

CHAPTER IV

DATA ANALYSIS

4.1 Introduction

Once the research methodology that will be adopted is determined in Chapter 3, this chapter will describe the data findings for three phases, which are the first phase (needs analysis), the second phase (design and development), and the third phase (evaluation). Each phase owns its unique research method to meet the objectives of this research and address the research questions.

4.2 Needs Analysis Phase

The needs analysis phase seeks to study the need to develop a model of Quranic teaching for the elderly. Besides that, this phase also aims to disclose the challenges the elderly face in learning al-Quran. To gather data holistically, the researcher had interviewed nine informants consisting of experts in the field of al-Quran, director of an elderly nursing home, al-Quran teacher for the elderly, as well as the elderly students. In regards, this research adopted the open-ended interview approach to gather in-depth information. For this phase, there are two questions the experts need to answer, as follows:

Research Question for Phase 1:

Is there any need to develop the model of Quranic teaching for the elderly?

- i. What are the challenges faced by the elderly in learning al-Quran?
- ii. Is there a need to develop the model of Quranic teaching for the elderly?

To answer these research questions, the analysis of informants who were involved in this research is displayed as follows.

4.2.1 Background Information of Informants

Nine informants have been selected for the interview process as mentioned in Chapter 3. Each informant has the specific justification for their selection to enable answering the research questions.

Table 4.0: Summary of Experts for First Phase

Professional Experts Category	
Panel 1	A lecturer of al-Quran and sunnah studies, teaching al-Quran to the elderly
Panel 2	A lecturer of <i>da'wah</i> and Islamic civilisation, teaching al-Quran to the elderly
Panel 3	A director of an elderly nursing home
Industry Expert (Public) Category	
Panel 4	Al-Quran teacher for the elderly in public at a <i>masjid</i>
Panel 5	Retired nurse and elderly student learning al-Quran
Industry Expert (Private) Category	

Panel 6	A principal and al-Quran teacher for the elderly at private classes
Panel 9	A retired principal and elderly student learning al-Quran for more than two years
Industry Expert of Government Elderly Nursing Category	
Panel 7	An al-Quran teacher for the elderly and Islamic Affairs Officer at Rumah Warga Emas Seri Kenangan
Panel 8	An elderly, occupant in Rumah Warga Emas Seri Kenangan

4.2.2 Challenges Being Faced by the Elderly in Learning Al-Quran

Findings obtained for Phase 1 suggest that the elderly are facing five major challenges in learning al-Quran, which are lack of awareness for the knowledge, physical issues, cognitive issues, psychological issues and lack of learning facilities. Each issue and challenge will be analysed per se to address the first research question. The researcher has put these challenges into classification as depicted in the figure below.

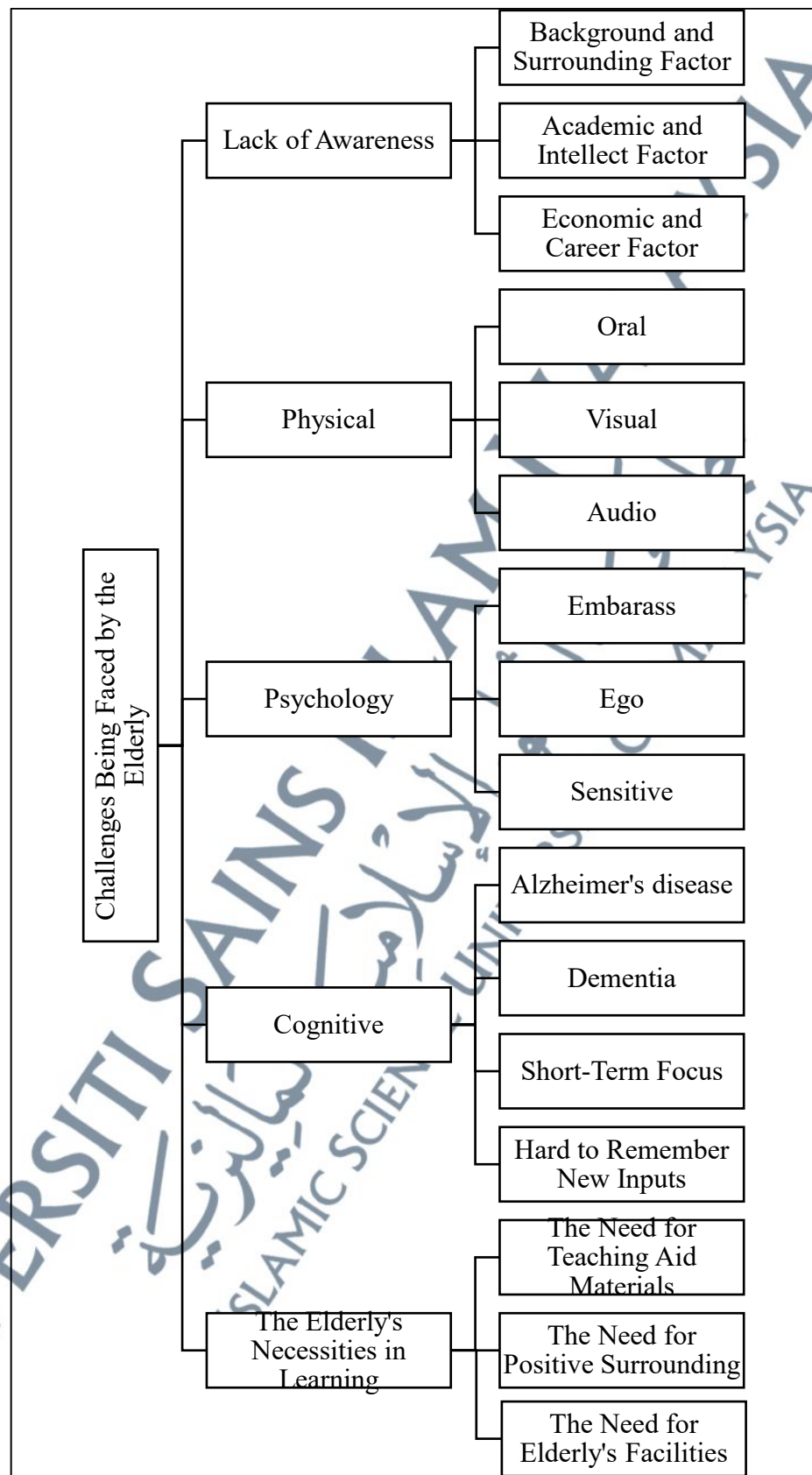


Figure 4.1: Five Challenges Faced by the Elderly in Learning al-Quran

4.2.2.1 The Challenge of Lack of Awareness by the Elderly in Continuing Al-Quran Lesson

Before this research unfold the details in the elderly's lacking of awareness in learning al-Quran, allow this research to shed a light on the level or situation of the elderly's recitation from the view of experts in general. According to the interview with experts, the level of mastery among the elderly are vary, for instance, in the urban area, the experts assert that majority of the students are in the medium level of mastery:

"In general, from the scale of 10, their reading might be 5, below half, above than that is rare, but they have high spirit"

(P1, 2019)

Similar in the village areas, which in the open education centre, experts classified the level of al-Quran recitation mastery as follows:

"There are three types of capacity of the elderly, 1) Decently able to master recitation, 2) Able to read but with mistakes in tajweed, and 3) Able to read but poorly. Hence, I need to handle all three types by teaching them gradually, from Juz Amma to the whole of al-Quran"

(P4, 2020)

In addition, the elderly who is learning al-Quran had also admitted their poor recitation.

"It has been five years learning al-Quran with Ustaz Talib. This Juz Amma has been since 2015 yet never finish (khatam). The recitation depends, sometimes smooth, sometimes poor. Started to recite al-Quran only in childhood. Finished muqaddam, after Juz 1, 2 did not recite al-Quran anymore as busy working"

(P5, 2020)

Notably, the level of mastery among the elderly in Rumah Seri Kenangan, are very weak and concerning.

"Most of the residents here could not read al-Quran as they do not know hijaiyyah letters. Some might be good, no problem. Seldom to find the perfect ones who know tajweed, makhraj and fasohah. Would be lucky to find one. But they need to be polished. We teach al-Quran more than muqaddam, because the level of mastery of the elderly here is poor. When they do not know anything, not only al-Quran. even to recite shahada being a big concern for them, let alone to teach them tarannum, letters makhraj, tajweed. It needs to take time. So for those learning al-Quran, they could not

master the recitation because they could not even master the hijaiyyah letters. Most of them are so. Certain of them memorized it...Memorized for performing solat..."
(P7, 2020)

The level of al-Quran's recitation command for the elderly are varied, owing to multiple factors. One of which is awareness. The awareness to learn al-Quran is the major aspect for someone to begin learn al-Quran. The challenge of awareness among the elderly comprises of several factors, such as the life background and surrounding factor, education and intellect factor, as well as economic and career factor. As a result, these factors influence their awareness and thought to learn al-Quran. The initiative to raise awareness of learning al-Quran among adults seems to be more challenging compared to children, especially when the individuals are old. According to (P2), if someone does not have high awareness, they would not have the initiative to attend learning classes to improve their al-Quran recitation. This statement was noted during the interview.

"If they do not have high awareness, they would not come to pondok to learn... Meaning to say if they do not have the awareness they would not come."
(P2, 2020)

The elderly needs to assess their level of al-Quran recitation that they once learnt whether it is still good or not. Besides, the elderly need to be aware they should be assisted to improve their quality of al-Quran recitation. This is because some elderly are less aware and do not care about the issue in their recitation, while feeling satisfied with their level of recitation. This is based on an assertion by (P6):

"In this village, they'll be satisfied if you just can read. In what level they want to achieve is not as high as those from the urban side."
(P6, 2020)

Furthermore, (P1) affirmed if the awareness had been raised at the end of life, the teaching and learning session will be more challenging as all senses and physical had deteriorated. This statement is as follows:

“There came awareness at the end of life, which is good compared to none at all, so when it happens in the end, it would not be as speedy, slow to pick-up, repeated mistakes, those sorts of things,”

(P1, 2020)

Hence, society, along with the teachers, need to understand that the awareness for the need of learning al-Quran at the end of life is hard to achieve unless the elderly managed to perceive the awareness directly. This means that the awareness for the need of learning al-Quran depends on the elderly themselves. Eventually, the elderly will learn al-Quran easily if there is an awareness that shapes spirit and self-learning within them.

i) Background and Surrounding Factor

The factor of background and surroundings does have a major influence on the elderly's awareness of the need to learn al-Quran. For example, most of the residents in Rumah Seri Kenangan consist of the homeless, alone and deserted by family. They were saved as per court order and brought to the centre when they reach 60 years old. This is based on the statement by (P7) who asserted:

“They came from under the bridges, the trees, anything that is not to be called home. These homeless people have the mentality just for survival, they wake up in the morning, did not even think to solat, but what to eat, where do I find foods, how do I buy them, where do I sleep.”

(P7, 2020)

They were put in the self-building camp before. Due to many years living as homeless, these elderly are used to only think of what to eat today and how to survive in life. Therefore, no wonder they are still found rummaging the bin to find food despite living in the elderly home. This situation occurred as the habit has been conditioned to them since childhood. This statement is supported by (P7):

“If they’re used to rummaging through garbage bins outside, they’ll do the same here. That’s why when you came, I brought you to walk around first... Because people thought they are just the same as our mother...while the reality is they are totally different. That’s a fact unknown to most people...and I tell you in advance. So do you get it? So if these people who are homeless...if they are to learn, do you think they’ll pick it up easily?”

(P7, 2020)

Despite numerous efforts being conducted by the Islamic Officer of Rumah Seri Kenangan, the awareness by these elderly to learn especially in learning al-Quran is however hard to be implemented. After going through the background and surroundings of the elderly in Rumah Seri Kenangan it can be said in general that these elderly are different from their counterparts in the urban nor the village sides. For instance, based on the observation of urban elderly in Bangi, Bandar Seri Putra, Alor Setar and Shah Alam, they seem to respond positively to every knowledge event held by *masjids*. The surrounding that held knowledge culture positively is definitely influencing the elderly to learn al-Quran despite the old age. Besides that, the program to introduce public al-Quran recitation certificates in universities is the best initiative in this regard. This is because, when the elderly are within the campus environment and feel the learning atmosphere, it will indirectly boost their motivation to learn. Hence, this atmosphere of knowledge is longed by the elderly, as (P1) affirmed:

“The awareness to recite al-Quran is high compared to before but it might depend on the area, for example in Nilai, in UM, KL, people from all over the place will come to seek, so when it is open for registration, 200 people would turn up, but if it’s here, even people from Johor and Melaka are willing to come.”

(P1, 2020)

Contrastingly, the elderly shaped up by the village surrounding have different attributes. Firstly, the facility to access knowledge is more limited, and the venue for these elderly to seek knowledge is only at *masjid*. Secondly, the al-Quran lesson for the elderly in villages are often conducted openly, in which, resultantly, the majority of the elderly feel embarrassed to recite al-Quran in the open. Thirdly, the method of teaching al-Quran in the villages is less interesting. This matter coincides with the statement by (P6):

“If it’s in the village, they held it openly, not everybody has the strength to attend such class, which sometimes the teaching is heavy and hard.”

(P6, 2020)

In thought of that, *masjids* play a vital role in providing knowledge programs. An active and innovative *masjid* would pull *jamaah* to attend as compared to passive *masjid* which sees the same members attending every day.

ii) Education and Intellect Factor

The educational factor is among the factors influencing the elderly’s awareness. The elderly with a decent education are normally have good self-esteem and interest to learn a certain knowledge despite their old age. In fact, those with a good career are reciprocally performing in grasping the knowledge compared to those with no career and such. This is based on the statement by (P6):

“The background factor is important in mastering al-Quran, even though they do not have the basics in al-Quran. The educational factor is heavily influencing, because in my madrasah, majority are retirees, and they retired from different level of positions. They were directors, lecturers, who are a bit faster compared to the lower retiring positions.”

(P6, 2020)

However, the factor of educational background is different for the elderly in Rumah Seri Kenangan with the elderly in general. Coming from an unfortunate background, being religiously illiterate, and having never been educated since childhood are the challenging aspects in raising their awareness and interest in knowledge. This matter is approved by a statement from (P5):

“The elderly here is different. There is no awareness because their academic background is different from our parents. Rumah Seri Kenangan is a far cry from Jenderami! Like chalk and cheese! They (in Jenderami) does have the interest to learn...”

(P5, 2020)

A similar concern was addressed by (P9) who opines:

“There was very little response to learn, at times there were 10 people but the same ones, the rest keeps on dreaming, if we were to force, we could not read people.”

(P9, 2020)

The difficulty in raising the awareness among the elderly resulting the same faces attending classes and surau every year. To an extent, the resident of Rumah Seri Kenangan spent their time more on dreaming and watching television.

Meanwhile (P9) added, the education system back then was no better than the one we are having. This is because the factor of being overly consumed with career and family made (P9) missed the opportunity to attend al-Quran classes as the following statement:

"I've never had any formal lesson in tajweed. We did not have it in my time, that was the system, it's not that I'm blaming the system, but that was our system, somehow it is different now, there are formal lessons, religious school, back in my time it does not exist, only certain states have religious school. I learnt al-Quran with traditional method, which was by learning with individuals, but that time those who teach al-Quran would not mention about the rules (tajweed), I did not know the rules until I had grown up, they would only correct the articulation, if it does not fit their ears, they would correct it. So that's what I bring until I grow up."

(P9, 2020)

Apart from the educational factor, the elderly retain a type of thought and principle which are hard to change. For instance, the elderly are hard to accept the changes in a rule or knowledge that they have acquired. This matter is noted by (P7) as follows:

"There is an issue to change, because they have been living for a long time, so they hold to the rule they had learnt a long ago, and when there is a change, they cannot accept it."

(P7, 2020)

(P7) also added:

"In terms of mentality to accept a new change that will take time, we have a collaboration with the Faculty of Gerontology, UPM, and they have the same findings. They cannot accept changes. The faculty is currently finding out ways to break the barrier."

(P7, 2020)

Besides that, the elderly have the stigma of reciting al-Quran only for the Friday nights Yassin recital and during the occasion of deaths. This statement was admitted by (P9) as follows:

"We used to recite only when necessary which is for Yassin recitation, tadarus, Fridays recitation, when there are deaths, not making it as a necessity. We did not make it a habit. Come to think of it, until when do we live like that."

(P9, 2020)

In addition, the villagers elderly also share the same opinion that it's not necessary to improve al-Quran recitation. What is most important is the recitation in *solat* is correct and valid.

"The environment in this village is enough if we can recite. In what terms they want to achieve is not as high as those who live in the city. Those in the city not only want to recite but to master the tajweed, makhraj, qiraat and more advanced aspects."

(P6, 2019)

Apart from that, the elderly have the stigma that learning is only for the youngsters and as an elderly, it is not necessary to learn:

"Because for them, it is too late. They have the stigma that old age is not the age to learn."

(P7, 2020)

iii) Economy and Career factor

The factors of economy and career become among the factors of poor awareness on seeking knowledge among the elderly in villages. In the village, the people are admittedly of low economic level and this require the elderly to keep on working to sustain their family despite in old age. In addition, the occupations available in the village are labour-intensive such as rubber tapping, farming, and construction works. This is according to what was told by (P1):

"It was less in the village due to the factor of awareness. The factors of occupation, economy, that require them to work continually and subsequently exhausted. Because in the village they work even they're old, go to their farm, their orchard, so there is no financial source."

(P1, 2020)

Under this circumstance, after a day of backbreaking and the scorching sunbathing, their physical must be exhausted and lose interest to learn al-Quran or go

to *masjid*. Incomes of these elderly are fully depending on their efforts and labour on a daily basis. It is different with the elderly in the city that have good careers. The elderly in the city are mostly having good financial status with pension and ample time, as well as a wide array of access to knowledge, as (P3) affirmed:

“I’m going to mention the factors in the city right, I observe in my area, in the city, the awareness is better compared to the village because in the city, al-Quran classes are provided with payment and they can afford them, and they are retired with good positions, active and cannot stay dormant because they are used to work.”

(P3, 2020)

Bearing that in mind, it is explainable why does the awareness in learning al-Quran is more focused on the city areas. This is because, in the city, the elderly have a good economy, education and career. Additionally, the options of lesson are more available compared to the offerings in the village. Even though there are huge disparities between the elderly in the city, the village and in the elderly care centre, however, it cannot be denied that there are several groups of villagers who are active in religious activities. The teachers should be wise in adopting a creative and continuous approach without giving up to raise awareness among the elderly.

The next challenge is from the aspect of physical, cognitive and psychological deteriorations. In general, society should be aware and understand that as an elderly, they are limited in every aspect of physical, cognitive and psychological. To cope with this situation, society is urged to practise great patience and empathy. Regardless, for every weakness they have, there is a strength that the youngsters does not, which is the “spirit”. The analysis for every element will be discussed as follows.

4.2.2.2 Challenges from Physical Aspect

The main aspect that becomes a problem for the elderly in learning al-Quran is in terms of physical, which consists of 1) oral, 2) visual, 3) audio, and 4) body.

i) Oral

The most critical challenge for the elderly in terms of physical is the oral, which are the tongue, teeth and jaws. Nearly every informant stated that this challenges being the major challenge for the elderly in reciting al-Quran, as (P6) remarked:

“The biggest challenge is the makhraj, how they’re going to articulate the proper makhraj... because the elderly’s teeth, jaws are moved, tongues are heavier and shorter, and we understand such circumstances, so we are not supposed to push them to articulate perfectly...”

(P6, 2020)

(P9) has also acclaimed that they have difficulty in articulating *makhraj* better due to stiffened tongue:

“It is hard to articulate the makhraj, tried many times, indeed it’s learning... it is hard to articulate the letters sin, sa...”

(P9, 2020)

Due to that factor, the elderly face difficulties in improving their *makhraj* of letters and as a result, the same mistakes occurred multiple times. Among the statements from the panels include:

“My articulation sometimes... my tongue has stiffened, if they pointed it out, I still tend to recite wrongly, and then they point it again...”

(P7, 2020)

“Speaking of the elderly, it took multiple times to correct their recitation, they articulate wrongly because of their thick tongue...”

(P4, 2020)

This matter becomes more complicated for the elderly who have had stroke or other diseases. Their speaking will be difficult to understand. Besides that, both panels affirmed that the frontal structure of teeth that are gone, denture application and jaw dislocation also affect the articulation of *makhraj* for al-Quran letters.

“The jaws and teeth are all different. Some people still have perfect teeth, some loss them. So it is different. So I do not emphasise on giving the best, enough with own capacity.”

(P7, 2020)

Meanwhile, according to (P9)

“My friends with denture have the problem, maybe I have sparse teeth that affect the articulation.”

(P7, 2020)

It will become more problematic when the elderly have never learned al-Quran and it is more concerning if the lesson starts at old age. Nevertheless, Islam offers an avenue in which whatever is achievable is the best. (P1) recommended a good approach by stating:

“We do not urge them to get perfect articulation, we observe for the closest and we cherish their capacity. If we’re to seek for perfection, that’s not the level of the elderly, it’s the level of Qaris.”

