

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

This part is divided into two parts, which are about Quranic teaching, lifelong learning and elderly. The next part explains about the previous studies related to the teaching for the elderly in the West and Islamic fields.

2.2 Quranic Teaching

Al-Quran is the word of Allah, full of *mu'jizah* (marvels). It was not revealed only to be read and memorised, but the bigger and greater reason is for it to be pondered upon (*tadabbur*), understood, appreciated, and then applied in whole life. Furthermore, Rasulullah ﷺ learned al-Quran from Jibrail AS until the end of his life. This shows that each Muslim need to continuously learn and make al-Quran lifelong learning.

This chapter will discuss the teaching of al-Quran for the elderly. In fact, in al-Quran and *hadith*, Allah provided teaching for that disability to learn al-Quran. Islam is persistent in acknowledging the lack of ability and learning following their capabilities.

2.2.1 The Concept of Quranic Teaching

The beginning history of Quranic teaching according to al-Būti (1991) and Mohd Yusuf (2000) was when Prophet Muhammad ﷺ was in self-isolation in the Cave of Hira. He was appointed as the messenger of God with the first revelation of Al-Quran which is Surah al-‘Alaq. This prophecy marked the beginning of recital-sourced education taught

by Jibril AS and read by Rasulullah ﷺ. This learning was not merely reading but was executed to be followed and understood.

i. Talaqi Musyafahah

During the learning process between Jibril AS and Rasulullah ﷺ, not a second he stops from moving his tongue and lips, until Allah ﷻ chided the actions by guaranteeing His Prophet in the verse:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۚ﴾ (18)

“Do not forestall (the revelation before its completion) by acting in haste. Surely its collection and recitation are Our responsibility. So, as We recite it, follow its reading”.

(Al-Quran. al-Qiyamah 75: 16-18)

The meaning of the above verse indicates a prohibition from hastily reading al-Quran and Allah guarantees those verses can certainly be memorised as Allah ﷻ will clear Prophet Muhammad’s ﷺ thought to ease up reading and memorising al-Quran. This brings the meaning that *talaqqi* and *musyafahah* methods are vital in al-Quran’s teaching and learning as they enable students to recite with proper *makhraj*. Both *talaqqi* and *musyafahah* are the basic methods in Quranic teaching and learning as carried out by Jibril AS with Rasulullah ﷺ in memorising al-Quran during the revelations (Abu Najihat, 2002; Abu al-Fida’, 2006).

This verse serves as a motivation to those who want to learn al-Quran. Allah advises us not to rush the tongue and stay calm when we want to pronounce the verse. Basically, in learning al-Quran, the methods are *talaqqi musyafahah*. Therefore, it is crucial for the elderly to be able to hear and see directly the tongue and mouth of their

teacher while learning. Furthermore, this method is suitable for the elderly because the teacher can give full attention to students individually. The approach of “one to one” or teachable moment (Havighurst, 1972) factor plays an important role where this class is concerned. The method that looks like drilling might seem childish but learners in the class enjoy and are satisfied with the class. Besides that, there are several verses in al-Quran and *hadith* describing proper recitation of al-Quran, among of which are:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾
 ﴿١٦٤﴾

“God has favoured the faithful by sending an apostle to them from among themselves, who recites to them His messages, and reforms and teaches them the Law and the judgement, for they were clearly in error before”.

(Al-Quran. Surah āl-‘Imrān 3:164)

﴿وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا﴾
 ﴿١٠٦﴾

“We have divided the Qur'an into parts that you may recite it to men slowly, with deliberation. That is why We sent it down by degrees”.

(Al-Quran. Al-Isrā' 17:106)

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا﴾
 ﴿٣٢﴾

“The unbelievers say: "Why was the whole Qur'an not sent down all at once to him?" It was sent thus that We may keep your heart resolute. So We enunciated it by steps and distinctly”.

(Al-Quran. Al-Furqān 25: 32)

ii. Acknowledge the Capabilities of the Elderly

Additionally, there are *hadiths* praising the type of people who makes effort to improve and recite al-Quran. Among them are:

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ " الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَفْرُؤُهُ يَتَتَعَنُّ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ اثْنَانِ " .

