Verses

2. Results of the Android application implementation.

The results of the implementation on android smartphones that have been carried out are shown in this section. The following is an explanation and image of the results of the successfully built Android application.

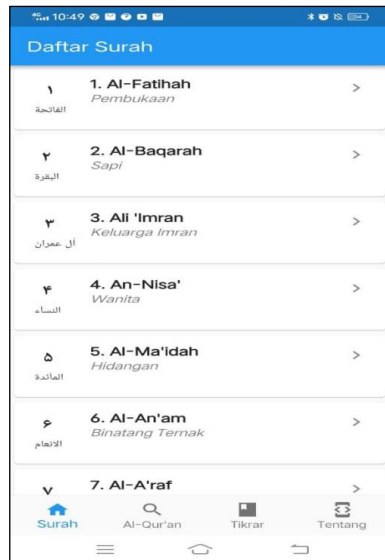


Figure 10. Main Display of Application

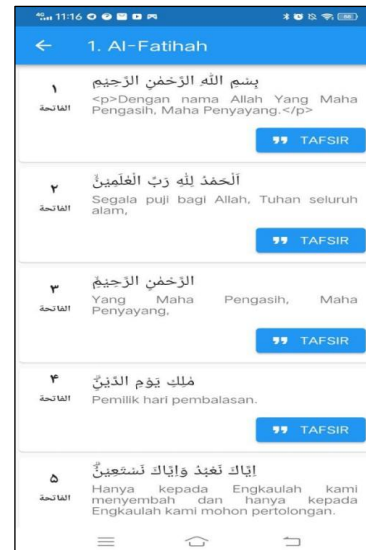


Figure 11. Display of Surah Al-Fatiha

When a user selects one of the surahs in the image display, the verses and translations of the verses in that surah are displayed. Users can also perform a verse search either by voice by pressing the mic button or by searching for keywords that are typed. The following is a display of the search and search results by voice against the keywords.

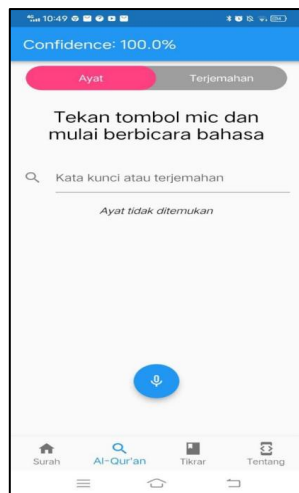


Figure 12. Display of search

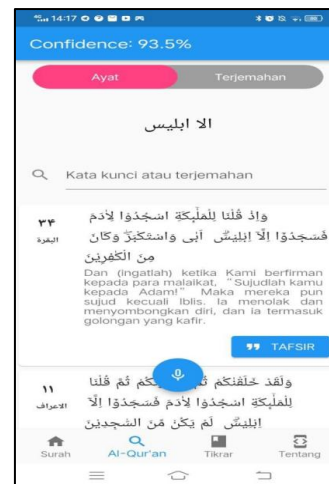


Figure 13. Display of Search Results

Users can also see the interpretation of verses that include the verses of *tikrar*, as shown in the following image:

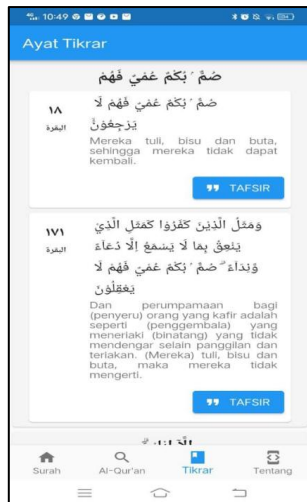


Figure 14. Display of *TIKRAR* Verse



Figure 15. Option for Interpretation of *TIKRAR* Verses

If the user wants to see the interpretation of the verses included in the *tikrar*, he/she can choose one of the existing nusantara interpretations, followed by the display when the user chooses the *Tafsir al-Azhar* and the *Tafsir al-Furqan*.

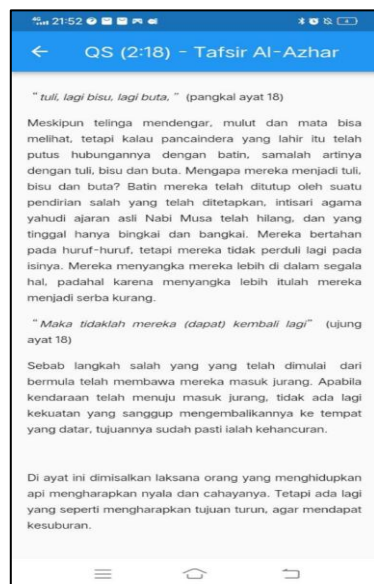


Figure 16. Display of *Tafsir Al-Azhar*



Figure 17. Display of *Tafsir Al-Furqan*

3. Application Testing

Application testing was performed using the black-box and User Acceptance Test (UAT) methods. The purpose of testing using black-box testing was to determine whether the functions of the application, application input, and output are in accordance with the expected needs. Meanwhile, UAT testing was carried out to determine the user's response to an application that has been made.

Based on the black-box method, it can be concluded that all test scenarios showed that all the features of the system were running according to the design that had been made. Based on the UAT, it was found that the respondents provided a very good response, with an index of

95%. Based on the overall UAT test, it can be concluded that this application is in accordance with the wishes of users.

CONCLUSION

The *Ijmali* interpretation of *tikrar* verses based on the Android application was successfully built. This application can be used by users to search for verses of *tikrar* and their interpretations, and searches can be conducted by voice or text input. Voice and text inputs can be Arabic or Indonesian translations. Based on testing, the required features run well and are in accordance with user expectations. Based on application testing, this android application is ready to be used by users, especially since this provides great benefits for memorizing the Qur'an. The author's suggestion for further development is that the search for the verses of *tikrar* can be carried out using bot technology in the chat application; thus, it is easier and faster for users to do it.

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AUTHORS CONTRIBUTIONS

All the authors contributed significantly to the conception, design, development, and writing of this article. The first author led the theoretical framework, data collection from interpretation books, and the analysis of *ijmali* interpretations. The second author was responsible for the design and development of the Android and web applications. The third author coordinated User Acceptance Testing (UAT) and compiled user feedback for the system evaluation. All authors contributed equally to the final editing and approval of the manuscript and are accountable for all aspects of this research.

CONFLICT OF INTEREST

Authors declare a short statement included in journal articles to disclose any potential conflicts (financial, personal, or professional) that might influence the work.

ETHICS STATEMENT

This study did not involve human or animal subjects. All data used were obtained from publicly accessible sources and did not include any personally identifiable information. Ethical approval was therefore not required.

ARTIFICIAL INTELLIGENCE (AI) GENERATED TEXT DECLARATION

Artificial Intelligence (AI) tools were used to assist in language refinement and proofreading during the writing of this manuscript. Tools such as grammar checkers and paraphrasing assistants were used solely to enhance clarity and ensure academic quality. No AI tool was used to generate the original content, conduct analysis, or replace any part of the researchers' intellectual contributions.

DATA AVAILABILITY STATEMENT

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author/s.

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