(P1, 2020)

ii) Visual

The second physical challenge for the elderly is their vision. Almost all elderly are suffering from the limited function of vision, such as cloudy vision, short-sighted or long-sighted, and cataract. This problem becomes more serious when the al-Quran

mushaf that they learn with are composed of small writing and not elderly-friendly. This is according to what (P7) has stated:

“I frequently mislook the upper dots of the character as the lower dots so I see the letter ba as ta... I got pointed out often...”

(P7, 2020)

Besides that, (P8) also added:

“Even my spectacles is broken, my eyes cannot see... It is okay to wear it shortly, for reciting Iqra’, not wearing spectacles is all right, if it is in well-lit places...”

(P8, 2020)

As a result, the elderly will repeat the same mistakes and if their al-Quran teacher does not aware of this situation, they will tend to give imprudent admonition and thus lowering the elderly’s self-esteem.

“Eyes are having difficulty to look, due to the old age, mistakes that should not happen happens and repeatedly ...”

(P6, 2020)

According to (P2):

“If the medium is small, they’ve vision loss, perhaps put on some sorts of card, people would not cater to the elderly, that’s why the need to identify the elderly’s diseases, vision loss...”

(P2, 2020)

Another panel also added:

“The thing that happens to Bonda (mother), we have al-Quran of various versions, her eyes cannot see proper, but there is one al-Quran in Darul Insyirah that she can see and recite because its writings are larger.”

(P3, 2020)

In the thought of that, it is a pressing matter to print out al-Quran *mushaf* with a larger font and monotonous. This is to accommodate them in seeing clearer and able to recite al-Quran properly and smoothly.

iii) Audio

The next physical challenge for the elderly is from the aspect of hearing. A study has shown that almost 45% elderly in Malaysia is suffering from hearing problems (IPH 2014). Unfortunately, this challenge is closely associated with the effectiveness of al-Quran lesson. This is because the basic method of the al-Quran lesson is by *talaqqi mushafahah* as practised by Jibril AS with Rasulullah ﷺ, where the method is by hearing. For the elderly who have deterioration in terms of hearing, learning al-Quran is very challenging for them. This happens when one of the informants could not hear the reprove made by *ustaz* as follows:

“I did not hear the ustaz reproved me, until the people beside pat me and informed...”

(P7, 2020)

Teaching al-Quran stipulates forbearance from the teacher. They need to repeat how the *makhraj* is articulated many times so it would be heard well by their elderly students while in the same time being tactful not to hurt their feelings.

“Needed to reprove multiple times and louder...”

(P6, 2020)

Besides that, most al-Quran teachers do not designate any target for their elderly students. For these teachers, it is sufficient when al-Quran serves as a *syifa* and therapy for their spiritual side. This is as informed by (P3):

"We do it by not expecting she will fulfil the class, because Bonda has trouble hearing..."

(P3, 2020)

The statement is supported by (P5) by affirming:

"We did not set any expectation or high expectation, they know who they are, as long as they're aware that they are the servant with God... For me it is a big accomplishment already."

(P5, 2020)

Moreover, another panel also added:

"If we are to seek the best, it means that's not the level of elderly, that's the level of Qaris. For the elderly, we want them to come and get better inputs rather than zero, at least from the scale of 10, they get 6, 7."

(P6, 2019)

iv) Body

Another physical challenge that the elderly facing is the deterioration of their body, such as paralyse, short of breath and easily fatigued. The elderly in the Rumah Seri Kenangan and Darul Insyirah, for example, are comprised of two categories of elderly, which are able to manage themselves and unable to manage themselves. Regardless, instructors still conduct their duty to teach al-Quran according to their respective levels of capacity. For bedridden elderly, normally instructors would go to each bed and teach them *zikr* that they could manage to follow.

"Bedridden is of different approach. If al-Quran is more to recitation, tahlil, I did not teach them al-Quran, but zikr and anything necessary for them at that moment. For their ibadah, we teach anything within their reach. Sometimes I give them a radio of 30 Juzs."

(P5, 2020)

Contrast with the lesson in Darul Insyirah, the elderly will be gathered in the middle in a circle and the lesson will run based on their levels of capacity. Among the findings in the interview is:

“For bedridden, classes are only in the morning. We gathered in the middle and the ustaz will teach in the middle.”

(P3, 2020)

Apart from that, (P4) pointed elderly as concurrently facing other problems such as shortness of breath, as the following statement:

“So when it’s already old, breathing is short, struggling to finish a sentence, so I give them a tip, breathe in through nose before reciting, so it will breathe out slowly and they can do it as they recite, so they are excited when they managed to get it done...”

(P4, 2020)

Besides from shortness of breath, the elderly tend to feel tired easily due to sitting too long and easily getting sleepy. In regards to this matter, the majority of the panels asserted that classes should last from one hour to one hour and a half. When the lesson exceeds that period, the elderly will lose focus.

“Bonda in just 1, 1 hour and a half lesson had fallen asleep, it’s tiring, could not stay longer.”

(P3, 2020)

The lesson would be harmonious should the teacher acknowledge the weakness of their elderly student prior to starting the class. Before beginning, the teacher perhaps could interview the students to seek the details over the problems being faced by the elderly.

Besides that, there is also a suggestion from the panel on the elderly who are unable to walk; an electric wheelchair comes very handy for transportation to classes and they feel very excited as they do not have to depend on anybody’s assistance. That is the nature of the elderly; they do not want to be a burden for anybody, especially their kids. This was suggested by (P2):

“If in Jenderami, they can move with their car, when it’s time for their lesson...”
(P2, 2020)

Summary of the Elderly’s problem from Physical Aspect

The following is the frequency table of challenges being faced by the elderly from the physical aspect. These challenges are not only the challenge for themselves, but also for those teaching al-Quran for the elderly.

Table 4.1: Frequency of Problem being Faced by the Elderly during Learning from the Physical Aspect

No.	Physical Challenges	P1	P2	P3	P4	P5	P6	P7	P8	P9	Frequency
1	Oral				x	x	x	x	x	x	6
2	Visual		x	x			x	x	x		5
3	Audio		x	x			x	x			4
4	Other Challenges: • Paralyse • Short of Breath			x	x	x					3

Each listed challenge has been agreed upon by all panels that have been interviewed. The major problem for the elderly in learning al-Quran is the oral, which will affect the articulation of *makhraj* for the letters, due to shorter, heavier, and stiffer tongue characterisations, loss of teeth in the frontal structure, as well as jaw dislocation. As a result, all panels in unison decided to accept any capable articulation as it is the best that could come out of them.

The second physical challenge is visual. Most elderly are facing difficulty in reciting due to loss of vision and cataract problems. The situation worsened when they are provided with al-Quran with small and subtle lettering, forcing them to focus their eyes even more, which consequently caused their eyes to easily feel the burn and watery. This problem hinders them from reciting al-Quran smoothly and thus lowers

their self-esteem in reciting in front of their peers. Panels have proposed to provide them with al-Quran *mushaf* with large writings, specifically for the elderly, published by al-Quran publishers in Malaysia.

The third physical challenge is in terms of audio. Even though there are only a few who remarked on hearing problems, regardless, there are elderly who had to face this situation. Sadly, hearing is closely associated with al-Quran recitation. It is because students need to have a good pair of hearing to listen to each *makhraj* of letters being articulated by the teacher. Failing to listen accurately to the pronunciation will lead them to repeat the same mistakes numerous times.

4.2.2.3 Challenges from Psychological Aspect

Once reaching old age, the elderly tend to get sensitive easily even if it's concerning a small matter. Most elderly will have low self-esteem for realising that the ageing process is and has already taken place. Many things that they could do before can only depend on the young people nowadays. They are burdened for having to rely on other people even to a tiny bit. This matter is definitely requires understanding and empathy from the youngsters. The elderly more prefer to wait for the young to offer them help before they ask for it. They are more fragile and easy to get sad, angry, egoistic and give up. At times, some things might be taken as petty by the youngsters, while for the elderly, most probably it is critical.

Hence, the researcher will discuss each emotion that is frequently felt by the elderly during the al-Quran learning process.

i) Embarrass

The major problem in terms of the elderly's psychology is the feeling of embarrassment. Despite this feeling does exist even among the young learners, this feeling, however, is more intense among the elderly. This is because they would feel embarrassed if other people come to notice that they do not know how to recite al-Quran, despite reciting al-Quran is a *fardh* (compulsory) for every Muslim. (P5) through one of the statements asserted that:

"Usually they would feel embarrassed to learn. As for them, it is too late..."
(P5, 2020)

In addition, there are still elderly who hesitate to learn al-Quran, afraid of being embarrassed. This was admitted by (P2):

"Because they feel reluctant, hard, embarrassed, if people hear them recite..."
(P5, 2020)

Additionally, (P4) asserted that the feeling of embarrassment is even more among the male elderly:

"They are embarrassed to learn, especially the male, even though they are not good, they feel embarrassed."
(P4, 2020)

Moreover, (P1) noted that due to this feeling of embarrassment, the request for private or teacher-student *talaqqi* for the elderly has increased.

"Embarrass is the cause they do not want to recite in the class, that is why there is individual talaqqi class."
(P1, 2020)

In addition to that, another panel remarked that the private class is requested by those with zero knowledge on *hijaiyyah* letters.

“There are certain who asked...”

“Ustaz, do you have private class? Or do you cater home class? I am totally zero, I wish to learn but I am embarrassed... You tell me... I’ll find you...”

“Such things exist for those who really know nothing”

(P6, 2019)

However, it only happens to those who can afford it economically. For those with no choice, they will join the class in groups. Students will be asked to recite al-Quran individually in the open. Here is the part where the elderly will feel embarrassed. Among the statements from (P6) regarding the situation confronting embarrassed students are as follows:

“Embarrassment is undeniable because the level of mastery in the class is varied, for instance, a student could recite 1 page in 3-4 minutes, some might take 10 minutes, slowly. With such a pace, they will confront us in the end and apologise for dragging the class.”

(P6, 2019)

To overcome the feeling of embarrassment, al-Quran teachers should be tactful and wise. Nevertheless, there are elderly with awareness and highly-spirited, that they still carry on learning al-Quran as admitted by informant (P7):

“The problem is sometimes I recite it wrongly and I feel embarrassed, tears started to fall, that’s how it goes usually. But I force it, I need to learn, however it might be, I must get it... I get admonition every now and then, which is okay people corrected me. Sometimes it does feel embarrassed. Because we are not that good.”

(P7, 2020)

In the contrary, (P8) opined that the feeling of embarrassment is not the barrier to learning despite old age:

“I did not learn it properly in the past, and it was a shame, and then I looked many elderly joined to learn. So it’s not a problem...”

(P8, 2020)

ii) Ego and Hard to Take Criticism

Ego is a behaviour that exist on the elderly, especially the male. Based on the findings from the interview with informants, egoism are normally found on the elderly with a good academic background or a high-rank retiree. This is even more if the teacher who teaches them is younger. Among the remarks obtained is from (P1):

“No wonder, they were great workers back then, such as directors, we reproof them once, they should follow, but they keep on going, as if they’re not fond of the thing...”

Besides difficulty to accept criticism, the elderly were also caught making facial expressions as if to mock their inferior friends, for instance:

“When we were teaching, they made facial expressions, for example, those who are slightly weaker or been corrected with the same mistakes repeatedly, seen responses from others as if they’re whispering so we see that they weren’t directing to the weak but among themselves,”

(P6, 2019)

In reality, there are elderly who are hard to digest reproofs from teachers and friends that sometimes lead to conflicts that last for years.

“Ego during learning the al-Quran... In tadarus we’ll gather with every level, this is based on experience, sometimes the elderly has had learned with ustaz, but then their friend passed a remark, when this happened they’re bound to snap, and that friend will no longer admonish them, so they are caught there...”

(P3, 2020)

For the residents of Rumah Seri Kenangan Cheras, the ego is apparent when they're invited to religious programs and *fardh 'ain* classes, as told by (P5):

"Certain residents know about that but they would not come, certain do know but do not want to get involved, want to create their own world, solat in their room."

Such egoistic behaviour needs continuous *tasawwuf* education and awareness since the beginning of the class. The elderly with the desire to seek knowledge must put aside their acquired ranks and certificates to allow better acceptance of knowledge. Among the approaches employed by (P6) in resisting the ego from the elderly students are as follows:

"First of all, I straighten up their intention, come in here with a good intention, true intention, leave out all the ranks, come in empty, should they had sanad before, had khatam, leave it out for the intention to learn from zero, and we emphasise the manners and did learn about the book of alim tasawuf, adabul taalim. They have to understand the manners of not feeling superior to the teachers, if they think they are superior, never come to learn."

Therefore, a good teacher does not only teach al-Quran but also instils the elements of *tasawwuf* and motivation within the elderly based on the sources in al-Quran that they recite. By doing so, the elderly will feel more excited as they get to understand what they've been reciting, adopting it and subsequently altering the negative behaviours they have.

iii) Prone to Sulking and Highly Sensitive

In general, the elderly have fragile and sensitive hearts. They might be strong and emotionally stable when they were young, but at their old age, their hearts are vulnerable, easily offended even by the slightest thing. In the context of this research, they are battling with emotion that says it is too late to learn again *hijaiyyah* letters,

amplified with the feeling that they are approaching the end of their time. These made them to be more emotional and crying, as depicted by (P5):

“The problem is... Sometimes I think I recite it wrongly and I feel embarrassed, tears start to drop...”

Not only unable to take the pressure, but they are also prone to sulking if they got embarrassed or humiliated by the teacher or classmates:

“We are not supposed to push them. Or else, from they want to do it, they would not to... Many times sulking...”
(P1, 2020)

In regards to that, (P4) also added:

“In the class, they sit at their own table, and friends heard them. That’s when there were friends who laughed, and some of them quit learning because of that.”

The state of sulking will eventually lead to giving up and quitting the class as they felt awful and might think the lesson is dragged because of them. The situation was admitted by (P4):

“If they felt awful, they quit, some have stopped, if they made a mistake and people laughed at them, they quit and stopped. Those with poor recitation.”

Therefore, the elderly are meant for a different approach from the children. Children or teenagers are still able to accept admonishment well, but for the elderly, it requires the teachers or the members of society to be wise and speak nicely as suggested by (P2):

“Need to practise Qaulan karima (speak politely), need to consider psychologically that they are highly sensitive, consider our communication, psychologically consider our language.”

This is because certain teachers might be harsh in their speaking. Most elderly are not in favour of the harsh and off-putting style of talk, as what was pointed out by an elderly in a *masjid* through (P6):

“Ustaz, there was one ustaz keep condemning saying already old age but never get the al-Quran recitation right,” for me that is insensitive because elderly are sensitive people that we should be courteous with.

Other than that, there was an experience from (P8) about elderly who were offended by a sigh from a teacher regarding a mistake they did:

“The elderly are more sensitive, do not like to be humiliated. I had one ustaz who relieved another ustaz because he had to attend a meeting with the nazir of masjid. his approach was... Maybe he was not used to teach the elderly, he said “this can’t be wrong” in front of my friend, I think he should not talk like that, sometimes he uttered “psst” (to sigh), he should not do that. If they were belittled in front of their friends, that’s not right.”

It seems petty for the youngsters, but unfriendly facial expressions might offend the elderly. Besides that, a teacher - as well as a manager of an elderly home care - advised not to take the issues happening around them lightly. They might seem insignificant for us but they are the storm in a teacup for the elderly, as noted by the statement from (P3):

“Even if there are small matters, we need to be particular, they are prone to sulking, for instance, quarrelling over the spot to perform solat, fighting, it’s just a small matter but do not sweep it under the carpet, for us it is small but for them, they may hold a grudge for years...”

Hence, if there is an issue arising, despite it is small, it should be solved as quickly. The method of resolving should be as the saying “*menarik rambut dalam tepung, rambut tak putus, tepung tak berterabur*” (make a wise, considerate decision that will not negatively affect either sides).

Such are the attributes of the elderly that every member of society should have heeded. Definitely, they did not ask to be over-sensitive, but that is the nature of the elderly in Malaysia. (P2) recommended teachers of the elderly to attain psychological communication of the elderly, among of which is the element of humour:

“Have to have humour element... People need to motivate them, because they have low self-esteem. The communication between the teacher with the student.”

Teachers need to be smart in winning their hearts and having the humour element while teaching so the elderly could enjoy the lesson and not get too stressed.

Table 4.2: Frequency of Problem being Faced by the Elderly during Learning from The Psychological Aspect

No.	Psychological Challenges	P1	P2	P3	P4	P5	P6	P7	P8	P9	Frequency
1	Embarrass	x	x		x	x	x	x	x		7
2	Ego	x		x		x	x				4
3	Prone to Sulking	x	x	x	x		x	x	x		7

The above table indicates embarrass and sensitive behaviours as the major psychological challenges happening among the elderly during the learning of al-Quran, while ego is the second challenge frequently faced by the elderly.

4.2.2.4 Challenges from Cognitive Aspect

The third problem by the elderly comes from the cognitive aspect. Biologically, humans will be facing deterioration in terms of cognitive once they reach old age. Several cognitive deteriorations can be defined, such as Alzheimer’s disease, dementia, short span of focus and difficulty in remembering new inputs. In that sense, the processes of delivering and seeking knowledge can be especially daunting for both teachers and students. The following is a statement from (P8) regarding cognitive challenges faced by the elderly:

“Thoughts weakening, cannot remember. Many of them here are forgetful, some does not know the letter.”

(P1) also reminded every progress will be slower as they’re ageing:

“So at the old age, if there is anything they will not be as efficient, slow to pick up, repeated mistakes, such things.”

Since the elderly are hard to remember things, the process of repetition should be made more frequent. Interestingly, (P6) asserted, while the youngsters will get bored by repeating the same thing, it is the contrary for the elderly where they’ll be interested when being reminded the same thing.

“For children, they easily remember things but they are prone to be bored if keep on repeating, but for the elderly they will like it and even ask us to repeat and repeat. It means they have heard it but ask to repeat, to be confident, if for children they do not care, enough repeating or else they’ll get boring.”

Besides, the elderly need recurrent practical training and not only learning by theory. This method was shared by (P2):

“The capability to remember, for instance, the makhraj of letters, must be practical, need to consider, not once, have to be recurring.”

Besides that, (P9) expressed that remembering the rule of *madd* (one of the rules in *tajweed*) is demanding and consequently gives the perception that learning al-Quran is hard. Thus, (P9) suggests to understand the concept and method of recitation prior to progressing to the process of memorising the rule of *mad*:

“The elderly will not take too much to memorise, what’s most important is we understand. They would not go to the extent of memorising all 15 rules of mad. We do not want to be overly consumed memorising their names, we do not want to know that, we want to know their functions. Practicality is the essence.”

Therefore, to teach the elderly means to educate the teacher themselves to be more patient. Perseverance and persistence are highly needed for the teachers who are teaching the elderly. This statement is repeatedly affirmed by panels during the conducted interviews:

“There are some I can easily grasp, some might take time, needs to be patience...”
(P3, 2020)

Perseverance is imperative for the teachers and the moral of which to abstain from repining in front of the students must be applied:

“Patience is needed in dealing with the elderly, as it is challenging to correct their recitation numerous times as they are hard to memorise...”
(P4, 2020)

The elderly are comprised of a wide array of backgrounds. Some still have a good memory, some are fighting with Alzheimer’s disease, while some have poor memory. However, the summary from interviews indicates that most elderly are facing deterioration from their cognitive aspect. Teachers and members of society must acknowledge the matter at hand to avoid pushing them to memorise certain *tajweed* rules. At some point, the task of memorising the names for the *tajweed* rules might yield the perception that the knowledge of *tajweed* is complex, while the essential part is to understand the functionality of those rules and be capable to apply the correct method of recitation.

4.2.2.5 The Challenges in the Lack of Facilities for the Elderly to Learn Al-Quran

The scarcity of the teaching aid materials that could support the incapability of the elderly becomes a factor being faced by the elderly in their learning. Apart from that, the lack of surroundings that cultivate knowledge, unconducive class, disproportionate count of students and time, and time constraint have also contributed to the obstacles in the elderly's learning. Even though these are minor problems, they contribute to the decline of attendance to the class.

i) Less Elderly-Friendly Teaching Aid Materials

Teaching aid materials specifically designed for the elderly are essential and need to be considered by society at this moment. The existing teaching aid materials being utilised are not elderly-friendly. As much as it could, the teaching aid materials must comply with the needs of the elderly that consist of various incapability. For instance, in the case of the elderly with mild loss of vision, there is a desperate demand for the al-Quran with bigger writings, light and elderly-friendly. This is because they have lost the perfect vision and require bigger writings to help the recite smoothly. This is according to the statement by (P3):

"We cannot expect the elderly to recite the Kitab Ibnu Kathir that has the writings as small as an ant. The writings need to be bigger, not too many words, coloured, light and friendly to the elderly."

(P3, 2020)

(P6) added that the al-Quran *mushaf* should not be stuffed with too much information as it can distract the elderly:

"I totally recommend to use the al-Quran without the rules, zero, no colour, tajweed assistance, when they use such al-Quran, it will drag the time because they got too dependent on the rules, so their brains are not working, so I suggest to use the simpler

al-Quran, bigger and brighter, because the modern al-Quran contains too many things, they have tajweed, hadiths, so these could distract their focus.”