Meaning: 'Ā'isha reported Allah's Messenger ﷺ (as saying): One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.

Source:

(Hadith. Muslim. Kitāb Solāt al-Musāfirīn Wa Qasruhā. Bāb Faḍl Al-Māhir Fī al-Qurān. # 798)

This *hadith* shows that every effort to learn al-Quran will be rewarded by Allah in the hereafter. Therefore, the elderly should not feel sad and stressed if they cannot read al-Quran in a good recitation. Thus, the teacher also needs to encourage and teach the elderly based on their unique capabilities. The action the pressure on the elderly will only make them despair and eventually the Al-Quran. The following *hadith* depicts the Prophet's ﷺ exercise of teaching which was by repeating three times and the al-Quran lesson goes on until the companions were able to understand it well.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا

Meaning: Anas (May Allah be pleased with him) reported: Whenever the Prophet ﷺ said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice.

Source: (Hadith. Al-Bukhārīyy. Kitāb al-Isti'zan. Bāb al-Taslīm wa al-Isti'zān Thalathān # 6244)

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلِّمُوا وَيَسِّرُوا، عَلِّمُوا وَيَسِّرُوا، ثَلَاثَ مَرَّاتٍ، وَإِذَا غَضِبْتَ فَاسْكُتْ، مَرَّتَيْنِ.

Meaning: Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Teach and make it easy. Teach and make it easy.' three times. He went on, 'When you are angry, be silent' twice.

Source: (Hadith.al-Bukhārīyy. Kīṭāb Fi Adāb al-Mufrād. Bāb al-‘Afwu Wa al-Safḥ ‘An-Nās. # 1320).

This *hadith* shows that it is important for teachers to teach plainly and not burden the students especially those who are not capable. Every practice of Islam has its *rukhsah* so that every Muslim can worship and relate to God even under limited circumstances. However, every practice is essential with underlying knowledge. Teachers need to explain how to recite al-Quran in a simple way so that the elderly can practice reciting smoothly. In addition, examination and training methods are also not suitable for the elderly (Dina Imam et al., 2019). This method is seen as burdensome because the elderly need to memorise and rewrite what they have learned. Examination and questioning make the elderly fearful and lose interest in attending the class.

iii. Process Empowering to Recite al-Quran Based on Rasulullah ﷺ

In summary, there are four steps of teaching al-Quran during the age of Rasulullah ﷺ, which are 1) Reciting al-Quran properly. Rasulullah ﷺ recited al-Quran by *talaqqi-musyafahah* with Jibril AS and thus Prophet ﷺ taught companions with these very methods; 2) Define the meanings. This is purportedly to comprehend the actual meaning or reading between the lines; 3) Memorise. Apart from being written on the palm leaves, animal's bone and skin, there were also companions who memorised al-Quran verses; and 4) Practise Quranic teachings based on the understood teachings of the memorised verses (Kamarul Azmi & Aderi Che Noh, 2013).

Based on the discussion pertaining Quranic teachings during the age of Rasulullah ﷺ, the fullest and consistent effort can be clearly portrayed in order to ensure the continuation of Quranic teachings. Quranic teaching method by memorisation was continued during the age of companions to guarantee the preservation of al-Quran. The teacher began the lesson by reciting short verses, which the students repeated with the teacher until they remembered them. These processes of repetition and memorisation are very suitable especially for children as they will be embedded with seeds of piety and sincerity (Ibn Khaldūn, 2000).

iv. Al Kailany's Suggestion on Teaching Al-Quran

According to Mohd. Yusuf (2000) as he discussed the view from al-Kailany (1986) who explained that the implemented methods during Quranic teaching should be tailored to learning objectives. Al-Kailany suggests five guidelines for teachers in choosing Quranic teaching methods, which are: 1) The selected method must be suitable with the aim and objective of teaching; 2) Method suitable to the subject taught; 3) Implemented method aligned or equivalent to students' age; 4) Teachers must be capable to use and apply the selected method; and 5) Sufficient time to apply every method.

