Sri Lankan Youth Perception (user) toward 'Muslim Pro' Apps through Smart Phone

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Abstract

This study is to get a better understanding on current situation of the Sri Lankan youth perception toward 'Muslim Pro' Mobile application through their smartphones. The purpose of this study is to identify the user's perception, use and usefulness of the 'Muslim Pro' mobile app that give a certain impact toward improving their practice toward basic Islamic principle as Muslim in Sri Lanka. Additionally, the user's perception as Muslim through this religion application had been examined through online survey by using The Technology Acceptance Model (TAM) as variable to measure. As conclusion, this information is beneficial for academics for the development of future research in the field as to improved future propose mobile application toward our Muslim society in Sri Lanka.

Keywords; Muslim Pro Application, Muslim Youth Perception

Introduction

In the modern age today, information and communication systems are making used by people to computer program. Thus, Mobile Application seems to be rapidly growing consistently with the technology among the sector. As stated by Mobiles study, the number of mobile application user in US grew by 28% between April 2009 and April 2010 (Srinivasan, 2010) it is performed on small handhold mobile device that is moveable and it can be use or access from anywhere and any place.

In addition, there is a study conducted in Sri Lanka stated that there are 2 billion people lives in Sri Lanka but there are 3, 5 billions of mobiles are used by the people in Sri Lanka. People are using mobile application to contact friends, browse Internet, file content management, document creating and handling, entertainment etc. Beside, there are six different categories of mobile application as the communication, games, multimedia, productivity, travel, and utilities.

Looking at the usability it depends on several factors such as screen resolution, Hardware limitations, Expensive Data Usage, Connectivity issues and Limited Interaction possibilities.

The young people mostly use nowadays-new technologies and Mobile phones. According to UNESCO youth is a person who going transition between childhoods to adulthood age between 15 – 24 years old but it is very fluid categories than other age group. Moreover, the questionnaire questions are using the Technology Acceptance Model (TAM) as to investigate the perception of user's. because of that, we conducted this research with the young people.

Problem Statement

In the light of the information revolution and the scientific challenges of the 21st century, the uses and popularity of mobile application are increasing day by day and people tried to use mobile application instead of desktop for easy task and the study focus on mobile application and business market. In the other hand, he stated that people could do many things of daily life by using mobile application. Therefore, it is worth to investigating the effectiveness of mobile apps on the performance of learners. In addition, the challenges when using religious apps in digital devices. Know the level of the awareness of Muslims towards the fake religious apps availability in the market.

Objectives
The main objectives of this paper are;
- To identify the perception of users towards the "Muslim Pro" mobile apps.
- To recognize the usefulness of the "Muslim Pro" mobile application
- The barriers faced by the users when using "Muslim Pro" application

Literature Review

Hafizah Rosli and Dr Ruslan Abd Rahim dida research under the title of "A Study of The Malasiyan Youth Perception toward 'Muslim Pro' Apps through Smart Phone in Malasiya. The aim of the research is to get a better understanding on current situation of the Malasiyan youth perception toward *'Muslim Pro'* apps through their smartphones.The purpose of their study is to identify the users perception, use and usefulness of the mobile app that give a certain impact toward improving their practice toward basic Islamic principle as Muslim in Malasiya. Additionally, the user's perception as Muslim through this religion application had been examined through online survey by using The Technology Acceptance Model (TAM) as variable to measure. In addition, they hope that it will be useful for everyone to conduct further researches in future.

Manal Elobaid, Moawia Elfaki Yahia Eldow, (2016) in their research they are describes a project focusing on developing application software for android device. The aim of the research is proliferate the learning of holy Quran using latest technology for non-Arabic speakers. In

addition, they explain that, smart phones are becoming our center of our lives; these devices are brining immediacy and availability of the internet. That has changed and transformed the way of people access information. Therefore, there is utmost need to utilize this fast growing technology in propagating the teaching of the Quran. Finally, they state that they are going to develop a Quranic app called AN-Noor app. This application will fulfill the need of non- Arabic speakers and it will replace the mistakes of other Quranic apps.

Karen Church, Rodrigo de Oliveira (2013) did a research under the heading of "What's up with WhatsApp? Comparing Mobile Instant Messaging Behaviors with Traditional SMS". The goal of this work is to provide a deeper understanding of the motives and perceptions of a popular mobile messaging application called WhatsApp and to learn more about what this service offers beyond traditional SMS. End of their study, they present insights from two studies — an interview study and a largescale survey—highlighting that while WhatsApp offers benefits such as cost, sense of community and immediacy, SMS is still considered a more reliable, privacy preserving technology for mobile communication.