In addition to that, there are suggestions of the required teaching aid materials during the interview with (P4), among these are:

“The teaching aid materials, must have al-Quran, tajweed book, whiteboard, besides that, the location to learn must be comfortable, convenient, they want to solat, being beside, they want to learn by our side...”

Other facilities that should be prepared during the learning process are LCD, tajweed book and report book to record the result for the learning of the day.

“For general class, have LCD, notebook, the book I specifically ordered for bigger printing.”

ii) Less Conducive Class

Aside from the teaching aid materials, another aspect that should be considered is the condition of the class. The type of class recommended by the elderly is the air-conditioned class equipped with chairs and tables to allow the elderly to sit comfortably. This is based on the recommendation by (P6):

“The class not too small, air-conditioned, so it’s better the class at the ground level rather than the first level. Indeed, they prefer to sit with the tables than chairs only, because then it would be hard to get up, if in masjid it is not conducive.”

The class that is equipped with air-conditioning and pantry will grow the elderly’s interest in being committed to coming to the class. This is because they will enjoy the pantry as the area for them to socialise. This matter was iterated by (P3):

“The elderly like to socialise, so we provide them a one-stop centre, a pantry to socialising, sometimes just prepare some crackers and coffee.”

As everyone knows, most elderly live alone in their house. In thought of that, this education centre functions as a medium to chat and socialise when they are meeting with friends. This way, they will feel more fun and get to spend their free time.

iii) Excessive Number of Students

Back in the village, most of the religious class held in *masjid* and openly. This has made the al-Quran class get less response from the elderly as they are embarrassed to show their recitation in front of everyone. Moreover, the number of students in *masjids* is quite a lot, ranging from 25-30 students. For the elderly who are more knowledgeable, this form of lesson would not be much of a problem for them. But for those who are still weak, conducting classes within a smaller scale is more practical, with the suggested number of students from 5 to 10. Apart from considering their privacy, this practice is important so that teachers could focus and pay attention to each of them better. According to (P9):

“In a scale of 10, it is 6. Al-Quran class cannot be held if there are too many, 10 is already counted as many. Only 6-10 people are okay. If it’s conducted openly, they will get more embarrassed because then people will know that we cannot recite, but if it’s closed, will be more comfortable.”

This scale allows for a better connection between students and subsequently easier to accept advice from the teacher during the learning session. Furthermore, the more students in the class, the longer time it will take to conclude the session. This is because the teacher needs to listen to everybody’s recitation.

iv) Long Period of Class

For the learning period, the recommended time is not more than 1 hour and a half. Almost all panels suggested the aforementioned period. This is due to the elderly's condition where they would easily feel drowsy because of diseases such as diabetes, high blood pressure and heart disease. Hence, (P6) has such advice:

“1 hour and a half for a class is the most ideal, and twice a week, or three hours a week. More than that and they will soon feel heavy, drowsy and bored. In the beginning, I held for 2 hours, and I observed the focus declined as time went too long. So, I held it for 1 hour and a half.”

There are many who are unaware that the elderly are prone to feel exhausted, bored, and unable to focus for too long due to the ageing process. Hence, the learning that they undergo, despite for a little bit and brief, is the one that they take every day and recurrently.

v) The Surrounding that Discourages Knowledge Cultivation

The need for surrounding that cultivates knowledge must be preserved to maintain the elderly's momentum so they could remain *istiqamah* in attending religious knowledge programmes. This matter confluence the following statement:

“...the most important is environment, they see there are people learning, students going in and out, while my time in UKM, I felt excited to see people learn.”

This surrounding that cultivates knowledge is what has been lost in Rumah Seri Kenangan. The love for knowledge is gone. For instance, negative surroundings, weak energy, same daily routine, demotivate the elderly of the house to learn.

In the big city, *masjids* and institutions contend to provide learning classes and religious talks to attract the public to attend. Various religious scholars and celebrity *ustaz* were invited to make sure *masjids* are filled with the public. On the other hand, the culture of knowledge and learning classes in the village is not as merrier in the city. The educator and *jamaah* are the same persons every single day. The spirit and surrounding that love religious knowledge must be promoted more intense, as stated by (P2):

“The environment is heavily influencing, for example, in Bandar Baru Bangi, the al-Quran classes are very active. It’s challenging in the village, the classes did not get many attendees, need for awareness.”

Therefore, the *masjid*’s organisation must be prudent in managing and promoting the activities that could attract the villagers to come to the *masjid*. The involvement by the youths as administrators as well as catering free meals would be able to attract the villagers to come to the *masjid*.

vi) Time Constraints

Other than the challenges described before, the elderly are also facing time constraints. Despite they are no longer working, they are occasionally facing time limitations due to attending to personal and health matters, such as appointments with their doctor and medical treatment, as admitted by (P6):

“Because they are retirees, so many are busy with appointments with the doctor, so at that time it becomes a factor for the lack of students...”

Furthermore, they need to take care of their grandchildren and visit their children in other states, which sometimes take several days and weeks. This statement was supported by (P4):

“Among the reason is taking care of their grandchildren, as we know the elderly, went to Kuala Lumpur, have an appointment with the doctor so they could not make it, that’s the challenge.”

(P4, 2020)

Hence, the inconsistent attendance caused the lesson to be less effective. Moreover, the elderly who are not committed to go to the class might be left behind in the lesson. This matter is reported by (P9):

“Once they did not come, they’ll have many left out, and then they made complaints saying the ustaz is not good, while in fact they are the one who did not come to the class.”

In conclusion, to answer the first research question, which is what are the challenges faced by the elderly in learning al-Quran, is they are facing challenges in lacking awareness for the knowledge, deterioration in terms of physical, psychology and cognitive, and teaching aid materials. These challenges are taking place due to age and life background factors. This is added with the teaching aid materials that do not support the elderly’s incapability. These factors are not only contributing to the distress on the teacher, but also on the students if the approach adopted is wrong.

4.2.2.6 Expert Consensus on the Needs of Developing Model of Quranic Teaching for the Elderly

After going through each problem faced by the elderly and the teachers, the researcher found four aspects of challenges that need to be addressed, which are the lack of awareness for the knowledge, deterioration in terms of physical, psychology and cognitive, and several necessities challenges. Hence, the researcher deemed it is necessary to develop a model of Quranic teaching specifically for the elderly.

Furthermore, every panel agreed and recommend to develop a uniform and standardised

model of Quranic teaching for the elderly to serve as a guide for society. The followings are the statement from each panel regarding their consensus from the findings of the interviews:

“It is a very desperate need! It is needed, as there is no Quranic teaching model for the elderly.”

(P2, 2019)

(P3) had also supported the need of developing such a model, by stating if there is no guidance, lessons will be conducted by “trial and error”:

“For me, it is highly required, because it’s like the blue ocean, like us, we adopt Darul Insyirah as the blue ocean, we design, anything beneficial, that could assist the elderly, very needed, it’s not only for us the conductors, but also for the children, how to teach their elder parents al-Quran. And the answer is yes, because we too are still exploring, we also need to research, no guidance, when there is no guidance, it will be trial and error. So it is highly needed.”

Since there are no formal courses or trainings provided to the teachers in teaching the elderly being conducted, the lesson they taught is based on their experience, inspiration or knowledge. Despite there are some teachers who pursue psychology knowledge on their initiative, most of them only rely on experience. This is based on what was shared by informant (P4):

“In terms of the elderly, so far I have not found any guidebook on teaching al-Quran to the elderly, even for me, I face the elderly based on my experience, not even thought of expanding it, I think might as well we create a brief guide on teaching the elderly. But to teach al-Quran alone is difficult.”

There is a need to develop this model, as the approach being implemented by the teachers is ineffective for the elderly, as stated by (P9):

“It is especially needed to develop a suitable model, and needs to try it out, so when the students are able to follow, it means the model is suitable. So he taught in the masjid in the first place, the nazir asked him to teach the elderly, he practised the old school style,

students cannot follow. Because he open the book, learn theories, rules, and then only open al-Quran. So he changed the method. Do it in the class.”

Apart from that, among the reason to develop such a model is that every teacher comes from a different spectrum and background of education. Hence, a specific and uniform guide is needed on the method and approach to teach the elderly in Malaysia. This is what was informed by (P6):

“There must be a better model and research planning, because the methods in reality is according to own understandings, as there are various methods, because there are methods aligned for a standard, because teachers are varied, came from Egypt, some from India, so there is a need for this model’s development.”

Besides the teachers’ background, the emphasis of this model are focused on the backgrounds of the elderly in the village, city and in Rumah Seri Kenangan (under the purview of the JKM) that are majorly distinctive:

“It is needed to be done. As we all know, the surrounding under the JKM is different, the surrounding for outside is different, when the surrounding is different, the method to deliver the knowledge is also different, how the knowledge is absorbed is different, how to implement the ibadah is also different, their capabilities are also different, and the developers of this model mu realise what are these differences.”

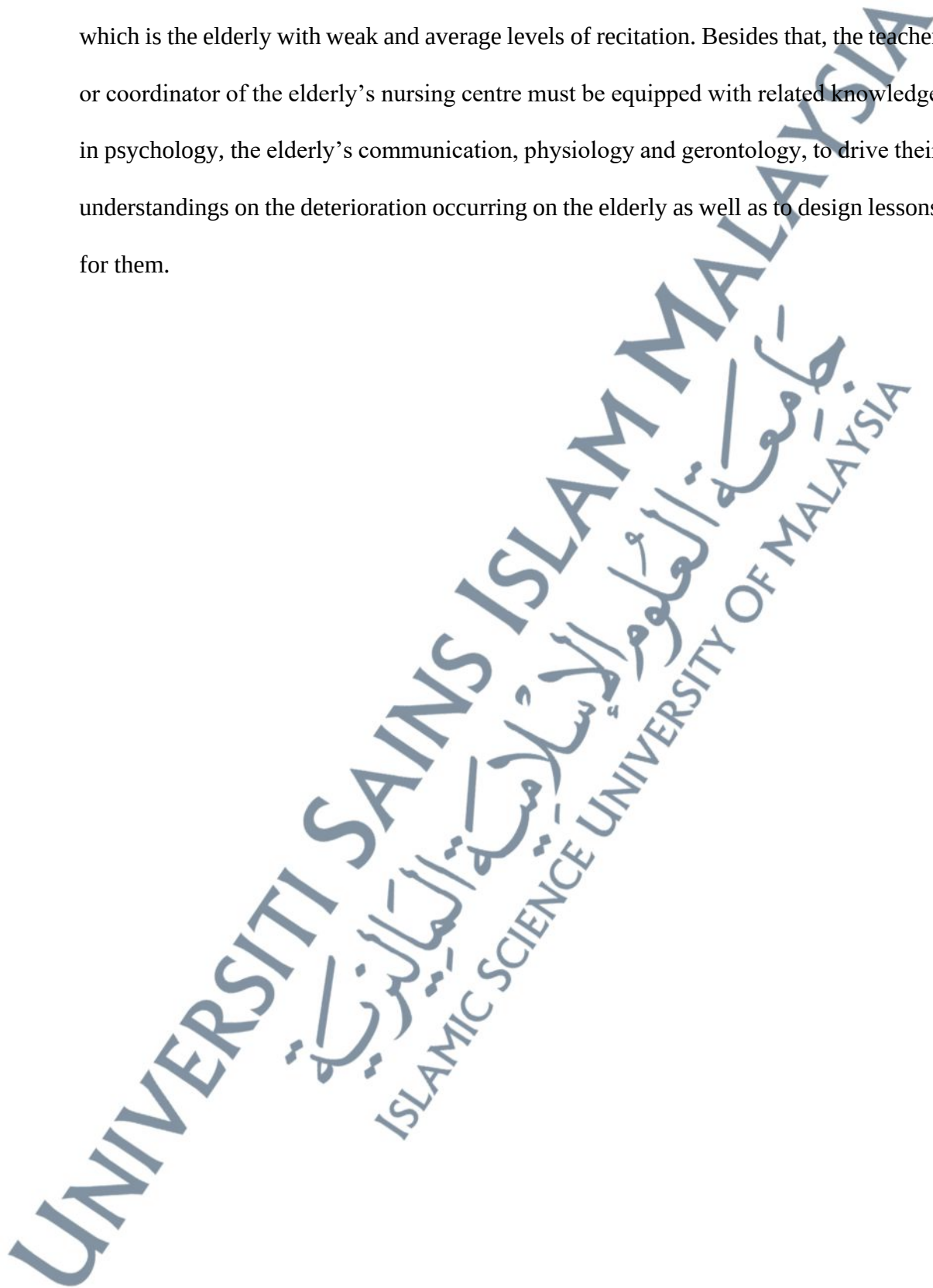
(P5, 2020)

Once the differences have been determined, (P1) suggested this research focus on the elderly with weak recitation, as in the following statement:

“According to the level, for this model, ibtidai, it is not required for those who can recite because they want to khatam, so these people are finding for talaqqi and want to khatam. Because they did not get the chance to khatam when they were child, because they are working during adult. So when they have the basics to recite, the development of the model does not contribute to a bigger thing.”

The findings from the interview indicate that each panel to conform on the need of developing a model, yet it becomes a desperate need. However, the model’s development must meet the needs of the elderly in terms of awareness, supporting them physically, psychologically and cognitively, and the creation of teaching aid materials,

as mentioned before. In developing this model, it is necessary to attain a focus group, which is the elderly with weak and average levels of recitation. Besides that, the teacher or coordinator of the elderly's nursing centre must be equipped with related knowledge in psychology, the elderly's communication, physiology and gerontology, to drive their understandings on the deterioration occurring on the elderly as well as to design lessons for them.



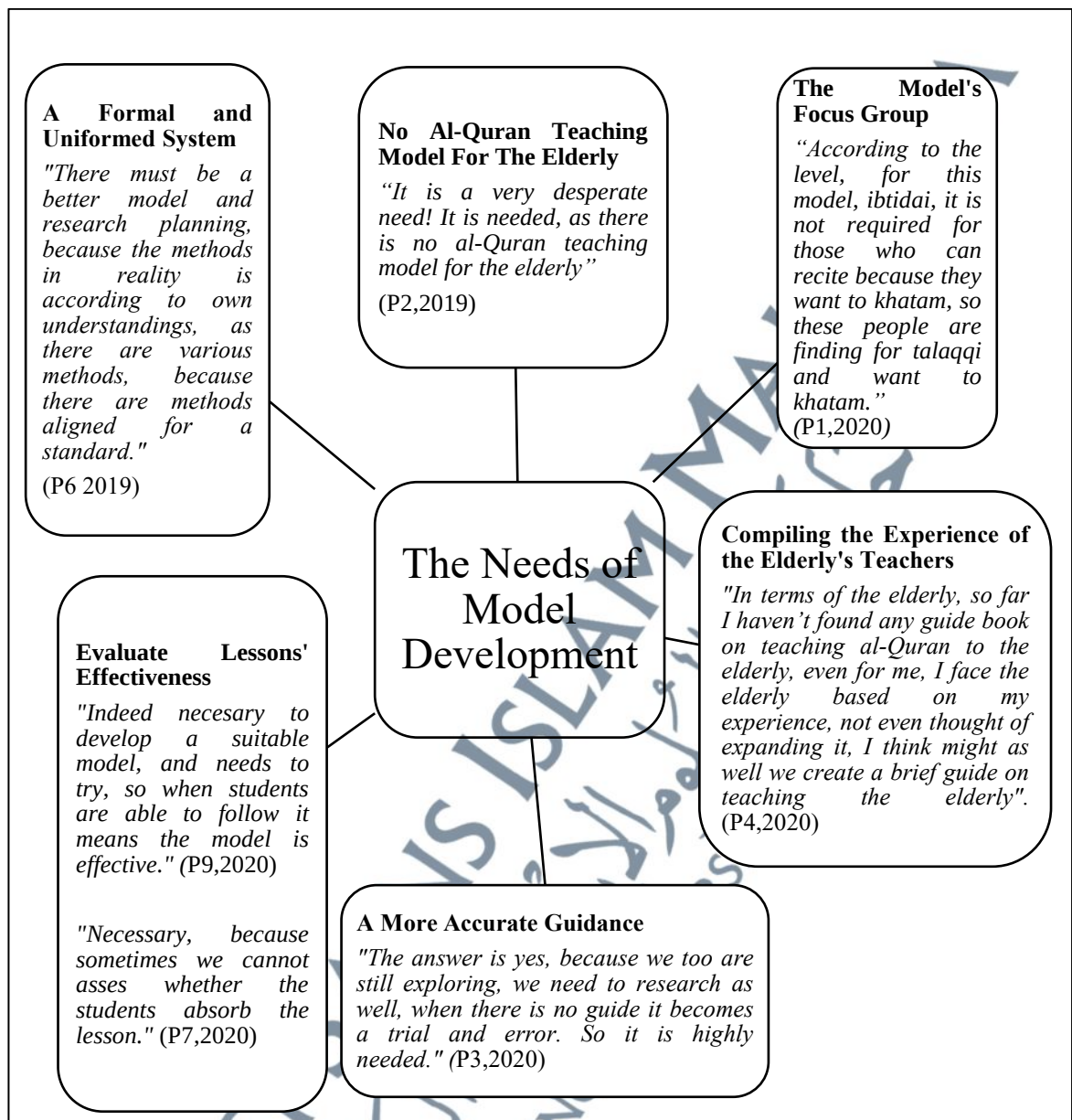


Figure 4.2: The Expert Consensus and Recommendations on the Development Model of Quranic Teaching for the Elderly.

The figure above exhibits the summary of the recommendations for improvement as well as the agreement from seven informants on the needs of developing a model of Quranic teaching for the elderly in Malaysia.

4.2.3 Summary for the Findings of Phase 1: Needs Analysis

There are two questions needed to be answered. Firstly, how far challenges extent for the elderly in learning the al-Quran? Secondly, is there a need of developing a model of Quranic teaching for the elderly based on the challenges addressed? The findings have recognised that the lack of awareness, deteriorations in the aspects of physical, psychological and cognitive, and the challenges regarding the teaching aid materials that are less elderly-friendly as the major problems for the elderly. From the reflection of these problems, therefore, all panels have recommended for a model of Quranic teaching for the elderly to be developed.

4.3 Design and Development Phase

This phase consists of the design and the development phase of the research. Based on the findings from the needs analysis phase, the demand for the development model of Quranic teaching for the elderly is high due to most elderly still are not capable to recite al-Quran properly. Besides that, the findings from the expert interviews revealed the importance of the model to be developed to be based on two basic methods of al-Quran recitation, which are *talaqqi* and *musyafahah*, besides understanding the concept of the elderly's learning as the solution. This phase aims to design and develop a model of Quranic teaching for the elderly.

This phase emphasises the experts' opinions and agreement on the model's elements using the Fuzzy Delphi Method. This phase involved 15 experts in three different segments, which are the elderly's al-Quran teachers, gerontologies, and the elderly students of al-Quran. There are two sections in this phase, which are:

- 1) The first section describes the information on the experts' background and expertise involved in this research.
- 2) The second section comprises explanations on the views and consensus from the experts on the elements of this model in research.

Hence, this chapter will discuss the following research question:

Research Question for the Second Phase:

How To Develop the Model of Quranic Teaching for the Elderly Based on the Following Aspects?

- i. What are the required model elements in designing the model of Quranic teaching for the elderly?
- ii. Is there any consensus by experts on the aspects that should be included in the model of Quranic teaching for the elderly?

4.3.1 Results for the Fuzzy Delphi's Construction of Questionnaire Instruments

According to Ridhuan et al. (2014), the construction of model elements can be carried out in several ways, which are through literature review, interview with experts and focus group discussion (FGD). Since the discussions related to the elderly are very limited, hence, the construction of the instrument for this research was done based on previous studies, the findings from the expert interviews with 10 al-Quran teachers and FGD. This model aims to address the needs of the elderly as well as to solve the challenges recorded during the first phase. Therefore, the developed items also entailed from the experts in the first phase.

The following table is the results of instrument construction that have through three techniques, namely, previous studies, expert interviews and FGD.

Table 4.3: The Elements, Constructs and Items Created from the Sessions of Previous Studies, Theories, Interviews and FGD

Research Title	Element	Constructs		Items
Model of Quranic Teaching for the Elderly	Process of Quranic Teaching for the Elderly (Yusof Ahmad, 2010)	Beginning of Lesson	• Screening of Al-Quran's Recitation	7
			• Classification of Al-Quran's Recitation	6
			• Approaches of Teaching Al-Quran to the Elderly	19
		Development of Lesson	• Al-Quran's Recitation Page for the Elderly	3
			• Methods of Transitioning Al-Quran's Page to be Recited by the Elderly	3
			• Methods of Teaching Al-Quran to the Elderly	4
			• Methods of Teaching Makhraj of Al-Quran's Letters to the Elderly	5
			• Methods of Teaching Al-Quran's Tajweed to the Elderly	6
			• Methods of Guiding the Elderly to Recite Al-Quran	6
		End of Lesson	Concluding the Al-Quran Lesson for the Elderly	5
	Criteria of the Teachers (al-Kailany 1986; Knowles 1984; <i>Hadith</i> Rasulullah)	Criteria of Al-Quran Teachers for the Elderly		21
	Lesson's Syllabus (al-Kailany, 1986; Knowles, 1984)	Syllabus Item of Al-Quran Lesson for the Elderly		9
	Learning Facilities (Smith, 2012; ar-Razi 2002; Knowles, 1984)	Features of Al-Quran for the Elderly		3
		Al-Quran's Class Facilities for the Elderly		9
		Learning Technology		2
Total	4	8		108

The table above displays the segmentation of elements, constructs and items constructed from previous studies, the applied theories, interviews as well as from the discussions conducted involving eight experts per suitability during the FGD session. Upon consensus, this instrument has undergone validity by four experts in terms of language and content to ensure a smooth process of FDM questionnaires by the experts. Overall, all experts provided positive comments on the suitable and required elements in regards to this model's development.