Thus, the researcher will follow this theory's method during Quranic teaching for the elderly as this method is suitable for the condition of the elderly. Furthermore, this method also caters for the problem that the elderly are facing such as physical, cognitive and psychology problems. Besides that, based on Mariam and Yusof (2008), the method has been revealed by al-Kailany emphasises human sense as the main factor in teaching, particularly when every person has a different background of family and

abilities. The theory of teaching by al-Kailany has been used in the method of learning al-Quran.

Beside the theory of al-Kailany, there are several other methods of teaching al-Quran recitation for adults and the illiterates. Illiterates here connotes those who are unfamiliar and unable to read Arabic letters in al-Quran properly (Adel Abdul Aziz et al., 2006). The technique of teaching here must be based on *al-talqin* (repetition). The word *al-talaqqi* is originated from Arabic which means to understand a meaning that was not understood before. Besides, the word also connotes to swiftly give understanding.

Al-talaqqi method is considered as the most effective method in teaching al-Quran, either in recitation discipline or memorisation because this is the method used by Jibril AS during the revelation to Rasulullah ﷺ. Adel Abdul Aziz (2006) have classified *al-talaqqi* method into two:

i) *Al -talaqqi* by individually

Individual learning where a teacher would recite a verse from al-Quran and is repeated by a student afterwards. This method is undeniably the best, especially for the elderly. Due to small-scale involvement, it facilitates more attention and concentration by the teacher to his students individually until they can recite in a correct and good manner.

ii) *Al-talaqqi* by group

Teaching in a group where the teacher would recite in front of their students and they would repeat it in the group until they can recite properly. However, there are several aspects needed to be regarded should this method is to be applied:

- a) The range of students must be in small numbers.
- b) Teacher must recite slowly so the students will be able to carefully observe and listen as well as repeat it.
- c) The number of verses recited must be suitable to students' capability.
- d) To make compulsory the application of marker on each word or verse to ensure they really follow the lesson and teacher must oversee their progress from time to time.
- e) To stop properly on each ending of verse and each *waqaf* (stop) sign found in al-Quran.
- f) Teacher must ensure students' voices are in harmony and uniform during the repetition to avoid confusion.
- g) Teacher must also carefully supervise students' pronunciation during the repetition.
- h) To repeat difficult words several times until they can be pronounced properly.
- i) After group repetition, the teacher must review each student one-by-one and listen to their recitation individually.
- j) The process of repetition in *al-talqin* is limitless and based on students' requirements and capabilities.

- k) Teacher must repeat the recited verses by stages, starting with line by line and then two lines and then subsequently.

According to the researcher, in the Quranic teaching method, individualised teaching is more appropriate and effective for the elderly. With that manner, the teaching staff is able to pay full attention to the elderly's recitation and is able to observe every mistake and make corrections directly to the elderly. Also, as the elderly, they have psychological problems such as less confident, shy and sensitive. Even the elderly feel anxious when their friends know they cannot read the al-Quran well. By using the individual *talaqqi* method, the elderly are more confident and comfortable in reciting al-Quran and can improve their recitation to be more effective. This is also in agreement with Maznah (2010) which remarks that older people prefer table-to-table learning like kindergarten children.

However, if the group of elderly of the lesson is already fluent in al-Quran recitation, then the group *talaqqi* learning is more appropriate. This is because this type of students have self-confidence and are not ashamed of being able to recite al-Quran well. A direct comment not only might bring down the faces of the elderly, but also made it possible for older people to sulk, thus losing interest in reciting al-Quran. Therefore, teachers and members of the student body of the study should be knowledgeable in their discipline and considerations. Understanding of physical, cognitive and psychological deterioration needs to be taken into account so that educators and other team members are more considerate and tolerant.

Realising that Islam entails every aspect of living styles and practices for a Muslim, thus, Islamic Education emphasises on the aspects of knowledge, practice and appreciation (Zabidi Razak et al., 2016). The elderly should be given thorough and sufficient knowledge and understanding on various issues especially those related to their expanded lives. Even though it is undeniable that with their expanded period of living, many things they came to know about, but in the context of knowledge, the elderly still need to be exposed to knowledge diversity proportionate to their level of capability.