Mobile Application and Religious Application

Today almost all of our daily activity is being transferred from the traditional approach to the smart environment. Accomplished by using hand-held digital devices like smart phones, tablet PC(s) and other devices. Similarly, people are shifting to electronic or smart devices to read/recite their religious books rather than using a regular paper printed book. Millions of Muslims are also using smart devices to recite Quran and other religious material, which is easily available through websites. This inspired and motivated us to perform a general survey, which was distributed electronically around the young people in order to know the level of awareness of digital and smart devices usage among Muslims for reciting and learning Islam through digital format.

Fig1 : Muslim Pro App

Today smart phones usage rapidly growth of the computing power of that mobile phone. The major areas such as communication like browsing, Voice chat, Facebook, Twitter etc. User can share with their friend and family any places with low cost using Internet by generate call. Besides that, GPS system is current position locating in map and road navigation, vehicle tracking for example The Google Map helps user to find out any place. (Md. Rashedul Islam, 2010). According to Times of India, the religion mobile application is a technology that has brought spirituality to the fingertips of today's generation (Menon, 2013). There are more than 450 religious applications. In that nearly 190 application are Islamic religion related applications. (Shameera, Nadhira, 2017)

A glance at religion apps as overall, there are a few classification of it globally. Reported in a study, there are nine practical classifications toward religion apps such as Lifestyle, Reference, Education, Book, Utilities, Entertainment, Games and Music. The term of 'religion' and 'spirituality', do not exist as an option for apps. (Campbell, 2014) Beside that, there are a few dominant types of apps found in (Campbell, 2014) research; there are Christian, Muslim, Jewish, Buddhist and Hindu apps. Stated that, according to Abrahamic faiths as the Christianity, Islam and Judaism tend to center on or facilitate engagement with their sacred texts, study tools or reference materials. (Campbell, 2014) In this study, the focus point is the Muslim or Islam perspective toward these mobile apps in religion apps. Scrutinize the Muslim apps, in (Campbell, 2014) study the classification are likely more to Reference, Education and Books such as the Holy Quran Arabic to English Translation and Know Islam Learn Quran. In the other hands, Muslim apps were most important linked as Reference; continue with Education and Book categories. This had been stated in Heidi A. Campbell study, for examples Know Islam Learn Quran (Zaid Lakdawala, 2012) allows users to learn basic teachings about Islam through language translation, recitations and links to recorded lectures by Islamic leaders.

Methodology

In this study, quantitative method had been applied to answer the entire research question researcher conducted an online survey by using 'Google Forms' questionnaire as variable to measure the user's perception, uses and usefulness of religion mobile application. The survey involved 100 participants by convenience sampling consist of 20 – 25 years old. Non-probability sampling method depends on data collection from population representative who are conveniently available to participate in this study.

Result and Discussion

According to the survey that had been done are in descriptive. The first segment of the questionnaire is about demographic. Most of the participants are Female with 53.3% with a slightly different 6.63% unalike with male participants. Participators are between 18 – 20 years old and 21 – 25 years old. Thus, 79.31% are among the 21 – 25 years old categories.

The perception of users toward the religion mobile application 'Muslim Pro' had been explored through four sections as in attitude, visibility, social influence and cost. Recognizing the attitude or behavior intention of the users, result showed 63.85% of the participants 'strongly agree' that it is a good idea to use the religion application and 34.44% of them stated 'agree' that they are had pleasant experience using this application. The religion application is beneficial to user and 48.15% of them 'strongly agree' of that question. They intend to use the application in whatever version either full or premium, as a result 40.73% of them 'agree'. They use the application whenever possible and 40.74% 'agree' on that. 38.46% participators 'agree' to use full version Muslim Pro app if it is inexpensive. 40.74% of the participant perceive 'neutral' on using the application in full version because of the price.

Furthermore, the visibility of users had been examined and in effect showed that 62.96% of them 'agree' that they have seen others applications than 'Muslim Pro' religion application through smart phone. However, 46.15% express 'neutral' perception seeing their community or family used this religion application. In the other hand, 38.46% 'agree' that have seen this application being used outside their community and family. As conclusion they 55.56% perceive 'neutral' seen the religion application been used in public.

This social influence section is to identify the participant's perception toward social influence to use the 'Muslim Pro' religion application. As a result, 33.33% of them stated 'agree' that they will use the application if the service is widely used by people in my community. 49.63% of them are 'strongly agree' that they will use the application if their friend used it. Beside, 40.74% stated ' neutral' on their adoption toward the application if their family members or relatives use it. A glance of the costs section, 44.44% of the participants perceive 'neutral' on the price application is reasonable and they felt the same way that the application is value for money.