Collectively, every expert involved have agreed with the model's elements by several recommendations for improvement:

- (i) Spelling mistakes, consistency of usage for certain terms in every item, and correspondence between the items and the constructs in research.
- (ii) Language error and inaccurate vocabulary in instrument construction.
- (iii) Usage of complex, lengthy sentences must be revised and replaced with more simple, concise and understandable sentences.

4.3.2 Findings of the Design and Development Phase

After the instrument of questionnaires undergone the improvisation according to the comments from the experts, the Fuzzy Delphi questionnaires were then created perfectly. Fifteen experts had answered these questionnaires, with the report on the experts' demographic information as follows.

4.3.2.1 Information on the Experts' Background

The phase of design and development was constructed based on the criteria provided by 15 experts that were chosen by purposive sampling and based on their fields of

expertise. The list of experts for the second phase can be referred at Table 3.3 page 150. Table 4.4 demonstrates the gender of respondents, sector of working, experience in working and related information on their expertise.

Table 4.4: Demographic Information of the Experts

ITEM	DEMOGRAPHIC INFORMATION	FREQUENCY	PERCENTAGES
Gender	Male	11	73 %
	Female	4	26 %
Experts' Sector of Working	Government	8	53%
	Private	3	20%
	Others	4	27%
Experts' Experience	More than 15 years	8	53%
	10-15 years	3	26%
	5- 10 years	2	13%
	Less than 5 years	2	0.8%
Experts' Expertise	Al-Quran Studies	9	60 %
	Gerontology	2	13 %
	Islamic Education	2	13%
	Others	2	13%

Based on the above table, 15 experts were involved in the design and development phase. The analysis on the gender of these experts illustrates 11 (73%) are consist of males, while the remaining four (26%) are females. From the latter, two of them are elderly who are studying al-Quran. Meanwhile, eight (53%) experts are working in the government sector, three (20%) experts in the private sector, and four (27%) experts are working in multiple fields. Experts with experience of over 15 years are eight (53%), while experts with 10-15 years of experience are three (26%), and experts with 5-10 years of experience are two (13%). The remaining two informants are the elderly students who are studying al-Quran. They were involved in assessing the type of al-Quran teachers required by them. In regard to the expertise, two (13%) expert

informants are gerontology experts in determining the suitable method of teaching based on the capacity of the elderly, while two (13%) have expertise in Islamic Education, and another two (13%) are the elderly students. The majority of experts in this phase is made up of al-Quran teachers who are teaching al-Quran to the elderly, which are nine (60%). The justification in deciding al-Quran teachers as the majority of experts is significant to attain accurate data on the methods of teaching al-Quran to the elderly.

4.3.2.2 The Fuzzy Delphi's Results

All feedback from the experts in the questionnaires were analysed using the Fuzzy Delphi formulation. This analysis was conducted by assessing three conditional criteria of items, which are the expert's percentage value of over 75%, threshold value d lower than 0.2, and alpha cut value of over 0.5. The following table illustrates all items that have been accepted as well as rejected according to the FDM requirements. These items were ranked based on their priority.

i. **Methods in Screening Al-Quran's Recitation (Beginning of Lesson's Construct) under the Element of Process of Quranic Teaching for the Elderly**

Table 4.5 : Construct Methods in Screening the Al-Quran's Recitation by the Elderly (Beginning of Lesson Construct) Under the Element Process of Quranic Teaching for the Elderly.

Rank- ing No.	Items / Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Accepted Elements
			Thres hold Value, <i>d</i>	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
Screening Methods										
1	Teacher to classify students through personal interview to determine their level of mastery in al-Quran recitation.	1	0.111	100.00%	0.780	0.927	0.987	0.898	ACCEPTED	0.898
2	Teacher to classify students through focus group discussion to determine their level of mastery in al-Quran recitation.	2	0.252	46.67%	0.607	0.773	0.893	0.758	REJECTED	0.758
3	Teacher to provide assignments to the elderly to indirectly discover their level of mastery in al-Quran recitation.	3	0.292	40.00%	0.580	0.747	0.867	0.731	REJECTED	0.731
Items to be Screened										
1	Need to learn al-Quran.	2	0.092	100.0%	0.780	0.933	0.993	0.902	ACCEPTED	0.902
2	Motives in learning al-Quran.	3	0.145	93.3%	0.727	0.887	0.967	0.860	ACCEPTED	0.860
3	Goals in learning al-Quran.	4	0.131	93.33%	0.753	0.907	0.973	0.878	ACCEPTED	0.878
4	Background of their physical and cognitive abilities.	1	0.169	93.3%	0.727	0.880	0.960	0.856	ACCEPTED	0.856

Analysis on the Findings of Methods in Screening the al-Quran's Recitation by the Elderly.

Table 4.5 illustrates the element of Quranic teaching method's construct of al-Quran recitation screening according to the experts consensus. This construct consists of seven items, with two items were dismissed because not fullfil the condition of FDM.

To initiate the teaching process, the first construct that needs to be done is to screen the students. The method employed in screening is personal interviews, where this screening method is conducted to assess the level of al-Quran's recitation by the elderly. At first, three items of the screening method were proposed, but the experts have accepted only one item, where the rest were dismissed due to failure in reaching the experts consensus. Besides determining the level at which the elderly can recite al-Quran, this screening also seeks to investigate the background of the students. In general, there are four items agreed upon by the experts to be investigated. Moreover, these items are contained in the andragogy's education characteristics (Knowles, 1984) and the theories by al-Kailany (1986) and Smith (2012). Among the main items to look for are the physical background, the cognitive health level, the requirements in learning al-Quran, motives as well as the target of learning. For the purpose of this screening, teachers need to build their knowledge on the students at the general level to understand their students before the lesson begins.

The need for the teacher to ask their elderly students "Why do you feel the need to learn al-Quran?" became the first item that reached the experts' consensus. This question is crucial as each elderly has a different background and have had learnt al-Quran before. Therefore, the probability in which the elderly have different needs in learning al-Quran is high. For instance, the probability for the elderly to improve their

al-Quran's recitation, the probability for the elderly to teach al-Quran to other people or the probability for the elderly to spend time and socialising with their friends. What is interesting is the elderly's availability in learning al-Quran as they have not had the chance to do it when they were young.

The need for an al-Quran teacher to acquire in-depth information of the objective and target in learning al-Quran became the second item in this research. This matter was emphasised to align the vision and mission of both teachers and students. Each elderly definitely aims for different targets. There are elderly who are prone to *khatam* al-Quran early in a certain period. However, the findings in which some elderly who do not put to *khatam* early as a target, but will be satisfied if their recitation improved from day to day.

The third item is to find out the motives for the elderly to learn al-Quran. For example, the elderly wanted to learn al-Quran to perform *ibadah*, so that their recitation in *solat* will be good and valid. Apart from that, they wanted to vanish their illiteracy in al-Quran recitation, as well as be able to pick up some narrations in al-Quran. All these three items need to be posed and noted before accepting someone as a student. This is because, according to the andragogy theory by Knowles (1984), the elderly would want to learn a certain knowledge had the knowledge is beneficial and applicable in their daily lives. Hence, teachers need to go into the requirements, aims and motives of the elderly to learn al-Quran. In addition, the questions posed to the elderly are subsequently creating new intentions, motivation and awareness to the elderly on why they need to learn al-Quran.

The final item is the teacher needs to find out the physical and cognitive backgrounds of the elderly. They are vital as the knowledge delivery must be weighted upon their health level. For instance, the elderly suffering from high blood pressure and diabetes are more prone to drowsiness due to their medication effect. Additionally, the elderly with loss of teeth, thicken tongue, deteriorated hearing and unable to sit properly due to paralysis and knee pain require empathic behaviour from the teachers. Likewise, teachers must be observant of the elderly's cognitive status, in particular, whether they are suffering from a mental disease or other diseases, such as Alzheimer's disease, depression and anxiety. In the other aspect, there are elderly who have good education level, while being in the professional group. Research have shown that most elderly within the professional group have had a good level of occupation as well as having a good level of education. Therefore, the approach for this group of elderly must also be different.

In a conclusion, all of this information can be found through personal interviews. This method was selected as a result from the experts' consensus in the second phase. The item of personal interviews was chosen in conducting the screening of al-Quran's recitation for the elderly as they have a higher sense of embarrassment. They are embarrassed should their classmates find out that they could not recite well or they are afraid to accept the reality that their recitation all this while are inaccurate. In regards to that matter, personal interviews was deemed as the most effective method in obtaining in-depth information on the elderly prior to initiating the lesson.

ii) **Classification of Al-Quran's Recitation (Beginning of Lesson's Construct) under the Element Process of Quranic Teaching Al-Quran for the Elderly**

Table 4.6: Construct Classification of Al-Quran's Recitation (Beginning of Lesson's Construct) under the Element Process of Quranic Teaching Al-Quran to the Elderly

Ranking No.	Items / Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Accepted Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Teacher to classify the elderly into two levels of al-Quran recitation mastery : i. <i>Iqra'</i> ii. Al-Quran	1	0.138	93.3%	0.780	0.920	0.973	0.891	ACCEPTED	0.891
2	Teacher to classify the elderly into three levels of al-Quran recitation mastery: i. Basic ii. Average iii. Good	2	0.158	93.3%	0.767	0.907	0.967	0.880	ACCEPTED	0.880
3	Teacher to classify the elderly into four levels of al-Quran recitation mastery : i. Beginner (<i>Iqra'</i> , just getting familiar with letters) ii. Basic (poor in reciting al-Quran) iii. Average (mistakes in <i>tajweed</i> and <i>makhraj</i>) iv. Good	3	0.135	93.3%	0.767	0.913	0.973	0.884	ACCEPTED	0.884

4	Teacher to classify the elderly into five levels of al-Quran recitation mastery : i. Basic ii. Intermediate (<i>muqaddam</i>) iii. Average (able to read but not fluent) iv. Good (able to read and fluent) v. Excellent (level of <i>Qari</i>)	4	0.166	93.33%	0.673	0.847	0.953	0.824	ACCEPTED	0.824
5	Teacher to classify the elderly based on the level of delivered knowledge equivalent to the competency level of acceptance by the elderly	6	0.302	53.33%	0.573	0.733	0.853	0.720	REJECTED	0.720
6	Teacher to classify the elderly based on their intakes of the learning session.	5	0.458	33.33%	0.440	0.587	0.720	0.582	REJECTED	0.582

Analysis on the Element of Classifying Al-Quran's Recitation by the Elderly

Table 4.6 indicates six items of methods in classifying the elderly based on their level of recitation as proposed by the experts. From the six items proposed, only four were accepted under the conditions of FDM. The first method to received consensus is the classification of the elderly into two types of class, which are *iqra'* class and al-Quran class. This method is perceived to be simpler and more appropriate to the elderly's al-Quran class. In Malaysia, most of the al-Quran classes are conducted traditionally and do not implement a specific system. Thus, the elderly's al-Quran class only employed a simple classification method to accommodate teachers and the elderly. Besides that, the segregation between the *iqra'* class with the al-Quran class serves the purpose to facilitate the teaching and learning process, as *iqra'* class demand more attention from the teachers. Apart from that, this segregation is needed to avoid conflict among the students as there are some elderly who still could not recite al-Quran properly. The conflict would arise when these elderly are laughed at, being mocked, or openly criticised by the other elderly in the class. In addition, by segregating, it could avoid the feeling of boredom among the elderly who can recite al-Quran fluently.

For the second type of classification, the experts had agreed to classify the al-Quran class for the elderly into four levels; i) beginner, that is *iqra'* to learn *hijaiyyah* letters, ii) basic, for poor recitation, iii) average, for minor mistakes in *tajweed* and *makhraj*, and iv) good, for the elderly with a good recitation in terms of *tajweed* and *makhraj* without committing major mistakes. Dividing them in this manner is to accelerate the teaching of al-Quran, where it is usually practised in paid al-Quran classes. This method is also suitable to boost the elderly's motivation. Indirectly, they

would apprehend their level of recitation and would set a bar every day to improve their recitation until the final stage as mentioned.

The third method of classification is by dividing the elderly into three levels – basic, average and good. These levels are different from the previous method as there is no beginner level. To quote the above method, its beginner level is meant for the elderly to learn *iqra'*. In this method, however, experts have decided to leave out the beginner level in the opinion that the basic level has already reflected the level of elderly in the recitation level of *iqra'*.

Lastly, the experts have agreed to classify the elderly into five levels of recitation – basic, intermediate, average, good and excellent. These are the recitation levels proposed by the experts with the inclusion of the excellent level to resemble those with a good recitation. This level was agreed upon to acknowledge the elderly with good recitation skills and intend to teach al-Quran to the others. Every item above comes as an option and teachers for the elderly may choose to apply any of it according to the appropriateness of the progress of the class.

iii) **Approaches of Teaching Al-Quran (Beginning of Lesson's Construct) under the Element Procces of Quranic Teaching Al-Quran for the Elderly**

Table 4.7: Construct of Approaches of Teaching Al-Quran to the Elderly

Ranking No.	Items / Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Teacher to guide Surah <i>al-Fatihah</i> recitation by the elderly first as it involves the obligated (<i>fardh</i>) <i>ibadah</i> which is <i>solat</i> .	2	0.019	100.0%	0.887	0.993	1.000	0.960	ACCEPTED	0.960
2	Teacher to practise two-way communication with the elderly during learning session.	9	0.049	100.00%	0.860	0.980	1.000	0.947	ACCEPTED	0.947
3	Teacher to enlighten the need for manners in seeking knowledge and learning al-Quran.	3	0.083	93.3%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
4	Teacher must deliver the knowledge with wisdom and care.	14	0.089	93.33%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
5	Teacher must have creativity during teaching.	18	0.093	93.33%	0.807	0.947	0.993	0.916	ACCEPTED	0.916

6	Teacher to apply relevant approaches based on the established information on the elderly.	1	0.094	93.3%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
7	Teacher to fine-tune their discourse.	16	0.112	86.67%	0.793	0.933	0.987	0.904	ACCEPTED	0.904
8	Teacher to briefly explain the understanding of al-Quran verse to be recited for the day.	8	0.111	100.00%	0.780	0.927	0.987	0.898	ACCEPTED	0.898
9	Teacher to briefly explain the understanding of verse so that it could be reflected and practised by the elderly in their life.	10	0.108	100.00%	0.767	0.920	0.987	0.891	ACCEPTED	0.891
10	Teacher to give the motivation to improve the elderly and their momentum in learning al-Quran.	4	0.136	100.00%	0.727	0.887	0.973	0.862	ACCEPTED	0.862
11	Teacher to attend the house of paralysed elderly for the purpose of al-Quran lesson.	12	0.145	93.33%	0.727	0.887	0.967	0.860	ACCEPTED	0.860
11	Teacher to find a topic favoured by the elderly to establish a common ground.	15	0.145	93.33%	0.727	0.887	0.967	0.860	ACCEPTED	0.860
13	Teacher must be the first to approach the elderl.	17	0.154	100.00%	0.713	0.873	0.967	0.851	ACCEPTED	0.851
14	Teacher to employ the approach of reciting al-Quran with <i>tartil</i> and <i>tarannum</i> to attract students.	7	0.123	100.00%	0.700	0.873	0.973	0.849	ACCEPTED	0.849
15	Teacher may practise guided group discussion method.	19	0.198	93.33%	0.700	0.853	0.947	0.833	ACCEPTED	0.833

16	Teacher is not encouraged to provide too many knowledge/inputs that may cause the elderly unable to grasp them.	13	0.296	80.00%	0.733	0.853	0.900	0.829	ACCEPTED	0.829
17	Teacher to employ emotional storytelling approach.	6	0.198	86.67%	0.673	0.840	0.940	0.818	ACCEPTED	0.818
18	Teacher to employ fun situations or humour approaches so that the elderly stay focused on the teaching and learning (T&L) of al-Quran.	5	0.198	86.67%	0.673	0.840	0.940	0.818	ACCEPTED	0.818
19	Teacher to emphasise audio utilisation during the elderly learning session.	11	0.208	93.33%	0.600	0.780	0.913	0.764	ACCEPTED	0.764

Analysis on the Element of Al-Quran's Teaching Approach to the Elderly

Table 4.7 illustrates the results from the experts' consensus on the items of al-Quran's teaching approach to the elderly. Nineteen items fulfilled the conditions of FDM and can be conducted in the teaching to initiate al-Quran lesson. The approved items were organised into a ranking as shown in the table. The first item to receive the experts' consent is to correct their recitation of surah *al-Fatihah*. This approach received the first consent as surah *al-Fatihah* is the obligatory *ibadah* in *solat*. Therefore, the experts made this item vital in correcting the essential parts of life.

The next approach is the teacher and students need to practice two-way communication. In the theory by Knowles (1984), this approach should exist in every layer of students. Two-way communication must be applied should be applied to every layer of age from children, adolescents and adults. This approach, however, became the second important after the recitation of surah *al-Fatihah* due to the nature of the elderly who are very fond of storytelling, express opinions and like their problems to be heard. This is because their social sphere is shrinking each day, where retirement and children with their own lives are among the factor that make up this situation. Hence, by attending al-Quran learning classes, with those classes practising two-way communication, enable the elderly to satisfy their social needs, subsequently improve their self-functionality and appreciation.

There are multiple approaches able to be conducted by the teacher in teaching al-Quran to the elderly, which are applying humour during teaching, encouraging creativity and giving motivation. Indeed, these approaches are not only suitable for teaching al-Quran to the elderly, but also for other subjects. Al-Quran teachers of the elderly must be tactful in employing various approaches to appeal to the elderly. All of

these approach items seek to create bonding or build their trust. These approaches are not only employed in teaching, but also relevant in the method of *da'wah*. Trust is imperative to be built in facilitating the lesson process. Bonding, despite can be created with children, but in the context of the elderly, it is distinctive and difficult as they have many experiences in life compared to the children. In regards to this matter, they are watchful in confronting and trusting individuals.

The final item in the list of teaching approaches is that the teacher must emphasise the application of audio during the learning process. This item is also contained in the theories by Knowles (1984), al-Kailany (1986) and Smith (2021) that highlight the aspects of students' physical and capabilities. This item exists as the elderly are synonymous with hearing challenges. The abnormalities of other angles in most elderly, for instance, vision impairment and cataracts, are easy to be detected by the teachers. The hearing problem, on the other hand, is hard to trace unless being told. Hence, the teacher needs to be aware of this challenge. In the case where the elderly do have hearing problems, the approach employed by the teacher must also be different. In essence, hearing is an important aspect in learning al-Quran because the elderly need to listen properly to the sound of *makhraj* articulation. An affected hearing would translate inaccurate articulation of *makhraj* by the students. Regardless, the concept of learning for the elderly will rebound to the original, which is to learn according to their capacity as the teacher had understood the limitations and weaknesses they have.

iv) **Al-Quran's Recitation Page (Lesson Development's Construct) under the Element Process of Quranic Teaching for the Elderly**

Table 4.8: Construct of the Al-Quran's Recitation Page for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Basic level Teacher begins the lesson with <i>Iqra'</i> / <i>Qiraati</i> for the elderly with no recitation basics.	1	0.083	93.3%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
2	Average level Teacher begins the lesson with easy common surah to a more difficult surah.	2	0.089	93.3%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
3	Good level Teacher gives the elderly a chance to select their favourable pages to be recited for the day based on the determined al-Quran syllabus.	3	0.280	80.0%	0.620	0.787	0.893	0.767	ACCEPTED	0.767

Analysis on the Construct of the Al-Quran's Recitation Page for the Elderly

Table 4.8 indicates the items for the al-Quran's recitation page for the elderly. Three items fulfil the condition of FDM. This element seeks to determine which page must be prioritised by the teacher in initiating the lesson. The experts have agreed to accept every item by putting the recitation of *iqra'/qiraati* as the beginning item for students with recitation basics. The purpose is to ensure the elderly know *hijaiyyah* letters, able to articulate the *makhraj* and *tajweed* properly before reciting al-Quran.

The second item is to emphasise moderation in selecting surah where the lesson will begin with an easy surah and moving on to a more difficult one. The practise of reciting easier surah to a more difficult begins with common (*lazim*) surah, Juz 30 and then with surah al-Baqarah until the end. This level facilitates the elderly while granting them confidence to begin the lesson with the common surahs, where these surahs are commonly recited daily.