Regarding that matter, a clear syllabus would help in determining knowledge suitable to them. This matter was affirmed by Mahfuz (1992) as he asserts, a syllabus is not necessarily the surface discussion, but deeper. Al-Quran learning for the elderly in Malaysia has a variety of concepts, appropriate to the demands and situations of the elderly. Most of the classes are held in groups because it saves more time and constraints on the number of teachers. Apparently, not all elderly are able to recite al-Quran well and choose to study al-Quran personally, moreover when personal learning entails expensive costs.

General speaking, there are numerous al-Quran studies classes for elderly in Malaysia. Among the formal type are classes in University Putra Malaysia (UPM) under the University of Third Age (U3A), University Malaya (UM), University Sains Islam Malaysia (USIM) and International Islamic University of Malaysia (UIAM) which provides al-Quran studies certificate under lifelong learning program. The applied methods are dependent on the subject teacher. However, in a less formal type of institution or *pondok* institutions for the elderly, such as the Yayasan Al-Jenderami,

Raudah Insyirah, Pondok Lubuk Tapah and several others, they still retain the traditional method of teaching al-Quran.

2.2.2 Approaches in Teaching Elderly According to the *Hadith*

After looking at the methods of teaching al-Quran and the challenges faced by the elderly, a synergic approach of teaching al-Quran by Rasulullah ﷺ through *hadith* must also be viewed. According to Said Nursi in the Message for the Elderly, Rasulullah ﷺ is the *murabbi* for the soul, *muallim* for the mind and a dear for the heart. This demonstrates that the Prophet ﷺ is the best model for educating. This is then supported by a companion by the name al-Sulamê in a *hadith* narrated by Muslim:

فبأبي هو وأمي، ما رأيت معلماً قبله ولا بعده أحسن تعليماً منه، فوالله ما كهرني ولا ضربني ولا شتمني

Meaning: I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me.

Source: (Hadith. Muslim. kitab Good Manners. Bab Brevity in Preaching. #700)

Considering the above, the researcher had gathered several *hadiths* on the Prophet's ﷺ approaches in educating, where these approaches are practical for the elderly's al-Quran teachers. The followings describe the approaches employed by Rasulullah ﷺ in his *da'wah*.

(i) Full with Love and Politeness

Prophet Muhammad ﷺ is a man with utmost politeness and extraordinary warmth of love. These can attract anybody who looked at the Prophet, as explained in *hadith*:

عن أنس بن مالك بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ مَهْ مَهْ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تُزْرِمُوهُ دَعُوهُ فَتَرْكُوهُ حَتَّى بَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لَشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ

Meaning: Anas said: While we were in the *masjid* with God's messenger a desert Arab came and began to pass water in the *masjid*. The companions of God's messenger said, "Stop! Stop!" but God's messenger said, "Don't interrupt him; leave him alone." They left him alone, and when he had finished God's messenger called him and said to him, "These *masjids* are not suitable places for urine and filth, but are only for remembrance of God, prayer and recitation of the Qur'an," or however God's messenger expressed it. Anas said that he then gave orders to one of the people who brought a bucket and poured water over it.

Source: (Hadith. Muslim, Kitab. Taharah. Bab. the obligation to wash away urine and other impurities if they result in the *masjid* and the ground may be purified with water with no need to scrub it #285).

This *hadith* exemplifies that Rasulullah ﷺ had never scolded, punished, and yet let the Arabian Bedouin finish urinate. Rasulullah ﷺ only reprimanded once the man had finished in a good manner and by explaining the correct action. The moral demonstrated by Rasulullah ﷺ was not only had pleased the Arabian Bedouin but served as an example to the companions and Muslims as a whole in giving remarks politely and with love. What is more clearly is how Prophet Muhammad ﷺ adopted direct communication with the Bedouin man that was not aware of his wrongful act.

ii) Guiding the Elderly from Making Mistakes

The above *hadith* can also serve as an example in reprimanding and guiding the elderly from making mistakes. Rasulullah ﷺ had also adopted *uslub* that had left an impact in the heart and awakened the negligent soul that an arisen issue can be solved wisely.