Explanation of second sections the usefulness through the participant perception. In this section, researcher look into the usefulness of the religion application to his or her performance practice daily Muslim lifestyle. Using this 'Muslim Pro' religion application improves the quality of their lifestyle as Muslim and 40% of the participant 'strongly agree' with the statement. On the other hands, by using this application it provides information on holy Qurans, prayer time, Qibla and Islamic information's around 46.6% of participators 'strongly agree' and just 3.33% 'disagree'. This application supports critical aspect of their Muslim lifestyle and 40% of them 'strongly agree' on the statement. Looking at the religion application it can improves the Islamic knowledge and 56.67% 'agree' with that instate strongly agree on that. 37.93% of participants 'agree' that this Muslim Pro religion app improves their holy Quran reading, doing thikr and read daily hadeeth. Nearly 1.72% different to half percentage 'strongly agree' that this application makes their Muslim basic lifestyle come easier. As overall, this app

is useful toward their daily lifestyle as a Muslim the participants are 'strongly agree' and 'agree' with a same percentage with 40%.

Responding to the third questionnaire, to identify uses of the 'Muslim Pro' religion application. As the outcome, 36.67% of the participants give 'neutral' perception that they find it is inconvenience to use the 'Muslim Pro' religion application. 40% of them perceive 'neutral' toward learning to operate the Muslim Pro is easy for them. Interacting with the app is often frustrating and 30% of them feel 'neutral' about it. The religion application makes the participants understanding easier the basic Islamic practices and 43.33% of them 'agree' on the statement. On the other hand, 31.03% of participants stated as 'neutral' saying that the application is rigid and inflexible to interact with it. It is easy to interact with this application and 36.67% of them 'agree'. Interacting with 'Muslim Pro' religion application required a lot of mental effort and 'strongly agree' and felt 'neutral' on both statement with 27.59%. 37.93% totally 'agree' that the interaction of them with the religion application is clear and understandable. Besides that, it takes a lot of effort to become skillful at using this Muslim Pro app and participants 'strongly agree' on that with 33.33%. As overall they 'agree' and find the application is easy to use with 40% of participants.

Conclusion

The 'Muslim Pro' religious application is a mobile application that as general had given a lot of positive feedback through this study. Scrutinize the attitude section, majority of the users are consent with the application instate of strongly agree but they are in conflict decision on the full version because of the price that they might thing is expensive because this supported with highly participator that could convert to full version if the price is inexpensive. In this case, the majority users felt this is very good idea to use an application that give them pleasant experience and benefits them. The majority of the users stated that they are aware with other application than 'Muslim Pro'. Half of the users stated that they felt disagreement toward the awareness of the product in public. Awareness toward the application should be improving due to the user's perception in Sri Lanka among the youth.

The users are influence most by friend toward the usage of 'Muslim Pro' application instate of family members. As observation, youth spend more time with friends than family because of student lifestyle is living in hostel or working independently and renting outside from home this might influence the percentage of that. Majority of the users give confuse answer toward the price of 'Muslim Pro' are reasonable and value for money. Through this result, the price might be too expensive for the youth in Sri Lanka and that might be the reason they felt that way toward the product.

This 'Muslim Pro' application is very useful to the majority youth in Sri Lanka as they stated that it improves their quality as Muslim lifestyle. The apps also provide them information toward the Holy Quran, prayer time, Qibla and Islamic information especially they felt the apps

help them improve on Quran reading and make their life easier and as conclusion they really felt the apps is very useful because all in one application.

The uses of this religious application to the users still in confuse zone as the result showed that they felt inconvenience and frustrating to use this application. This is maybe because of the Internet connection that not stable among the youth environment. Besides that, they perceive the same thing toward the 'Muslim Pro' apps is easy to learn and operate and they thing the apps is rigid and inflexible. Majority of them felt easy to interact, clear and understandable with the app in the other hand they think that it takes a mental effort to interact with the app. This is more because of this is a religion application that need a focus mind to interact. Most of the users find this app very easy to use. Because the basic knowledge of Islamic that been applying in the application.

In conclusion, of this study is that the user's perception, use and usefulness should expand the study in the specific field. It highlighted the perception of the Sri Lankan youth as the mobile application users that might help researcher to expand or continue the study as to improve the problem that had been noted from the study as general. The descriptive research had given a certain percentage as indicator of how the users felt using the 'Muslim Pro' religion application. However, there are a few limitations and the need for more comparison or results on the religion app that can be explored for future research.

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