The third item is for the elderly with a good recitation. For this type of student, all experts have agreed to give them opportunity and chance to decide which page they want to recite. This is to create an enjoyable feeling, self-confidence and interest to continue learning al-Quran by *talaqqi* with the teacher. Semua kaedah ini merupakan kaedah pengajaran daripada Rasulullah saw yang menekankan konsep talaqi dan musyahfahah.

v) **Methods of Transitioning Al-Quran's Recitation Page (Lesson Development's Construct) under the Element Procces of Quranic Teaching Al-Quran for the Elderly**

Table 4.9: Construct of the Methods of Transitioning Al-Quran's Recitation Page for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Basic level Teacher will not moves on to a new page if the mistakes by the student are major such as causing the change in the meaning of the verse, for examples: i. Mistakes in vowel lines ii. Mistakes in <i>makhraj</i>	1	0.145	93.3%	0.727	0.887	0.967	0.860	ACCEPTED	0.860
2	Good level Teacher may moves on to a new page if the student recites fluently with minor mistakes such as <i>harakat</i> and <i>makhraj</i> articulation.	3	0.220	86.7%	0.687	0.847	0.933	0.822	REJECTED	0.822
3	Average level Teacher will not moves on to a new page if the mistakes by the student are minor , but their recitation is not fluent , for examples: I. <i>Makhraj</i> II. <i>mad</i> recitation III. Inaccurate emphasis of <i>ghunnah</i>	2	0.271	73.3%	0.620	0.793	0.900	0.771	REJECTED	0.771

Analysis on the Findings of Methods of Transitioning Al-Quran's Recitation Page for the Elderly

Table 4.9 illustrate the experts' consensus on the methods of transitioning al-Quran's recitation page for the elderly. Of all three items proposed, one was dismissed as it did not achieve the condition of FDM. One of the items is the **basic level** in which the teacher will not move on to a new page if the student committed **major** mistakes, such as causing the change in the meaning of the verse, for example, doing mistakes in vowel lines and in the *makhraj*. The other item is the **good level**, where the teacher may moves on to a new page if the student committed **minor** mistakes but recites fluently, where the mistakes are, for example, in *harakat* and *makhraj* articulation. Meanwhile, the rejected items are no 2 and 3.

It is worth noting that the teacher must be very careful in confronting the elderly, especially in resolving a problem. Despite the item of changing the page is a small matter, this challenge is, however, big for the elderly. This is because the elderly have a fragile emotion, easily offended and paired with low self-esteem. Despite facing this situation, it is imperative for the teacher to be wise in giving remarks to the student as major mistakes might lead to the change of meaning of al-Quran. Thus, the experts have agreed to make the first item the required item by the teacher. The teacher would not turn over to a new page if the mistakes did are major, such as changing the meaning of the verse. However, if the mistakes are minor and do not lead to the change of meaning, page transition can be done. As a matter of fact, page transitioning lays an impact on the elderly in making them improve their recitation consistently. They would feel more motivated if they had been given the chance to switch to a new page. The teacher could

give the elderly opportunities to improve their recitation in terms of *makhraj* and *tajweed* should the elderly come across the same verse on another page.



vi) **Methods of Teaching Al-Quran (Lesson Development's Construct) under the Element Procces of Quranic Al-Quran for the Elderly**

Table 4.10: Constructs of the Methods Teaching Al-Quran for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Basic and average levels Teacher to demonstrate recitation and students will follow after that	1	0.074	93.3%	0.847	0.967	0.993	0.936	ACCEPTED	0.936
2	Teacher must demonstrate the correct breathing technique by using <i>waqaf</i> and <i>ibtida'</i> methods for the elderly with short breath challenges.	3	0.125	100.0%	0.753	0.907	0.980	0.880	ACCEPTED	0.880
3	Teacher must observe any weakness on the tongue, jaw, teeth and hearing aspects of the elderly that cause inaccurate <i>makhraj</i> articulation.	4	0.169	93.33%	0.727	0.880	0.960	0.856	ACCEPTED	0.856
4	Good level Teacher to check student's al-Quran recitation by only giving remarks on mistakes made in recitation.	2	0.286	73.3%	0.633	0.793	0.893	0.773	REJECTED	0.773

Analysis on the Findings of the Construct of the Methods of Teaching Al-Quran for the Elderly

Table 4.10 portrays the findings on the construct of the methods of teaching al-Quran for the elderly. Four items were proposed and only three items were accepted by the experts. For the first method, the teacher demonstrates recitation and students will follow after that. This method is the fundamental of al-Quran learning as practised by Rasulullah ﷺ, in which the Prophet learned al-Quran through *talaqqi musyafahah* with Jibril AS. This method is effective for the students who are still weak in al-Quran recitation or those having little confidence to begin reciting al-Quran. The elderly typically have a sense of nervousness and palpitations as they have to recite al-Quran individually in front of other students. They are concerned their friends would find out their incapability to recite properly. Hence, it is favourable for the elderly if the teacher starts to recite first and this would boost their confidence in the proper recitation.

The other item, the teacher to check student's al-Quran recitation by only giving remarks on mistakes made in recitation, yielded different outcomes when the experts broadly accepted that this item is unsuitable for the elderly. Despite this method being commonly applied to adult students with great proficiency, known as *tahsin* al-Quran, the experts believe this method is unsuited to the elderly's nature and thus rejected this item.

Meanwhile, the second item accepted by the experts is the teacher must demonstrate the correct breathing technique by using *waqaf* and *ibtida'* methods for the elderly with short breath challenges. It is generally known that deterioration in terms of health and physical will occur as a person moves into old age (Smith, 2012). The

symptom that can be observed among the elderly is shortness of breath, where this challenge would, more often than not, distract their concentration. This situation would cost trouble for the teacher if they are not equipped with the knowledge of the elderly's physiology. The *ibtida'* method should be taught to the elderly in practical to allow them to recite bit by bit. The breath we use to recite al-Quran came from the pressure of the abdomen in the stomach. However, the elderly face weakening muscle in their abdomen part as they age, yet their digestion process begins to disrupted, causing the elderly to have shortness of breath.

The next item is the al-Quran teacher must observe any weakness on the tongue, jaw, teeth and hearing aspects of the elderly that cause inaccurate *makhraj* articulation. This is the preliminary aspect that should be emphasised by the teacher at the beginning of the lesson. The elderly are synonymous with having shortened and thickened tongue, as well as dislocated jaw, which might be the result of stroke and ageing factors, loss of teeth and hearing impairment. If the elderly contract one or all of these problems, their al-Quran recitation will be affected. For instance, if the elderly cannot listen properly, they would have a hard time listening to the *makhraj* articulated by the teacher. As a result, they would fail to articulate it soundly. Hence, it is imperative for the teacher to assess these challenges as early in the lesson, so the teacher could apprehend and accept their students' weaknesses. Therefore, there will be no force in learning as the teacher would follow the elderly's capacity. The item rejected is number four, teacher to check student's al-Quran recitation by only giving remarks on mistakes made in recitation.

vii) **Methods of Teaching Al-Quran Letters' *Makhrāj* (Lesson Development's Construct) under the Element Procces of QuraincTeaching Al-Quran for the Elderly**

Table 4.11: Construct of the Methods of Teaching Al-Quran Letters' *Makhrāj* for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Basic and average levels Teacher to explain the <i>makhrāj</i> of letters by displaying the pictures of where the letters ١ until ٢ articulated and then the student will practice in the recitation.	1	0.108	100.0%	0.767	0.920	0.987	0.891	ACCEPTED	0.891
2	Teacher to consistently guide the elderly to articulate correct <i>makhrāj</i> .	4	0.143	93.33%	0.767	0.913	0.967	0.882	ACCEPTED	0.882
3	Basic and average levels	2	0.125	100.0%	0.753	0.907	0.980	0.880	ACCEPTED	0.880

	Teacher to emphasise the articulation of <i>makhraj</i> and <i>tajweed</i> rules.									
4	Teacher must acknowledge individual capacity due to physical deterioration	3	0.225	86.7%	0.727	0.873	0.933	0.844	REJECTED	0.844
5	Teacher to give a chance for the elderly to improve <i>makhraj</i> on the next page.	5	0.258	86.67%	0.660	0.820	0.913	0.798	REJECTED	0.798

Analysis on the Findings of the Construct of the Methods of Teaching Al-Quran Letters' *Makhrāj* for the Elderly

Table 4.11 demonstrates the construct of the methods of teaching al-Quran letters' *makhrāj* for the elderly. There are five items and all of them were approved under the condition of FDM. Under the same purview, two items were rejected. The first item in the rank is the teacher to explain the *makhrāj* of letters by displaying the pictures of where the letters of ا until ح articulated and then the student will practice in the recitation. This item is based on the theory applied by Rasulullah SAW, which are *talaqi* dan *musyafahah*. This item proposes the teacher to employ teaching aid materials such as figures, puppets or self-demonstration in delivering the information to the elderly. This method becomes the priority that needs to be applied by the teacher in teaching al-Quran letters' *makhrāj*. Upon explaining the points of articulation and their attributes, the teacher must recite each letter for the elderly. Then, the teacher needs to listen and check for the elderly's recitation. This method serves as the first method agreed by the experts. This implies that the teacher must go back to the original way of teaching the *makhrāj* of al-Quran letters that is by the way mentioned. The challenges surrounding society these days is predominantly on the aspect of inaccurate *makhrāj* articulation. It is because the lesson on *makhrāj* was not emphasised as much as the *tajweed* lesson neither in primary school nor secondary school. Both aspects of *makhrāj* and *tajweed* should be made balanced. Apart from that, children fail to apprehend the knowledge of *makhrāj* because the teacher themselves are not equipped and lack proper knowledge in *makhrāj*. Supposedly, the age of children, which still have a soft tongue, is the suitable time to correct the recitation of *makhrāj* of letters.

The second and the third most important items are teacher to consistently guide the elderly to articulate correct *makhraj*, and teacher to emphasise the articulation of *makhraj* and *tajweed* rules. The elderly are synonymous with a short span of focus and easily forget newly acquired inputs due to the deterioration of their cognitive. If this matter is known by the al-Quran teacher of the elderly, they would have been more prepared in needing to consistently repeating giving remarks on the same mistakes repeatedly made by the elderly. While the elderly will be always making the same mistakes repeatedly, the opportunity in learning al-Quran will lay an impact on them despite taking a long time. The crucial part is when the lesson is taken little by little, but consistently. In regards to this matter, the teacher needs to be patient in leading the elderly's articulation of *makhraj* so they could recite properly to the best of their capacity.

viii) **Methods of Teaching Al-Quran's *Tajweed* (Lesson Development's Construct) under the Element Procces of QuranicTeaching Al-Quran for the Elderly**

Table 4.12: Construct of the Methods of Teaching Al-Quran's *Tajweed* for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Teacher to provide simple notes to facilitate the elderly in memorising <i>tajweed</i> rules.	6	0.132	100.00%	0.793	0.927	0.980	0.900	ACCEPTED	0.900
2	Basic and average levels Teacher must prioritise the method and technique of reciting al-Quran with <i>tajweed</i> instead of memorising the name of their rules.	5	0.087	100.00%	0.767	0.927	0.993	0.896	ACCEPTED	0.896
3	Basic and average levels Teacher to add a new <i>tajweed</i> rule without leaving the <i>tajweed</i> rule learned in the previous week.	3	0.176	93.3%	0.660	0.833	0.947	0.813	ACCEPTED	0.813
4	Basic and average levels Teacher to provide early understanding that <i>tajweed</i> is easy.	4	0.231	86.67%	0.673	0.833	0.927	0.811	REJECTED	0.811
5	Basic and average levels	2	0.237	80.0%	0.513	0.700	0.853	0.689	REJECTED	0.689

	Teacher to request the student explaining the learned <i>tajweed</i> from al-Quran.									
6	Basic and average levels Teacher to teach one rule of <i>tajweed</i> per day.	1	0.228	53.3%	0.540	0.720	0.867	0.709	REJECTED	0.709

Analysis on the Findings of the Construct of the Methods of Teaching Al-Quran's *Tajweed* for the Elderly

Table 4.12 displays the construct of the methods of teaching al-Quran's *tajweed* for the elderly. There were six items proposed with three items accepted and three items rejected from the assessment. The first item in the ranking is the teaching method in which the teacher provides simple notes to facilitate the elderly in memorising *tajweed* rules. The teacher could prepare a simple set of cards that are portable and easy to understand every time the elderly need to refer in learning *tajweed*. Simple explanations and a combination of interesting colours would facilitate the elderly in better understanding *tajweed* rules.

The second item is that the teacher must prioritise the method and technique of reciting al-Quran with *tajweed* instead of memorising the name of their rules. In general, the elderly have weakening memory, especially when it involves foreign languages, in particular the Arabic. Learning *tajweed* rules, which consist of several rules such as *Ihfak Hakiki*, *Idghahm Bila Ghunnah*, *Mad Wajib* and several others, might complicate these elderly and burden them. Hence, this item proposes the teacher to put more emphasis on the application of *tajweed* rules compared to remembering the names of each rule. In other words, to be able to recite al-Quran properly with the correct *tajweed* is more vital than to specify and remember the names of each rule.

The third item is the teacher to add a new *tajweed* rule without leaving the *tajweed* rule learned in the previous week. This method acquired the experts' agreement in the retention of the memory and the learning on previously learned *tajweed* rules while learning a new one. With this method in effect, the elderly will be able to revise their lesson despite the *tajweed* rules they learn keep increasing.

ix) **Methods in Guiding the Elderly in Reciting Al-Quran (Lesson Development's Construct) under the Element Procees of Quranic Teaching Al-Quran for the Elderly**

Table 4.13: Construct of the Methods of Guiding the Elderly in Reciting Al-Quran

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Teacher must avoid giving negative responses.	6	0.166	86.67%	0.780	0.913	0.960	0.884	ACCEPTED	0.884
2	Teacher must aware of the elderly's emotion in giving remarks.	4	0.136	100.00%	0.727	0.887	0.973	0.862	ACCEPTED	0.862
3	Teacher to wait for the elderly to finish recitation before giving remarks on the mistakes depending on the level of mistakes.	3	0.176	93.3%	0.660	0.833	0.947	0.813	ACCEPTED	0.813

4	Teacher must give remarks on the elderly by persuading.	2	0.185	93.3%	0.633	0.807	0.933	0.791	ACCEPTED	0.791
5	For students lacking hearing capability, teacher may come closer, show face expression and lips movement to guide them.	5	0.232	93.33%	0.733	0.867	0.927	0.842	REJECTED	0.842
6	Teacher must give appraisal before guiding.	1	0.291	40.0%	0.587	0.747	0.867	0.733	REJECTED	0.733

Analysis on the Findings of the Construct of the Methods of Guiding the Elderly in Reciting Al-Quran

Table 4.13 displays the analysis on the construct of the methods of guiding the elderly in reciting al-Quran. Two items were dismissed for not meeting the experts' consensus. In the meantime, item one until four were accepted under the condition of FDM. First item is the teacher must avoid giving negative responses. The elderly have fragile emotions and sensitive in the same time. In regards to that, the teacher must conserve their language and facial expressions so not to offend the elderly. Sometimes, teachers were influenced by the approach they received from their teachers back when they were learning, such as being dismissive over the mistakes by the students, being impatience and sighing when the elderly keep repeating the same mistakes. Teachers must be wary and avoid making these expressions.

Next, the teacher must aware of the elderly's emotions in giving remarks. The experts have agreed to observe the emotion of the elderly before giving remarks. This effort is to avoid them from being more pressured and lost their self-confidence. Remarks given in the wrong way would cause them to sulk and decide to stop learning al-Quran. This is a waste because it is not easy for the elderly to admit their weakness in the recitation of al-Quran, and after they admitted and prepared to learn, they received improper remarks from the teacher. More often than not, just a single sigh would offend the elderly.

Next item is the teacher waits for the elderly to finish recitation before giving remarks on the mistakes, depending on the level of mistakes. This method aims to give the elderly the opportunity to complete their recitation without disruption from the

teacher. This is to avoid the elderly from being nervous and subsequently hinder them from delivering smooth recitation for frequently being reproved by the teacher. However, if major mistakes occurred, the teacher might interrupt in a proper manner. The teacher could give remarks and demonstrate proper recitation after they have done reciting a verse. This is to help the elderly differentiate the mistakes done and recite them properly.

The final method of guiding and giving remarks received experts agreement is the teacher must give remarks on the elderly by persuading. In the sense of persuasion, the teacher could employ nice and favourable words when giving remarks to the elderly, including humour elements and spontaneous so as not to humiliate the elderly in front of their friends. Teachers need to be smart in playing with the emotion so the elderly would not be offended by the reproach while consequently able to improve their recitation. The manner in guiding the elderly with their mistakes are also discussed in the *hadith* pertaining to Rasulullah SAW's approaches.

x) **Methods of Concluding the Al-Quran Lesson (End of Lesson's Construct) under the Element Procces of Quranic Teaching Al-Quran for the Elderly**

Table 4.14: Construct of the Concluding the Al-Quran Lesson for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	The al-Quran class cannot be stopped for too long to retain the momentum of al-Quran recitation, but up to consideration upon the elderly with health challengess.	5	0.089	93.33%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
2	Average level Teacher to show new recitation style for the next lesson.	2	0.116	93.3%	0.780	0.927	0.980	0.896	ACCEPTED	0.896
3	Teacher to end the lesson with advise and encouragement to the student to recite al-Quran correctly and with <i>tartil</i> .	3	0.132	100.0%	0.780	0.920	0.980	0.893	ACCEPTED	0.893
4	Teacher to inculcate elements of <i>tasawuf</i> and motivation in their teaching.	4	0.108	100.00%	0.767	0.920	0.987	0.891	ACCEPTED	0.891
5	Teacher to repeat the lesson if requested by the elderly by adding new examples.	1	0.135	93.3%	0.767	0.913	0.973	0.884	ACCEPTED	0.884

Analysis on the Findings of the Construct of Concluding Al-Quran Lesson for the Elderly

Table 4.14 exhibits five items related to the construct of concluding al-Quran lesson for the elderly. The entire items received the experts' consensus to be accepted. The item that attained priority from the experts the al-Quran class cannot be stopped for too long to retain the momentum of al-Quran recitation, but up to consideration upon the elderly with health challenges. This item was mutually agreed upon by the experts because the al-Quran class need to be conducted consistently even though the recitation is done gradually. In other words, the al-Quran class cannot be skipped nor cancelled for too long in order to retain the momentum of recitation level by the elderly.

If it happens, the elderly will easily get demotivated and forget the lesson they have acquired previously. Thus, even if the class could not be held face-to-face, the teacher could have adopted modern technology to follow up with the development in the elderly's recitation level. For instance, during this moment when the whole of Malaysia need to undergo the Movement Control Order (MCO) period, many al-Quran classes had to be cancelled. However, teachers could still be able to supervise the elderly's recitation level through online classes by using applications such as Zoom, Skype or even WhatsApp's voice recording application. Anyhow, we must bear in mind that not all elderly are technologically adept and able to manage these applications. This situation also demands teachers to master the current technologies in teaching and learning to prepare the alternatives in conducting the class sessions.