Rasulullah ﷺ reminded with soft language and respecting the esteem of the target. In

such a situation, the Prophet ﷺ observed somebody is making a mistake, yet he did not directly reproach or punish him in the tone of “You are wrong, you will be tormented by Allah”, but in contrary, the Prophet ﷺ waited for the right time and space so he can reprimand the man with a figurative tone so that the guilty do not feel ashamed (‘Ali ‘Abd al-Halim Mahmud, 1996: 200).

Hence, the elderly’s al-Quran teachers must adopt this method in which Rasulullah ﷺ did not punish, but reprimand with offering a good solution.

iii) A Clear Form of Teaching

Rasulullah ﷺ had not only demonstrated his fluency in giving the positive style of language in speaking, but this fluency can be observed in his method of teaching. When speaking, Rasulullah ﷺ will utter clearly, not only moving both of his lips, but ensured a clear *makhraj* by repeating it three times and saying it one by one until it can be heard and memorised by everybody (Al-Sibagh, 1986: 49). Anas RA narrated:

وَعَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا .

Meaning: Anas said that when the Prophet made a statement, he repeated it three times so that it would be understood, and that when he met a company and gave them a salutation, he did it three times. Bukhari transmitted it.

Source: (Hadith. Al-Bukhārīyy. Kitab Al-‘Ilm. Book Man A‘āda al-Hadith Thalāthan Liyufham ‘Anhu # 94).

‘Aishah said, “Rasulullah ﷺ do not recite the *hadith* as you do”. Rasulullah ﷺ used a tone of voice that corresponded to what was to be conveyed and what was implied in his heart was radiated through his facial expressions. He would smile and even cry if the situation demanded that. When he wanted to emphasize something and state its importance, he would shift his position, as in the *hadith shahadah al-zur*.

This *hadith* indicates that the Prophet ﷺ not only adopted various intonations of voice in teaching, but expressing the form of learning through facial expression appropriate to the narration. In teaching the elderly, it is clear that they favour the narrative style of learning. Moreover, telling a story with emotion will make the story remembered longer. In observing their declining memory capacity, this method is suitable to be applied for the teachers who teach the elderly (Jurate Sucylaite, 2015).

iv) Effective Body Language and Eye Contact

Besides, the body language and eye contact used by the Prophet ﷺ in his teachings left an impact to the listeners' soul. These are especially relevant to the elderly who favours their feelings and stories be heard.

عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى أَشَرِّ الْقَوْمِ، يَتَأَلَّفُهُمْ بِذَلِكَ فَكَانَ يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَيَّ، حَتَّى ظَنَنْتُ أَنِّي خَيْرُ الْقَوْمِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا خَيْرٌ أَوْ عُمَرُ؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا خَيْرٌ أَوْ عُثْمَانُ؟ فَقَالَ: عُثْمَانُ، فَلَمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَصَدَّقَنِي فَلَوَدِدْتُ أَنِّي لَمْ أَكُنْ سَأَلْتُهُ.

Meaning: Amr ibnul 'Aas Radiyallahu 'Anhu reports: "Rasulullah ﷺ gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community. (Therefore, one day) I asked: 'O Messenger of Allah, am I better or is Abu bakr better?' He replied: 'Abubakr'. I then asked: 'Am I better, or 'Umar?' He replied. 'Umar'. I asked: 'Am I better or 'Uthmaan?' He replied: 'Uthmaan'. When I asked him these questions, Rasulullah ﷺ told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself on this deed). I felt I should not have asked such a question".