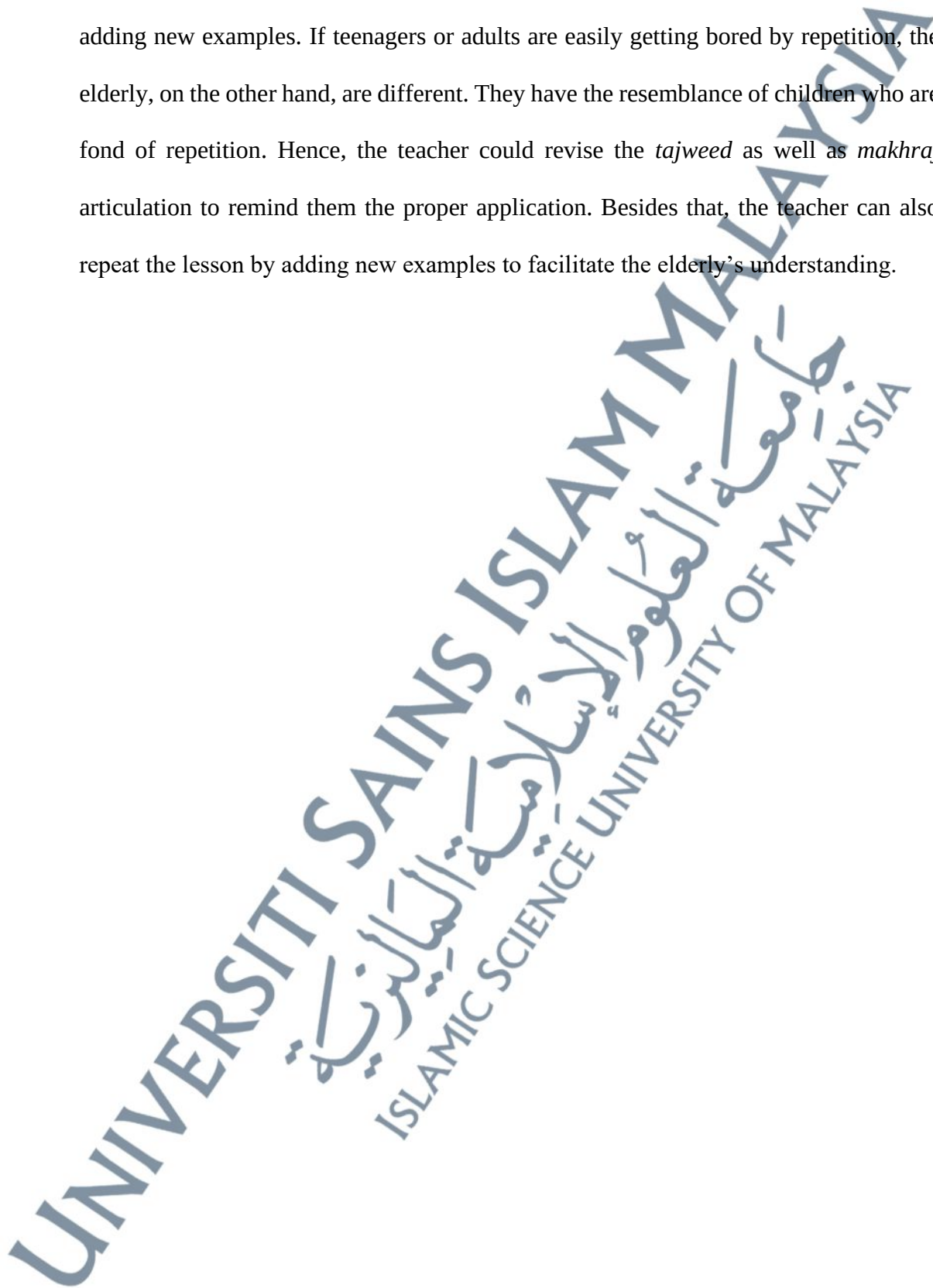
The second item is the teacher to show the new recitation style for the next lesson. This item serves as the elderly's preparation for the next class. The teacher might as well encourages the elderly to practice and smoothen their recitation for the verse

that will be learned in the next class. The bright side is the elderly could spend their ample time with al-Quran recitation while having the hope and motivation each time they are going for the class.

The third item is the teacher to end the lesson with advice and encouragement to the student to recite al-Quran correctly and with *tartil*. The teacher could present *hadiths* or verses from al-Quran related to the advantages in reciting al-Quran in a proper manner, as well as the narration of an elder companion of the Prophet ﷺ that attempted to learn al-Quran wholeheartedly despite the old age. In addition, the teacher could also furnish the elderly with scientific facts on the benefits of reciting al-Quran with proper *makhraj* and *tajweed*, in which the benefits are improving humans' brains and bodies. These are meant to uplift their motivation when, despite still reciting al-Quran poorly, each attempted effort and recited letter are valuable in the sight of Allah.

The next item is the teacher to inculcate elements of *tasawwuf* and motivation in their teaching. This is a required item for each learning session. In general, the elderly tend to listen and tell stories regarding their experience and personal life. Therefore, the teacher could briefly discuss the narrations in the verse of al-Quran recited that day to the elderly. Not only the elderly could listen to a proper recitation of al-Quran, this method could also serves them the chance to learn a new piece of knowledge from al-Quran. The guide and knowledge from al-Quran are vital to strengthen their spiritual for them to cling on during their old age. Besides that, teachers are encouraged to include the element of *tasawwuf* so the elderly can always feel the existence of God in their lives and thus purify their hearts.

The final item is the teacher to repeat the lesson if requested by the elderly by adding new examples. If teenagers or adults are easily getting bored by repetition, the elderly, on the other hand, are different. They have the resemblance of children who are fond of repetition. Hence, the teacher could revise the *tajweed* as well as *makhraj* articulation to remind them the proper application. Besides that, the teacher can also repeat the lesson by adding new examples to facilitate the elderly's understanding.



xi) **Criteria of Al-Quran Teachers for the Elderly's Construct under the Element of Criteria of the Teachers**

Table 4.15: Construct of the Criteria of Al-Quran Teachers for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Sincere	9	0.049	100.00%	0.860	0.980	1.000	0.947	ACCEPTED	0.947
2	Teacher to be smart in building a positive relationship.	1	0.068	100.0%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Patience	2	0.068	100.0%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Committed	7	0.068	100.00%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Lenient	8	0.068	100.00%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
6	Matured	12	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
7	Wise	11	0.073	100.00%	0.820	0.960	1.000	0.927	ACCEPTED	0.927
8	Good listener	13	0.089	93.33%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
9	Loving	4	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
9	Humble (<i>tawadhu</i> ')	10	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
11	Communication knowledge on the elderly.	18	0.092	100.00%	0.780	0.933	0.993	0.902	ACCEPTED	0.902
12	Caring	3	0.111	100.0%	0.780	0.927	0.987	0.898	ACCEPTED	0.898

12	Friendly/humour	6	0.138	93.33%	0.793	0.927	0.973	0.898	ACCEPTED	0.898
14	Empathic	5	0.116	93.33%	0.780	0.927	0.980	0.896	ACCEPTED	0.896
15	Necessities of the elderly	15	0.080	100.00%	0.753	0.920	0.993	0.889	ACCEPTED	0.889
16	Physical, cognitive, social challengess	16	0.102	100.00%	0.753	0.913	0.987	0.884	ACCEPTED	0.884
17	Teacher to have good experience in teaching al-Quran to the elderly.	20	0.135	93.33%	0.767	0.913	0.973	0.884	ACCEPTED	0.884
18	Psychological knowledge on the elderly.	17	0.118	100.00%	0.740	0.900	0.980	0.873	ACCEPTED	0.873
19	Characteristics of the elderly	14	0.084	100.00%	0.727	0.900	0.987	0.871	ACCEPTED	0.871
20	Teacher to have good experience in managing the elderly.	19	0.174	93.33%	0.740	0.887	0.960	0.862	ACCEPTED	0.862
21	Teacher that teaches al-Quran is not to be burdened with other duties.	21	0.350	53.33%	0.560	0.713	0.827	0.700	REJECTED	0.700

Analysis on the Findings of the Construct of the Criteria of Al-Quran Teachers for the Elderly

The table above depicts the analysis on the criteria of al-Quran teachers for the elderly. From 21 items, 20 items were accepted under the condition of FDM but only one was rejected, which is the teacher that teaches al-Quran is not to be burdened with other duties.

The mutual agreement by the experts lead to the key criteria required from the al-Quran teachers for the elderly, which is sincere. Sincerity needs to exist first in the teacher who teaches the elderly, as this task demands great sacrifices and accepting the students as they are, while teaching without hoping for rewards, praises or expectations from others. Humans face many weaknesses in terms of physical and cognitive in our old age. Hence, the progress in attaining knowledge is not at excellence as students in the primary or secondary schools. The improvement of recitation mastery for the elderly is lagging, sometimes might take years to yield a result. Regardless, the teacher needs to maintain their sincerity in accepting students' capability and not putting hope in their achievement. The teacher must educate themselves to focus on the efforts despite having slow feedback, as understandings and outcomes are works of God. Having that in thought, the teacher would feel contented and pleased to approach the elderly.

The item in the second ranking is teacher to be smart in building a positive relationship, patience, committed and lenient. These criteria share the same ranking position where they are equally important. Teachers must be smart to bond a good relationship with students. The bonding, or trust, must be built slowly. Among the applicable method to build rapport with students is to always be concerned for the students, especially the elderly. They like it when the teacher cares for them, asking for

them and exchanging pleasantries. Besides, another behaviour required in the al-Quran teacher or the caretaker of the elderly is patience. Patience and sincerity must go hand in hand, as the elderly can be likened to a child again. The same mistakes that are done repeatedly call for patience from the teacher, especially the elderly have an attitude such as ego and cannot be corrected. The next items are committed and lenient. Committed is an attribute required in everybody, no matter who. Teachers and students need to work together to ensure undying commitment in allocating time for the al-Quran learning class. Uncommitted teachers or teachers frequently switching might cause the class to have lesser attendees day by day. In fact, most elderly prefer to learn al-Quran with the same teacher. Due to this attitude is not only demanded from the teacher, but also students, the organiser might as well conduct a certificate of appreciation ceremony and award the certificates to students and teachers to appreciate their commitments. This practice might be taken as petty, but it could lay an impact on the elderly to make them excited attending the al-Quran lesson.

The next items are teachers must be mature and wise. Maturity must exist within the teacher because they are interacting with the elderly which comprise of people from different backgrounds of life, education and economic level. Hence, the al-Quran teacher for the elderly must have a mature and wise experience so they could be easily accepted in the conversation. The matured experience and knowledge are vital so they could associate verses from al-Quran with the reality or surroundings of the elderly. By doing so, the knowledge is easier to be obtained and practiced by the elderly in their daily lives.

Moving on, the criteria of an al-Quran teacher for the elderly is good listening skills. A Teacher must be a good listener to listen to their students during the *talaqqi*

and *musyafahah* sessions. Being a good listener connotes listening to the elderly recite until they have finished or listening to their expression before the teacher intervenes. Sometimes, the elderly wish us to hear all of their stories and expressions so they feel they are still needed by society.

The following items are humble and loving. These attitudes are needed in teachers or caretakers of the elderly. A teacher is required to remain humble despite being skilful in the recitation of al-Quran and having *sanad*. However, having all these advantages do not equate to lowering the elderly that are weak in al-Quran recitation. It is not easy for the elderly to admit their weakness and illiteracy in this context during their old age. For this value, teachers must be mindful of their behaviours and discourse from punishing and making facial expressions. Being loving without being partial to the students is something that is needed. The act of loving in giving advice, listening to problems, giving good respond and visiting the elderly when they are having bad health, are among the acts that can create love among teachers and elderly students.

Apart from that, teachers need to have communication knowledge on the elderly, being friendly/humour and caring. The approach of communicating with the elderly in a good manner that does not offend them is something that the teachers need to pay attention to. Sometimes an issue might be seen as small but due to ill communication between the teacher and students, the same issue can potentially grow bigger. In the same time, the teacher should be wise in resolving the communication problem with the elderly students by adopting prudent communication besides having friendly/humour behaviour, which is something that is favourable by the elderly. They would prefer to have a humorous and casual teacher because they do not want to be treated with

sympathy while the teacher saddened over their conditions. In addition, a rough, fierce and having loud voice kind of teacher sometimes makes them feel uncomfortable.

Besides that, teachers are also required to have great empathy, be aware of the elderly's necessities and know the psychology and emotion of the elderly. These criteria are important so that the teacher is able to understand the distinctive nature in the approaches for children, teenagers and the elderly. To cultivate great empathy, a teacher needs to understand the weaknesses and delve into the limitations felt by the elderly. A teacher should oftentimes do self-reflection that when the time comes, everyone, in God's willing, would go through old age. Hence, empathy should exist in the soul of a teacher. The feeling of empathy will subsequently yield the qualities of sincerity and patience. These criteria enable the al-Quran lesson to be pursued even longer, from the point of the elderly cannot recite until they are able to recite properly, up to be able to memorise, and hopefully able to teach their friends.

Other than those criteria mentioned, it is also imperative for an al-Quran teacher to apprehend the information on the elderly's physiology, cognitive deterioration and level of focus, as well as the social issues faced by the elderly. This information is useful in understanding the elderly and delivering knowledge based on their level of capacity. The teacher must be wise in managing the social issues should the unwanted things aroused in the class. For instance, fighting among the elderly students, conflicting opinions and various issues related to emotions. Even though this aspect is not included in the teaching and learning, but it contributes to the class environment. Wisdom by the teacher to play the role in managing the situations enable the al-Quran lesson to remain positive and enjoyable.

xii) **Syllabus Item of Al-Quran Lesson for the Elderly's Construct under the Element of Lesson's Syllabus**

Table 4.16: Construct of the Al-Quran Lesson's Syllabus Items for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Starts with surah <i>al-Fatihah</i> .	6	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
1	Starts with easy surahs such as the common surahs.	9	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
3	Syllabus must be mastered by the teacher.	2	0.089	93.3%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
4	Syllabus to be delivered must be appropriate to the time, place and target students.	3	0.094	93.3%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
4	Teaching the practicality of <i>tajweed</i> is more important than memorising the name of the rules for average level	5	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
6	Starts with correcting the <i>makhraj</i> and <i>tajweed</i> .	8	0.117	93.33%	0.793	0.933	0.980	0.902	ACCEPTED	0.902
7	Al-Quran recitation must be emphasised on correct <i>makhraj</i> articulation and <i>tajweed</i> rules.	4	0.118	100.00%	0.740	0.900	0.980	0.873	ACCEPTED	0.873

8	Starts with <i>Iqra</i> '.	7	0.178	93.33%	0.753	0.893	0.960	0.869	ACCEPTED	0.869
9	Syllabus must be appropriate to the level of acceptance capability in cognitive, physical and psychological of the elderly.	1	0.143	100.0%	0.740	0.893	0.973	0.869	ACCEPTED	0.869

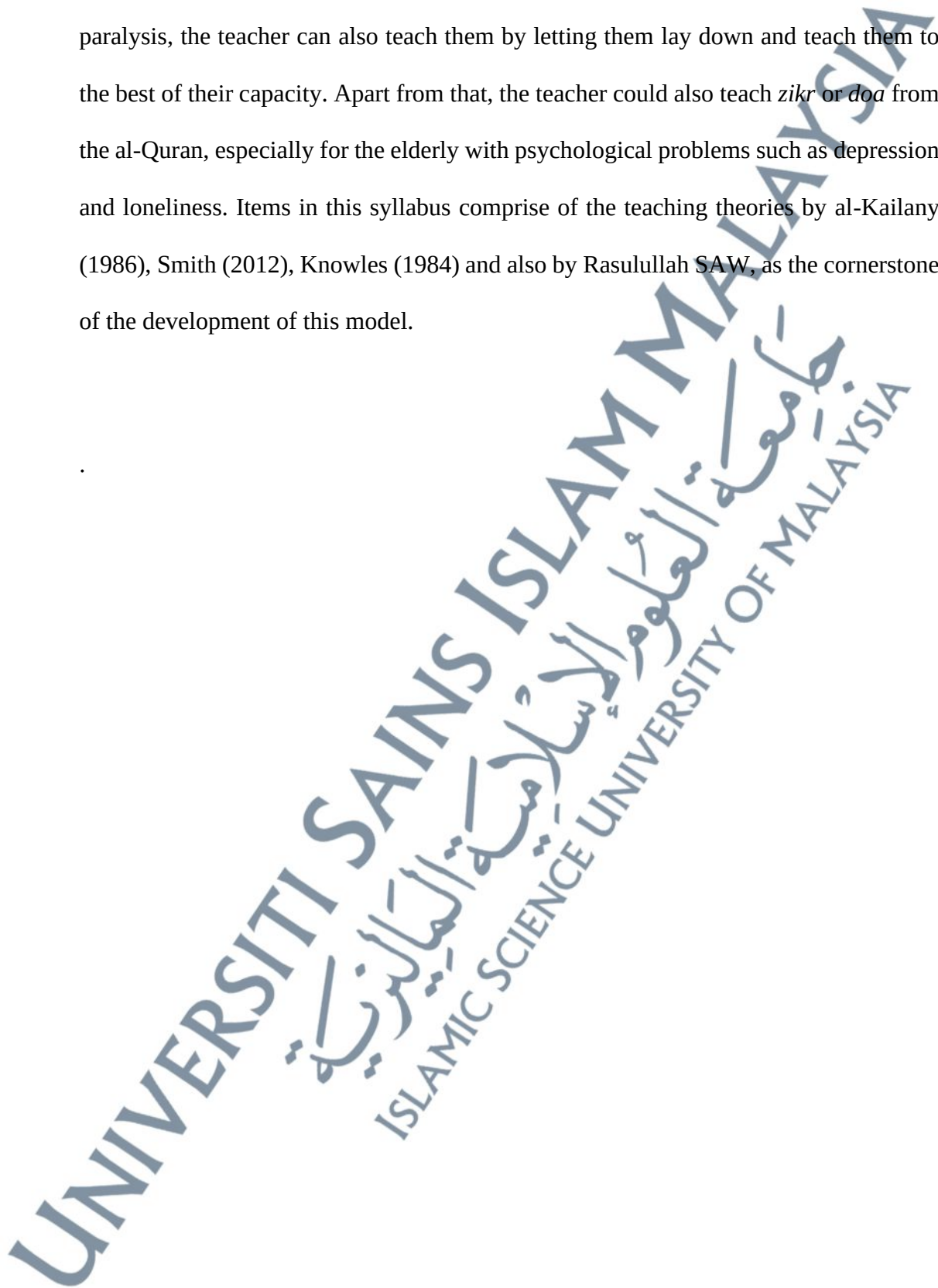
Analysis on the Findings of the Construct of the Al-Quran Lesson's Syllabus Items for the Elderly

The followings are the items for the construct of the al-Quran lesson's syllabus items for the elderly. Nine items have been agreed by the condition of FDM, where the priority is the al-Quran syllabus should start with surah *al-Fatihah* and easy surahs such as the common surahs. For the second item, the syllabus must be mastered by the teacher. The teacher should master the syllabus they are going to teach before teaching it to the elderly. This is important so that the elderly will get to understand the lesson easier. While for the item of *tajweed* lesson, the teacher must emphasise the functions rather than the name of *tajweed* rules to give the impression that *tajweed* is easy. Besides that, the lesson should be delivered in regards with the time, place and target students. This is as important so that the lesson could be practised and it is conducted in a comfortable setting as well as the elderly feel satisfied when attending the class.

The next item is correcting the *makhraj* and *tajweed* in al-Quran recitation. It is necessary to correct these two aspects to address the committed mistakes and for the elderly assess their level of al-Quran recitation. For the elderly with no basics in al-Quran recitation, they may begin their lesson by reciting *iqra'*. However, there are some elderly who prefer to start with *muqaddam* compared to *iqra'* because it is the book that they used back in their childhood days. *Iqra'* is more synonymous to the children of the 1990s and above.

The final item syllabus is the syllabus must be appropriate to the level of acceptance capability in cognitive, physical and psychological of the elderly. Each subject being taught to the elderly must consider their capacity in terms of mind,

physical and psychological. For instance, if the elderly are suffering from stroke or paralysis, the teacher can also teach them by letting them lay down and teach them to the best of their capacity. Apart from that, the teacher could also teach *zikr* or *doa* from the al-Quran, especially for the elderly with psychological problems such as depression and loneliness. Items in this syllabus comprise of the teaching theories by al-Kailany (1986), Smith (2012), Knowles (1984) and also by Rasulullah SAW, as the cornerstone of the development of this model.



xiii) Features of Al-Quran for the Elderly's Construct under the Element of Learning Facilities

Table 4.17: Construct of the Features of the Al-Quran for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	The elderly require big al-Quran font.	1	0.158	93.3%	0.767	0.907	0.967	0.880	ACCEPTED	0.880
2	The elderly can be equipped with coloured al-Quran with <i>tajweed</i> rules.	3	0.175	100.0%	0.713	0.867	0.960	0.847	ACCEPTED	0.847
3	The elderly need to be equipped with light al-Quran <i>mashaf</i> .	2	0.263	80.0%	0.647	0.807	0.907	0.787	REJECTED	0.787

Analysis on the Findings of Learning Facilities Element's Construct of the Al-Quran's Features for the Elderly

Table 4.17 displays the construct of the al-Quran's features for the elderly. Two items were agreed and one rejected by experts as having the al-Quran's characteristics suitable to meet the elderly's needs. The first item is the al-Quran is preferably made in a bigger font. The issue arises when the elderly have vision problems such as short-sighted, long-sighted, cataract and short attention span. The elderly's eyes are easily feeling pain and watery when the lesson is conducted too long and require more focus. This is then added with small fonts that hinder them from reciting smoothly and affect their level of confidence.

Next, al-Quran writings printed with colours facilitate the elderly in learning *tajweed*. Even though this might be taken as petty, it is especially helpful and facilitate the elderly in learning. The needs of the elderly are similar to persons with disabilities, such as visually impaired persons need Braille al-Quran, the book for a blurred vision student must be in bigger writing. The same goes for the elderly. Their needs should be acknowledged as well and not be left out so they could learn together in society.

xiv)

Construct of the Al-Quran's Class Facilities under the Element of Learning Facilities

Table 4.18: Construct of the Al-Quran's Class Facilities for the Elderly

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Chairs and tables.	1	0.107	86.7%	0.820	0.947	0.987	0.918	ACCEPTED	0.918
1	Lighting.	2	0.107	86.7%	0.820	0.947	0.987	0.918	ACCEPTED	0.918
3	Lesson period of 1 hour-1 ½ hour and requires breaks.	7	0.087	100.00%	0.767	0.927	0.993	0.896	ACCEPTED	0.896
4	Teacher must be equipped with teaching aid materials to facilitate the lesson.	4	0.125	100.00%	0.753	0.907	0.980	0.880	ACCEPTED	0.880
5	Maximum number of students for each session are 10 people.	9	0.125	93.33%	0.740	0.900	0.973	0.871	ACCEPTED	0.871
6	Air-conditioning.	3	0.166	100.0%	0.740	0.887	0.967	0.864	ACCEPTED	0.864
7	Facilities for the elderly to socialise, such as a common room.	5	0.157	93.33%	0.700	0.867	0.960	0.842	ACCEPTED	0.842

8	Each elderly is allocated 10 minutes to learn.	8	0.246	86.67%	0.633	0.807	0.913	0.784	REJECTED	0.784
9	The elderly are to be provided with additional notebook as learning retention.	6	0.255	80.00%	0.633	0.800	0.907	0.780	REJECTED	0.780

Analysis on the Findings of Learning Facilities Element's Construct of the Al-Quran's Class Facilities for the Elderly

Table 4.18 demonstrates all nine items for the al-Quran's class facilities for the elderly. Seven items are accepted and two items were rejected based on the condition of FDM. The item with top priority asserted by the experts is the al-Quran classroom must be furnished with chairs, tables, lighting and air-conditioning unit. These facilities are considered essential for an elderly's classroom. The elderly are more comfortable sitting on chair with tables rather than sitting on the floor. This is because being in old age, the elderly are prone to symptoms of knee pains, sore legs and numbness. Therefore, sitting on the chair make them easier to stand up. Besides, a good lighting is really helpful in learning. Depending on the affordability, the teacher might as well provide special lighting for reading so their recitation can be clearer and smoother.

In addition, the next item is the lesson period is recommended to be conducted within an hour to an hour and a half with breaks and each student is allocated only 10 minutes for recitation. The remaining time is for learning *makhraj*, *tajweed* and *tadabbur* of the recited verse(s). This is suggested to address the short attention span of the elderly and they will easily get drowsy, especially those who are consuming medicines such as high blood pressure and diabetes medicines.

Furthermore, the teacher must be equipped with teaching aid materials to facilitate the lesson. Among the required facilities by the teacher is a whiteboard with marker pens, paper, microphone and laptop with projector, depending on the condition of the elderly's classroom. The classroom might as well provide the facilities such as a pantry or an eating space so that the elderly could socialise before the class starts. It

might sound disoriented to the teaching methodology, but this provision is actually a social need that should be provided by society.



xv) **Construct of the Learning Technology for the Elderly under the Element of Learning Facilities**

Table 4.19: Construct of the Learning Technology for the Elderly

No.	Items/Elements	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements	Ranking
		Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)			
2	Self (MP3 player, radio, telephone)	0.222	80.0%	0.607	0.780	0.907	0.764	REJECTED	0.764	#N/A
1	Online (Zoom, Skype, YouTube)	0.269	40.0%	0.553	0.727	0.860	0.713	REJECTED	0.713	#N/A

Analysis on the Findings of Learning Facilities Element's Construct of the Learning Technology for the Elderly

The above table depicts the items for learning technology's facility that can be adopted by the elderly in learning al-Quran. Two items were proposed and both were rejected, which are online learning (via Zoom, Skype and YouTube platforms) and self-learning (MP3 player, radio and telephone). It is noted that both items did not achieve the condition of FDM. Online learning class through the platforms such as Skype, Zoom and YouTube might not be suitable for the majority of the elderly, as not every elderly are familiar with the application of computers, devices or such applications.

4.3.2.3

Summary for the Findings of Phase 2: The Model Design and Development Phase

Conclusively, this phase discusses the phase of model design and development for the al-Quran's teaching model for the elderly. This phase employed the Fuzzy Delphi Method (FDM) by considering the experts' views and consents on the model's items and the required items to develop the research model. Resulting from the application of FDM in this phase, it is shown that there are positive experts consensus upon the model items stated in this research. Each item was also arranged into rankings after receiving the experts consensus. The prototype for the al-Quran's teaching model for the elderly is as shown in the figure below. The abbreviations of the items used in the figure are explained in the tables following it.

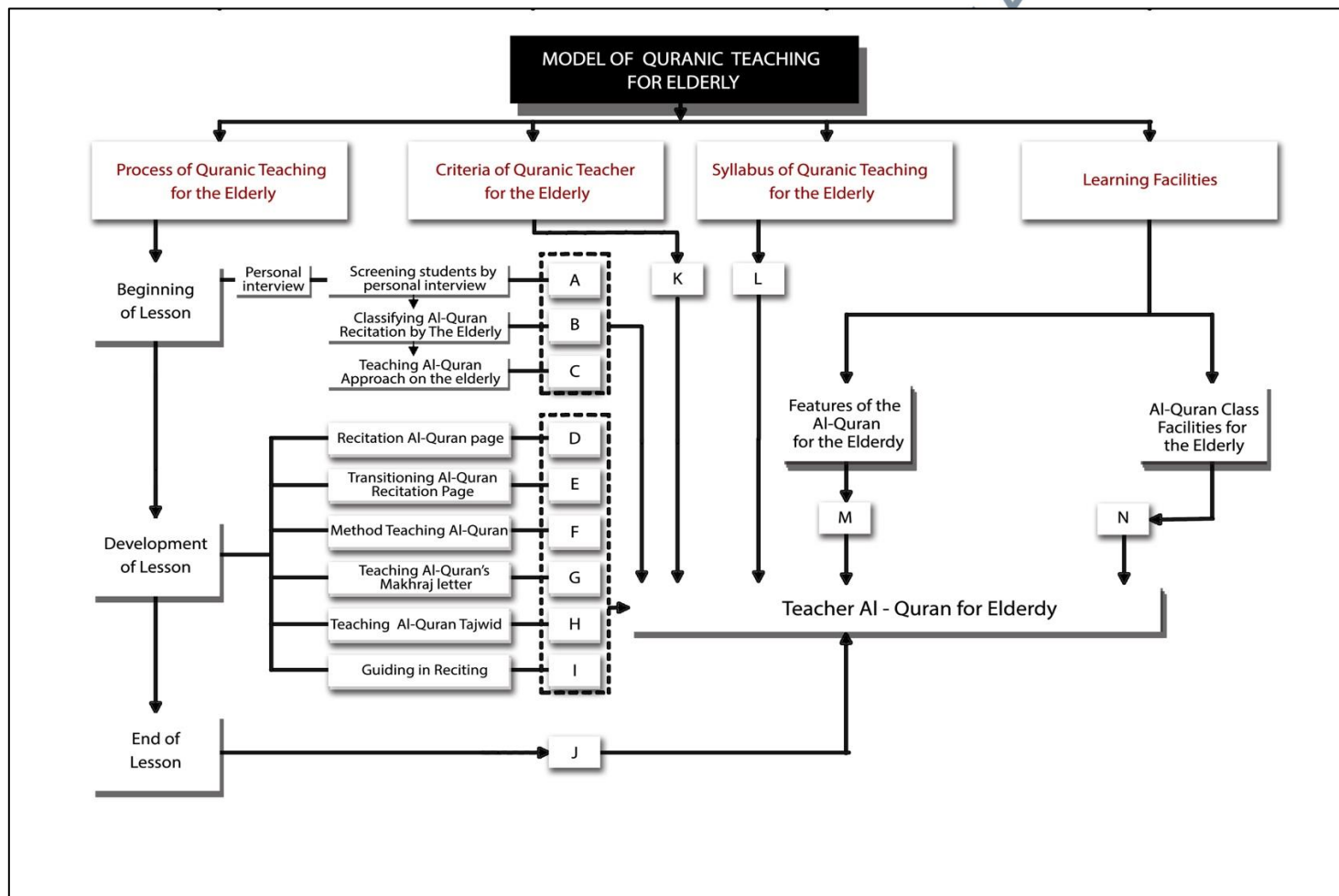


Figure 4.3: Prototype Model of Quranic Teaching for the Elderly.

A	The Construct of the Screening of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly
Screening Methods	
1	Teacher classify students through personal interview to determine their level of mastery in al-Quran recitation.
Items to be Screened	
1	The teacher must identify the information on the elderly's needs in learning al-Quran
2	The teacher must identify the information on the elderly's goals in learning al-Quran.
3	The teacher must identify the information on the elderly's motives for learning al-Quran.
4	The teacher must identify the information on the elderly's background of their physical and cognitive ability.

B	The Construct of the Classification of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly
1	Teacher classify the elderly into two levels of al-Quran recitation mastery: i. <i>Iqra'</i> ii. Al-Quran
2	Teacher classify the elderly into four levels of al-Quran recitation mastery: i. Beginner (<i>iqra'</i>, just getting familiar with <i>hijaiyyah</i> letters) ii. Basic (poor in reciting al-Quran) iii. Average (mistakes in <i>tajweed</i> and <i>makhraj</i>) iv. Good
3	Teacher classify the elderly into three levels of al-Quran recitation mastery: i. Basic ii. Average iii. Good
4	Teacher classify the elderly into five levels of al-Quran recitation mastery: i. Basic ii. Intermediate (<i>muqaddam</i>) iii. Average (able to read but not fluent) iv. Good (able to read and fluent) v. Excellent (level of the Qari)

C	The Construct of the Approaches of Teaching Al-Quran (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly
1	Teacher guide Surah <i>al-Fatihah</i> recitation by the elderly first as it involves the obligated (<i>fard</i>) ibadah which is <i>solat</i> .
2	Teacher practise two-way communication with the elderly during learning session.
3	Teacher enlighten the needs for manners in seeking knowledge and learning al-Quran
4	Teacher must deliver the knowledge with wisdom and care.
5	Teacher must have creativity during teaching.
6	Teacher apply relevant approaches based on the established information on the elderly
7	Teacher fine-tine their discourse.
8	Teacher briefly explain the understanding of al-Quran verse to be recited for the day
9	Teacher briefly explain the understanding of verse so that it could be reflected and practised
10	Teacher give motivation to improve the elderly and their momentum in learning al-Quran.
11	Teacher find the elderly's favourite topic in search for a common ground between them.
12	Teacher attend the house of paralysed elderly for the purpose of al-Quran lesson.
13	Teacher must be the first to approach the elderly.
14	Teacher employ the approach of reciting al-Quran with <i>tartil</i> and <i>taranum</i> to attract students.
15	Teacher may practise guided group discussion method.
16	Teacher is not encouraged to provide too many knowledge/inputs that may cause the elderly unable to grasp them.
17	Teacher employ emotional storytelling approach.
18	Teacher employ fun storytelling or humour approaches so that the elderly stay focused on the teaching and learning (T&L) of al-Quran.
19	Teacher emphasise audio utilisation during the elderly learning session.

D	The Construct of the Al-Quran's Recitation Page (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Basic level Teacher begins the lesson with <i>Iqra' /Qiraati</i> for the elderly with no recitation basics.
2	Average level Teacher begins the lesson with easy common surah to a more difficult surah
3	Good level Teacher gives the elderly a chance to select their favourable pages to be recited for the day based on the determined al-Quran syllabus.

E	The Construct of the Methods to Transition the Al-Quran's Recitation Page (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Basic level Teacher will not moves on to a new page if the mistakes by the students are major such as causing the change in the meaning of the verse, for examples: • Mistakes in vowel lines • Mistakes in <i>makhraj</i>

F	The Construct of the Methods to Teach the Al-Quran (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Basic and average levels Teacher demonstrate recitation and students will follow after that.
2	Teacher must demonstrate the correct breathing technique by using <i>waqaf</i> and <i>ibtida'</i> methods for the elderly with short breath challenges.
3	Teacher must observe any weakness on the tongue, jaw, teeth and hearing aspects of the elderly that cause inaccurate <i>makhraj</i> articulation.

G	The Construct of the Methods of Teaching <i>Makhrāj</i> of Al-Quran's Letters (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Basic and average levels Teacher explain the <i>makhrāj</i> of letters by displaying the pictures of where the letters ¹ until ² articulated and then the student will practice in the recitation.
2	Teacher consistently guide the elderly to articulate correct <i>makhrāj</i> .
3	Basic and average levels Teacher emphasise the articulation of <i>makhrāj</i> and <i>tajwid</i> rules.

H	The Construct of the Methods of Teaching Al-Quran's <i>Tajweed</i> (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Teacher provide simple notes to facilitate the elderly in memorising <i>tajwid</i> rules.
2	Basic and average levels Teacher must prioritise the method and technique of reciting al-Quran with <i>tajwid</i> instead of memorising the name of their rules
3	Basic and average levels Teacher to add a new <i>tajwid</i> rule without leaving the <i>tajwid</i> rule learned in the previous week.

I	The Construct of the Methods in Guiding the Elderly to Recite Al-Quran (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Teacher must avoid giving negative responses.
2	Teacher must aware of the elderly emotion in giving remarks.
3	Teacher wait for the elderly to finish recitation before giving remarks on the mistakes depending on the level of mistakes
4	Teacher must give remarks on the elderly by persuading.

J	The Construct of Concluding the Al-Quran Lesson for the Elderly (End of Lesson) in the Element Procces of Quranic Teaching for the Elderly
1	The al-Quran class cannot be stopped for too long to retain the momentum of al-Quran recitation, but up to consideration upon the elderly with health challengess
2	Average level Teacher show new recitation style for the next lesson.
3	Teacher ends the lesson with advice and encouragement to the student to recite al-Quran correctly and with <i>tartil</i> .
4	Teacher inculcate elements of <i>tasawwuf</i> and motivation in their teaching.
5	Teacher repeat the lesson if requested by the elderly by adding new examples.

K	The Element of the Criteria of Al-Quran Teachers for the Elderly
1	Sincere
2	i. Patience ii. Caring iii. Committed iv. Lenient v. Teacher to be smart in building a positive relationship
3	Matured
4	Wise
5	Good listener
6	Humble (<i>tawadhu'</i>)
7	Understanding Psychological knowledge on the elderly
8	i. Friendly/humour ii. Caring
9	Empathic
10	Understanding the elderly Characteristics of the elderly
11	Understanding Necessities of the elderly
12	Teacher have good experience in managing the elderly
13	Understanding physical, cognitive and social issues
14	Understanding Communication knowledge on the elderly
15	Teacher have good experience in teaching al-Quran to the elderly

L	The Construct of Syllabus Items of the Al-Quran Lesson for the Elderly
1	i. Starts with surah al-Fatihah. ii. Starts with easy surahs such as the common surahs.
2	Syllabus must be mastered by the teacher.
3	i. Syllabus to be delivered must be appropriate to the time, place and target students. ii. Teaching the practicality of <i>tajweed</i> is more important than memorising the name of the rules for average level.
4	Starts with correcting the <i>makhraj</i> and <i>tajweed</i> .
5	Al-Quran recitation must be emphasised on correct <i>makhraj</i> articulation and <i>tajweed</i> rules.
6	Starts with Iqra.
7	Syllabus must be appropriate to the level of acceptance capability in cognitive, physical and psychological of the elderly.

M	The Construct of the Al-Quran's Features for the Elderly in the Element of Learning Facilities
1	The elderly requires big al-Quran font.
2	The elderly can be equipped with coloured al-Quran with <i>tajweed</i> rules.

N	The Construct of the Al-Quran's Class Facilities for the Elderly in the Element of Learning Facilities
1	i. Chairs and tables ii. Lighting
2	Lesson period of 1 hour-1 ½ hour and requires breaks.
3	Teacher must be equipped with teaching aid materials to facilitate the lesson.
4	Maximum number of students for each session are 10 people.
5	Air-conditioning
6	Facilities for the elderly to socialising, such as a common room

4.4 Model Evaluation Phase

After the prototype for the al-Quran's teaching model for the elderly was constructed based on the experts' consensus, the final phase for this model development is the evaluation phase. This phase is to evaluate and validate the developed model. To answer the research question, the method employed was the nominal group technique (NGT). The assessment involved the implementation of experts as model evaluators. The question to be addressed in the third phase is:

The Research Question for Phase 3: What are the Experts' Evaluation on the Model of Quranic Teaching for the elderly?

Finding of Model Evaluation Phase

4.4.1 Background Information of the Respondents

The methods and procedures of NGT have been described in the previous chapter. As the NGT was done using online medium, the selection of experts was restricted to only six panels to ensure the NGT can be conducted more practically and accommodate every panel of experts. The followings are the panels involved in assessing this model of Quranic teaching for the elderly

Table 4.20: Experts for NGT Method

Experts	
Panel 1	A lecturer in al-Quran and <i>qiraat</i> , teaching al-Quran for the elderly
Panel 2	A lecturer in IPG and teach al-Quran for the elderly
Panel 3	A Principal of Yayasan al-Quran Kuala Lumpur

Panel 4	A principal of al-Quran class for the retirees
Panel 5	An al-Quran's teacher in Rumah Kebajikan Warga Emas
Panel 6	A lecturer in IPG and elderly student that learns al-Quran

Table 4.52 exhibits 83% of the experts are males and the rest are females. Meanwhile, in terms of academic qualifications, 100% of these panels have a bachelor's degree as the basic education level and have expertise in the field of al-Quran. Besides that, 100% of experts in this phase have experience in the al-Quran's teaching and learning process for more than 10 years. In terms of the expert panel's selection, one panel is not from the group of al-Quran teachers, but they are from the group of elderly. The inclusion of the expert from the elderly group is to strengthen the assessment of the model of Quranic teaching for the elderly that can be accepted and fulfilling their needs in the context of learning. The NGT process took place online for four hours. This session was coordinated by a moderator and a note-taker to ensure a smooth process. All experts were furnished with related documents on the model a week in advance to make sure the experts' preparedness.

4.4.2 Results of the Assessment by the Experts

A critical discussion and sharing of ideas by the attending experts took place after the model's prototype was presented. Due to the variance in the teaching context of the experts, the items can be discussed positively, ensuring this model is applicable for all elderly in Malaysia. Two types of evaluations were adopted, in which evaluation by the scale and evaluation through verbal as in discussion. The followings are the results from the evaluation by the experts.

1. The Suitability for the Construct of the Screening of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly

Table 4.21: Data Findings from the NGT: The Suitability for the Construct of the Screening of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly

No.	Screening Al-Quran's Recitation	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	The teacher must identify the information on the elderly by needs in learning al-Quran.	5	5	5	5	4	5	29	96.7%	SUITABLE
2	The teacher must identify the information on the elderly by goals in learning al-Quran.	5	5	5	5	3	5	28	93.3%	SUITABLE
3	The teacher must identify the information on the elderly on what motivates them learning al-Quran.	5	5	5	5	3	5	28	93.3%	SUITABLE
4	The teacher must identify the information on the elderly's background of physical and cognitive ability.	5	5	5	5	4	5	29	96.7%	SUITABLE
5	The teacher must listen to the elderly's al-Quran recitation to assess their level of proficiency.	5	5	5	5	4	5	29	96.7%	SUITABLE

From the table above, it can be concluded that all experts agreed that the listed items for the screening of al-Quran's recitation at the beginning of the lesson are suitable to be implemented on the new intake students in determining their information and background for the aim of proper teaching application.

2. The Suitability for the Construct of the Classification of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly

Table 4.22: Data findings from the NGT: The Suitability for the Construct of the Classification of al-Quran's Recitation (beginning of lesson) in the Element Procces of Quranic Teaching al-Quran for the Elderly

No.	Classification of Al-Quran's Recitation	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	Teacher classifies the elderly into two levels of al-Quran recitation mastery: i. <i>Iqra'</i> ii. Al-Quran	5	4	5	5	5	5	29	97%	SUITABLE
2	Teacher classifies the elderly into four levels of al-Quran recitation mastery: i. Beginner (<i>Iqra'</i> , just getting familiar with <i>hijaiyyah</i> letters) ii. Basic (poor in reciting al-Quran) iii. Average (mistakes in <i>tajweed</i> and <i>makhraj</i>) iv. Good	5	5	5	5	4	5	28	93.3%	SUITABLE
3	Teacher classifies the elderly into three levels of al-Quran recitation mastery: i. Basic ii. Average iii. Good	5	5	5	5	4	5	28	93.3%	SUITABLE
4	Teacher classifies the elderly into five levels of al-Quran recitation mastery: i. Basic ii. Intermediate (<i>muqaddam</i>) iii. Average (able to read but not fluent) iv. Good (able to read and fluent) v. Excellent (level of the Qari)	5	5	4	5	4	5	29	96.7%	SUITABLE
5	Classification for class must consider gender aspect, which is male and female.	5	5	5	5	4	5	29	96.7%	SUITABLE

The above table reflects mutual agreement from the experts on every item under the classification of al-Quran's recitation that they are suitable to be adopted by the al-Quran teacher for the elderly. An item reached the suitability threshold once the recorded percentage reaches the requirement of 70% and above. For this construct, there is an addition of a new item, which is item 5, which requires the classification for class to consider gender aspect, which is to emphasise the separation between males and females. The item proposed by the experts were discussed among the experts and received the scoring as in the above table.