Source: (Hadith. Syamāil Muhammadiyyah. Bāb Ma Ja'a Fi Khalq Rasulallah ﷺ # 324)

This *hadith* demonstrates that the Prophet ﷺ paid full attention and observed the face of each of his student or companion that each of them felt valued and appreciated. The same goes to how the Prophet ﷺ build a relationship with the student by winning their heart so they will keep being interested and *istiqāmah* in seeking knowledge. This approach is not only suitable for the teachers who teach al-Quran but also in other fields for the purpose of effective communication.

v) Considering the Mind, Physical and Psychological Capabilities

Rasulullah ﷺ taught humans to consider the level of physical, psychological and cognitive capabilities of every person. This is because an utterance that could not be understood by the listener might invite misunderstanding, as they will interpret it differently from the intended meaning. By practising this awareness, every teaching delivered by Rasulullah ﷺ can be received by all groups, whether those in the rural or the city. *Uslub* practised by Rasulullah ﷺ can be observed in the *hadith* narrated by Abū Hurairah as follows:

أَنَّ أَعْرَابِيًّا، أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ "هَلْ لَكَ مِنْ إِبِلٍ". قَالَ نَعَمْ. قَالَ "فَمَا أَلْوَانُهَا". قَالَ "هَلْ فِيهَا مِنْ أَوْزُقٍ". قَالَ إِنَّ فِيهَا لَوُرْقًا. قَالَ "فَأَنَّى تُرَى ذَلِكَ جَاءَهَا". قَالَ يَا رَسُولَ اللَّهِ عِزُّ نَزْعَهَا. قَالَ "وَلَعَلَّ هَذَا عِزُّ نَزْعِهِ". وَمَ يُرْخَصُ لَهُ فِي الْإِنْتِفَاءِ مِنْهُ

Meaning: A bedouin came to Allah's Messenger ﷺ and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger ﷺ said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet ﷺ said, "What color are they?" The bedouin said, "They are red." The Prophet ﷺ said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet ﷺ said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Messenger ﷺ! It resulted from hereditary disposition." The Prophet ﷺ said, "And this (i.e., your child) has inherited his

color from his ancestors." The Prophet ﷺ did not allow him to deny his paternity of the child".

Source: (Hadith. Al-Bukhariyy. Kitāb al-Ṭolāq. Bāb Izā ‘Arraḍo Binafyi al-Walad # 5305).

This story depicts Rasulullah ﷺ made an example out of something that can be perceived by the man to facilitate his understanding. In the context of the elderly, it is imperative for the teacher to deliver knowledge by considering the students' physical, psychological and cognitive capabilities as well as their background, as the elderly have distinct life histories. Describing a subject by providing examples synonymous to their daily routines will surely facilitate the understanding towards certain knowledge.

vi) Using Polite Words (*Qaulan Karima*)

Prophet Muhammad ﷺ reprimanded with the best and most polite way to avoid humiliating the particular person. Using polite words is required especially on the elderly who are easily feel offended and discouraged.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].
(Al-Quran. Ṭāha: 44)

Silken words such as ‘*anakku*’ (my child) when a parent is calling up their child resembles a high need of interpersonal communication proficiency among parents (Shafie, Che Noh & Lubis, 2016). Being polite attracts other people since human souls are prone to loving, surrendering to politeness and kind words (Siti Atiyah Ali et al., 2019).

vii) Accommodate Learning

Apart from that, the Prophet ﷺ had always accommodated things, including in Quranic learning. There has never been a single thing in the *sunnah* of Rasulullah ﷺ that troubles men in the religious affairs as well as the world affairs. Rasulullah ﷺ had said:

إِنَّ اللَّهَ لَمْ يَبْعَنِي مُعَذِّبًا وَلَا مُتَعَذِّبًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا

Meaning: Allah did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

Source: (Hadith. Muslim. Kitāb Al-Ṭolāq. Bāb Bayān An Takhbirah Imratah La Yakūnu Ṭalaqān Illā Bi Al-Niyyat # 1478).

The Prophet ﷺ remarked as a teacher to his *ummah*:

يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا

Meaning: Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).

Source: (Hadith. Al-Bukhārīyy. Kitāb al-‘Ilm. Bāb Kāna Al-Nabiyy ﷺ Yatakhawwaluhum Bi Al-Maw‘izoh Wa Al-‘Ilmi Kay La Yanfiru # 69)

The guidance by Allah regarding this matter can be seen in the following verse:

﴿لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قُرَأَ لَهُ فَاتَّبِعْ قُرْآنَهُ ۚ﴾

Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation.