3. The Suitability for the Construct of Al-Quran's Teaching Approaches (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly

Table 4.23: Data findings from the NGT: The Suitability for the Construct of al-Quran's Teaching Approaches (beginning of lesson) in the Element Procces of Quranic Teaching al-Quran for the Elderly

No.	Al-Quran's Teaching Approaches	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	Teacher guide Surah <i>al-Fatihah</i> recitation by the elderly first as it involves the obligated (fardhu) ibadah which is <i>solat</i> .	5	4	5	5	4	5	28	93.3%	SUIT-ABLE
2	Teacher practise two-way communication with the elderly during the learning session.	5	5	5	5	4	5	29	96.7%	SUIT-ABLE
3	Teacher enlighten the needs for manners in seeking knowledge and learning al-Quran	5	4	5	5	4	4	27	90.0%	SUIT-ABLE
4	Teacher must deliver the knowledge with wisdom and care.	5	5	5	5	4	4	28	93.3%	SUIT-ABLE
5	Teacher must have creativity during teaching.	5	5	5	5	4	4	28	93.3%	SUIT-ABLE

6	Teacher to apply relevant approaches based on the established information on the elderly	5	5	5	5	4	5	29	96.7%	SUIT-ABLE
7	Teacher fine-tunes their discourse.	5	4	5	5	3	5	27	90.0%	SUIT-ABLE
8	Teacher briefly explain the understanding of al-Quran verse to be recited for the day	5	4	5	5	3	4	26	86.7%	SUIT-ABLE
9	Teacher briefly explain the understanding of verse so that it could be reflected and practised	5	4	5	5	3	4	26	86.7%	SUIT-ABLE
10	Teacher give the motivation to improve the elderly and their momentum in learning al-Quran.	5	5	5	5	3	5	28	93.3%	SUIT-ABLE
11	Teacher find the elderly's favourite topic in search of common ground.	5	3	5	5	3	5	26	86.7%	SUIT-ABLE
12	Teacher attend the house of paralysed elderly for the purpose of al-Quran lesson	5	5	5	4	3	5	27	90.0%	SUIT-ABLE
13	Teacher must be the first to approach the elderly.	5	4	5	5	4	5	28	93.3%	SUIT-ABLE
14	Teacher employ the approach of reciting al-Quran with <i>tartil</i> and <i>tarannum</i> to attract students.	5	4	5	5	3	5	27	90.0%	SUIT-ABLE
15	Teacher may practise guided group discussion method.	5	4	5	5	3	5	27	90.0%	SUIT-ABLE
16	Teacher is not encouraged to provide too many knowledge/inputs that may cause the elderly unable to grasp them	5	4	5	5	4	5	28	93.3%	SUIT-ABLE
17	Teacher employ emotional storytelling approach.	5	4	5	5	3	5	27	90.0%	SUIT-ABLE
18	Teacher employs fun storytelling or humour approaches so that the elderly stay focused on the teaching and learning (T&L) of al-Quran.	5	5	5	5	4	5	29	96.7%	SUIT-ABLE
19	Teacher emphasise audio utilisation during the elderly learning session.	5	5	4	5	3	4	26	86.7%	SUIT-ABLE

The table above demonstrates that all items for the al-Quran's teaching approaches were agreed by every expert as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

4. The Suitability for the Construct of Al-Quran's Recitation Page for the Elderly (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

Table 4.24: Data findings from the NGT: The suitability for the construct of al-Quran's recitation page for the elderly (lesson development) in the Element Procces of Quranic Teaching al-Quran for the elderly

No.	Construct of Al-Quran's Recitation Page for the Elderly	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Basic level Teacher begins the lesson with <i>Iqra'/'Qiraati</i> for the elderly with no recitation basics.	5	5	5	5	5	5	30	100.0%	SUITABLE
2	Average level Teacher begins the lesson with easy common surah to a more difficult surah	5	5	5	5	5	5	30	100.0%	SUITABLE
3	Good level Teacher gives the elderly a chance to select their favourable pages to be recited for the day based on the determined al-Quran syllabus.	5	4	4	5	2	4	24	80.0%	SUITABLE

The above table demonstrates that all items for the al-Quran's recitation page for the elderly during the lesson development were agreed by every expert as suitable to be

implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

5. The Suitability for the Construct of the Methods of Transitioning Al-Quran's Page to be Recited by the Elderly (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

Table 4.25: Data findings from the NGT: The Suitability for the Construct to Transition al-Quran's Recitation Page for the Elderly (lesson development) in the Element Procces of Quranic Teaching al-Quran for the Elderly

No.	The Methods of Transitioning Al-Quran's Recitation Page for the Elderly	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Basic level Teacher will not move on to a new page if the mistakes by the students are major such as causing the change in the meaning of the verse, for example: • Mistakes in vowel lines • Mistakes in <i>makhraj</i>	5	5	2	5	5	5	29	96.7%	SUIT-ABLE

Referring to the above table, it can be said that all items for the methods to transition al-Quran's recitation page for the elderly during the lesson development were agreed by every expert as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

6. The Suitability for the Construct of the Methods of Teaching Al-Quran (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

Table 4.26: Data findings from the NGT: The Suitability for the Construct of al-Quran's Teaching Methods (lesson development) in the Element Procces of Quranic Teaching al-Quran for the Elderly

Name	The Methods of Teaching Al-Quran for the Elderly	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Basic and average levels Teacher demonstrate recitation and students will follow after that.	5	5	5	5	4	5	29	96.7%	SUITABLE
2	Teacher must demonstrate the correct breathing technique by using <i>waqaf</i> and <i>ibtida'</i> methods for the elderly with short breath challenges.	5	5	5	5	4	5	29	96.7%	SUITABLE
3	Teacher must observe any weakness on the tongue, jaw, teeth and hearing aspects of the elderly that cause inaccurate <i>makhraj</i> articulation.	5	5	5	5	4	5	29	96.7%	SUITABLE

The above table suggests that all items for the al-Quran's teaching methods for the elderly during the lesson development were agreed by every expert as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

7. The Suitability for the Construct of the Methods of Teaching *Makhraj* of Al-Quran's Letters (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

Table 4.27: Data findings from the NGT: The Suitability for the Construct of the Methods of Teaching *makhraj* of al-Quran's Letters (lesson development) in the Element Procces of Quranic Teaching for the Elderly

No.	The Methods of Teaching <i>Makhraj</i> of Al-Quran's Letters	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Basic and average levels Teacher explain the <i>makhraj</i> of letters by displaying the pictures of where the letters ¹ until ^٥ articulated and then the student will practice in the recitation	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
2	Teacher consistently guide the elderly to articulate correct <i>makhraj</i>	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
3	Basic and average levels Teacher introduces the articulation of <i>makhraj</i> and <i>tajweed</i> rules.	5	4	5	5	4	3	26	86.7%	SUIT-ABLE

The above table demonstrates that all items for the methods of teaching *makhraj* of al-Quran's letters during the lesson development were agreed by all experts as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

8. The Suitability for the Construct of the Methods of Teaching Al-Quran's *Tajweed* (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

Table 4.28: Data findings from the NGT: The suitability for the Construct of the Methods in Teaching al-Quran's *tajweed* (lesson development) in the Element Procces of Quranic Teaching for the Elderly

No.	The Methods of Teaching Al-Quran's <i>Tajweed</i>	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Teacher provide simple notes to facilitate the elderly in memorising <i>tajweed</i> rules.	5	5	5	5	4	3	28	93.3%	SUIT-ABLE
2	Basic and average levels Teacher must prioritise the method and technique of reciting al-Quran with <i>tajweed</i> instead of memorising the name of their rules	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
3	Basic and average levels Teacher add a new <i>tajweed</i> rule without leaving the <i>tajweed</i> rule learned in the previous week.	5	4	5	5	5	5	29	96.7%	SUIT-ABLE

The above table asserts that all items for the methods in teaching al-Quran's *tajweed* during the lesson development were agreed by every expert as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

9. The Suitability for the Construct of the Methods of Guiding the Elderly in Reciting Al-Quran (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly

The table below displays the findings on the construct of the methods of guiding the elderly in reciting al-Quran during the lesson development in the element of methods of teaching al-Quran for the elderly. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.29: Data findings from the NGT: The Suitability for the Construct of the Methods of Guiding the Elderly in Reciting al-Quran (lesson development) in the Element Procces of Quranic Teaching for the Elderly

No.	The Methods of Guiding the Elderly in Reciting Al-Quran	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	Teacher must avoid giving negative responses.	5	5	5	5	4	5	29	96.7%	SUIT-ABLE
2	Teacher must aware of the elderly emotion in giving remarks.	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
3	Teacher wait for the elderly to finish recitation before giving remarks on the mistakes depending on the level of mistakes	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
4	Teacher must give remarks on the elderly by persuading.	5	5	5	5	5	4	29	96.7%	SUIT-ABLE

The above table demonstrates that all items for the methods of guiding the elderly in reciting al-Quran during the lesson development were agreed by all experts as suitable

to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

10. The Suitability for the Construct of Concluding the Al-Quran Lesson for the Elderly (End of Lesson) in the Element Procces of Quranic Teaching for the Elderly.

The following table exhibits the results from the construct of concluding the al-Quran lesson for the elderly during the lesson development in the element of methods of teaching al-Quran for the elderly. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.30: Data findings from the NGT: The Suitability for the Construct of Concluding the al-Quran Lesson (end of lesson) in the Element Procces of Quranic Teaching for the Elderly

No.	Concluding the Al-Quran Lesson for the Elderly	Scale from Experts						Total Scores	Percen-tages	Experts Consensus
		1	2	3	4	5	6			
1	The al-Quran class cannot be stopped for too long to retain the momentum of al-Quran recitation, but up to consideration upon the elderly with health challengess	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
2	Average level Teacher show new recitation style for the next lesson.	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
3	Teacher ends the lesson with advice and encouragement to the student to recite al-Quran correctly and with <i>tartil</i> .	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
4	Teacher inculcate elements of <i>tasawuf</i> and motivation in their teaching.	5	5	5	5	5	3	28	93.3%	SUIT-ABLE

5	Teacher repeat the lesson if requested by the elderly by adding new examples.	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
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The above table demonstrates that all items for the methods of teaching *makhraj* of al-Quran's letters during the lesson development were agreed by all experts as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

11. The Suitability for the Construct of the Criteria of Al-Quran Teachers for the Elderly

The table below displays the findings on the construct of the al-Quran teachers for the elderly's criteria. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.31: Data findings from the NGT: The Suitability for the Construct of the Criteria of al-Quran Teachers for the Elderly

No.	The Criteria of Al-Quran Teachers for the Elderly	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	Sincere	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
2	i. Patience ii. Caring iii. Committed iv. Lenient v. Teacher to be smart in building a positive relationship	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
3	Matured	5	5	5	5	5	3	28	93.3%	SUIT-ABLE
4	Wise	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
5	Good listener	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
6	Humble (<i>tawadhu'</i>)	5	5	5	5	5	4	29	96.7%	SUIT-ABLE

7	Understanding psychological knowledge on the elderly	5	4	5	5	5	5	29	96.7%	SUIT-ABLE
8	i. Friendly/humour ii. Caring	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
9	Empathic	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
10	Understanding the characteristics of the elderly	5	4	5	5	5	4	28	93.3%	SUIT-ABLE
11	Understanding necessities of the elderly	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
12	Teacher have good experience in managing the elderly	5	4	5	5	5	4	28	93.3%	SUIT-ABLE
13	Understanding physical, cognitive, social issues	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
14	Understanding communication knowledge on the elderly	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
15	Teacher have good experience in teaching al-Quran to the elderly	5	5	5	5	5	4	29	96.7%	SUIT-ABLE
16	Teacher must demonstrate ethics and discipline as a teacher.	5	5	5	5	5	5	30	100.0%	SUIT-ABLE

The above table demonstrates that all items for the methods of guiding the elderly in reciting al-Quran during the lesson development were agreed by all experts as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above. For this construct, an item was added in which the experts have contributed a new idea by stating that the teacher must demonstrate the ethics and discipline of a teacher during the learning session takes place.

12. The Suitability for the Construct of the Al-Quran Lesson's Syllabus Items for the Elderly

The following table exhibits the results for the construct of the al-Quran lesson's syllabus items for the elderly. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.32: Data findings from the NGT: The Suitability for the Construct of the al-Quran lesson's syllabus items for the Elderly

No.	The Al-Quran Lesson's Syllabus Items for the Elderly	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	Starts with surah <i>al-Fatihah</i> .	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
	Starts with easy surahs such as the common surahs.	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
2	Syllabus must be mastered by the teacher.	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
3	i. Syllabus to be delivered must be appropriate to the time, place and target students. ii. Teaching the practicality of <i>tajweed</i> is more important than memorising the name of the rules for the average level.	5	4	5	5	5	3	27	90.0%	SUIT-ABLE
4	Starts with correcting the <i>makhraj</i> and <i>tajweed</i> .	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
5	Al-Quran recitation must be emphasised on correct <i>makhraj</i> articulation and <i>tajweed</i> rules.	5	5	5	5	4	5	29	96.7%	SUIT-ABLE
6	Starts with <i>Iqra</i> .	5	5	5	5	5	3	28	93.3%	SUIT-ABLE
7	Syllabus must be appropriate to the level of acceptance capability	5	5	5	5	5	3	28	93.3%	SUIT-ABLE

in cognitive, physical and psychological of the elderly.										
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The above table demonstrates that all items for the al-Quran lesson's syllabus items for the elderly were agreed by all experts as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

13. The Suitability for the Construct of the Al-Quran's Features for the Elderly in the Element of Learning Facilities

The following table exhibits the results from the construct of the al-Quran's features for the elderly in the element of learning facilities. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.33: Data findings from the NGT: The Suitability for the Construct the al-Quran's Features for the Elderly in the Element of Learning Facilities

No.	The Al-Quran's Features for the Elderly	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	The elderly requires big al-Quran font.	5	4	5	5	5	5	29	96.7%	SUIT-ABLE
2	The elderly can be equipped with coloured al-Quran with <i>tajweed</i> rules.	5	5	5	5	2	3	25	83.3%	SUIT-ABLE

The above table demonstrates that all items for the construct of the al-Quran's features for the elderly in the element of learning facilities were agreed by all experts as suitable

to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

14. The Suitability for the Construct of the Al-Quran's Class Facilities for the Elderly in the Element of Learning Facilities

The following table exhibits the results from the construct of al-Quran's class facilities for the elderly in the element of learning facilities. The findings from the assessment conducted by six experts are reflected through the total scores, percentages and items status.

Table 4.34: Data findings from the NGT: The Suitability for the Construct of the al-Quran's Class Facilities for the Elderly in the Element of Learning Facilities

No.	The Al-Quran's Class Facilities for the Elderly	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	i. Chairs and tables ii. Lighting	5	5	5	5	5	5	30	100.0%	SUIT-ABLE
2	Lesson period of 1 hour-1 ½ hour and requires breaks.	5	4	5	5	5	4	28	93.3%	SUIT-ABLE
3	Teacher must be equipped with teaching aid materials to facilitate the lesson.	5	5	5	5	4	4	28	93.3%	SUIT-ABLE
4	Maximum number of students for each session are 10 people.	5	3	5	5	3	5	26	86.7%	SUIT-ABLE
5	Air-conditioning unit.	5	4	5	4	4	5	27	90.0%	SUIT-ABLE
6	Facilities for the elderly to socialising, such as a common room.	5	4	5	4	4	5	27	90.0%	SUIT-ABLE
7	The frequency of class for the elderly is suggested twice a week or depends on the students' requirement and commitment from the teacher.	5	5	5	5	4	4	28	93.3%	SUIT-ABLE

The above table demonstrates that all items for the construct of the al-Quran's features for the elderly in the element of learning facilities were agreed by all experts as suitable to be implemented by the al-Quran teacher for the elderly. The items achieved the level of suitability if they reached the acceptance condition by scoring 70% and above.

4.4.3 Overall Model Assessment

Before the experts proceed with the assessment, the prototype for this model was presented in detail to provide understanding and a clear picture to the experts. After undertaking the NGT process protocol, in which the idea generation and discussion took place, then several questions and challenges were raised by the experts to be discussed.

Firstly, the challenge of the feeling of embarrassment among the elderly. The challenge was addressed with the suggestion to screen the elderly according to certain criteria in the early stage as proposed by this model. To find out why the feeling of embarrassment occurs and state the requirements on how to make the al-Quran lesson to be conducted more comfortably to an extent that the feeling disappears gradually.

Secondly, the challenges of gender, in which there are certain elderly who pick the class only on the account of the gender. This item was accepted and included in the construct of classification.

Thirdly, the challenges of chances for the student to recite al-Quran. The question raised was, does the chance requiring to allocate 10 minutes for each student or the chance is given based on the recitation page. There were some experts who suggested

carrying out a rotating system like in the *tadarus*. Therefore, experts agreed to create a new sentence structure without adding a new item.

Fourthly, the challenges of the frequency for the elderly's al-Quran class. Upon listening to the idea and discussion by the experts, a new item was created and included in the element of the elderly's learning facilities.

Fifthly, the challenges on the teachers' criteria, in which the experts recommended to create a new item that emphasises the teacher to demonstrate the ethics and discipline during the lesson is conducted. This item gained the experts' consensus to be added in the element of the criteria of al-Quran teachers for the elderly.

Every suggested item was added and improved for the purpose of scale rating. All experts were satisfied with the discussion. When the discussion ended, each expert was given the opportunity to provide comments on the model holistically. The followings are the comments from the experts:

Panel 1 affirmed: *"No comment, everything is already thorough"*.

Panel 2 who represented the elderly commented: *"This is a detailed model and full with information. It is just that the elderly like me would be fond if there is a narrative element in the class, not only restricted to recitation, hence there would be some knowledge we can bring back"*

For Panel 3, the review was: *"I found that this model as presented is already complete."*

Panel 4 asserted: *“I view this model as presented is excellent, inclusive and interesting...”*

Panel 5 commented: *“All have been discussed and improvised, there is nothing more...”*

Panel 6 maintained: *“A model’s prototype that is quite comprehensive...”*

To reinforce their review statements, each expert was provided with a scale to nominally assess the prototype of this model. The following table displays the results from the experts’ evaluation on the holistic measure on the al-Quran’s teaching model for the elderly.

Table 4:35: Findings of the NGT Data on the Overall of the al-Quran’s Teaching Model for the Elderly

No.	Elements	Scale from Experts						Total Scores	Percentages	Experts Consensus
		1	2	3	4	5	6			
1	This model is very practical to be implemented by the al-Quran teachers for the elderly.	5	5	5	5	4	5	29	96.67%	SUIT-ABLE
2	This model has the potential to serve as a guide for the al-Quran teacher in planning the al-Quran lesson for the elderly.	5	5	5	5	4	5	29	96.67%	SUIT-ABLE
3	This model clearly highlights the guide on the methods of teaching al-Quran for the elderly (the beginning, the development and the end of lessons).	5	4	5	5	4	4	27	90.00%	SUIT-ABLE
4	This model clearly highlights the guide on the criteria of al-Quran teachers for the elderly.	5	4	5	5	4	5	28	93.33%	SUIT-ABLE
5	This model clearly highlights the guide on the syllabus of al-Quran lesson for the elderly.	5	4	4	5	3	4	25	83.33%	SUIT-ABLE
6	This model clearly highlights the guide on the al-Quran learning facilities for the elderly.	5	4	5	5	4	5	28	93.33%	SUIT-ABLE

The table demonstrates that the experts agreed and confirmed that this model is very practical to be implemented by the al-Quran teacher for the elderly in Malaysia. Moreover, this model has the potential to serve as a guide by the al-Quran teachers in the planning of al-Quran lesson for the elderly. Besides that, the model, elements, constructs and items displayed clearly reflect the guides. All of these evaluations received good percentage values where every single of them achieved the acceptance requirement percentage, which is over 70%.

4.4.4 Summary for Phase 3: The Assessment Phase

To summarise, for the third phase, the model assessment phase, six experts were involved in the model's evaluation which was conducted online by adopting the NGT method. Upon the presentation of the model's prototype, idea sharing and critical discussion by the experts, several challenges have successfully been managed. Apart from that, it also saw the addition of four new items, making the total items to be 92 items. Next, the experts assess the overall model through the given scale ratings. The results from the scale ratings and discussion lead to a conclusion that all experts mutually agreed that this model is suitable to be applied by the al-Quran teachers for the elderly. Furthermore, every data that have gained the consensus indicate that the items in the model of Quranic teaching for the elderly are suitable to be applied to the target group, which is the elderly who are learning al-Quran.

4.5 Conclusion

In a conclusion, this chapter presents the findings from the research of this model's development. There are three phases that have been undertaken. The first phase is the phase of needs analysis. This phase adopted the experts' interview method to gather the challenges faced by the elderly in detail and the needs to develop this model. The challenges gathered denote that the elderly need model of Quranic teaching tailored to their level of capacity. Once the challenges have been gathered, the research moved on to the second phase, which is the phase of design and development. The model's design was constructed through research questions and the teaching suggestions by ten al-Quran teachers with experience, as well as through FGD with eight experts. Completed with the model's design process, the next session took place, in which to gather the consensus from 15 experts by using the Fuzzy Delphi Method (FDM). The findings illustrate that every element and construct were accepted. However, from the total of 108 items, only 88 items were accepted for the construction of the model's prototype. The final phase is the assessment by the experts. This phase adopted the NGT technique which involved six experts. All experts mutual agreed to affirm that all existing items are suitable to be applied by the al-Quran teachers who are teaching the elderly.