(Al-Quran. Al-Qiyāmah 75: 16-18)

Ibn Abbas RA, he said, “That when revelation descended upon Rasulullah ﷺ, he immediately moves his tongue to memorise it quickly. Allah then revealed this verse (al-Suyūṭī, 2007). This verse explains the process of teaching and learning that took place between Jibril AS with Rasulullah ﷺ. It denotes that al-Quran must be recited in a specific method and not in a rush so that the meaning in each word being recited and memorised can be grasped. This method is named *tartil*. While *tahqiq* is similar to *tartil*,

it is slower, which is synonymous to early reciters of al-Quran. This method is however suitable to the elderly that has a weak capability who had just begun to learn to recite al-Quran. Their deteriorated capability requires reciting one word at a time and this method provides the avenue for the elderly to embrace the meaning behind the recited verse.

Since Prophet Rasulullah ﷺ was about to become the teacher who will teach Islam, he has the utmost need to understand the meanings. Therefore, ever since had prohibited from being rushing, Allah guaranteed that all of the holy verses can be memorised as He will calm his mind to accommodate in reciting and memorising the al-Quran. Hence, in learning the al-Quran, the *talaqqi* and *musyafahah* techniques are important to allow the students to follow the teacher's recitation with proper *makhraj*. This guarantee from Allah can be understood from the following verse:

﴿وَإِنَّكَ لَتَلْقَىٰ الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ﴾

And indeed, [O Muhammad], you receive the Qur'an from one Wise and Knowing.
(Al-Quran. al-Naml 27: 6)

viii) Be Aware of the Time Selection and Students' Emotion

Rasulullah ﷺ kept away from making students stressed and bored by selecting the appropriate time to teach. A continuous teaching and learning process will cause boredom and loss of attention on the subject matter that would not benefit the students (Al-Khatib, 1993: 48). 'Abdullah ibn Mas'ūd narrated:

كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةً السَّامَةِ عَلَيْنَا

Meaning: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

Source: (Hadith. Al-Bukhārīyy. Kitāb al-‘Ilm. Bāb Kāna Al-Nabiyy ﷺ Yatakhawwaluhum Bi Al-Maw‘izoh Wa Al-‘Ilmi Kay La Yanfiru # 68).

With that in mind, the teacher and the elderly must work hand in hand to determine the suitable time for the al-Quran lesson. An inappropriate time will distract the elderly students' focus in learning. This owes to the fact that when reaching old age, the elderly tend to get bored easily, have a shorter focus span and are prone to various types of illness. These illnesses require them to take medications, which subsequently lay the side effects of drowsy and tired.

ix) Convey the Essence of al-Quran

Al-Quran was revealed not only to be recited, but as a guide and be understood. Therefore, humans are obligated to recite and understand the contents of al-Quran well, as Allah had mentioned:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

Meaning: This is a blessed Book which We have revealed to you, Oh Muhammad, that they might reflect upon its verses and that those of understanding would be reminded.

(Al-Quran.SurahSaad 38: 29)

Imam al-Tabari states that the meaning of the verse is the aim of al-Quran's revelation, so that the people of the Prophet Muhammad ﷺ *tadabbur* the meaning of the verses in al-Quran and do everything that He has mandated. Ultimately, knowing the contents of al-Quran is required to be learned and practised in daily life. Regardless, there is a

remark for the people who recite al-Quran but did not attempt to comprehend and appreciate its essence, as Allah SWT had mentioned:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Meaning: Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

(Al-Quran.Surah Muhammad 47: 24)

Hence, teachers are required to master the Quranic knowledge so they could share and convey the knowledge to the elderly as a *syifa* and strongly hold onto it for the rest of their life. The quantity does not matter, as long as the essence can be applied and practiced by the elderly for the rest of their lives.

x) Choosing Quality Teachers

Rasulullah ﷺ took great consideration in the teachers who will be teaching al-Quran, as it will influence the quality of teaching and learning. In a *hadith*, Rasulullah ﷺ had described the authoritative individuals in teaching al-Quran, as the following:

خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ مَسْعُودٍ وَأُبَيِّ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ . قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Meaning: "Take the Qur'an from four: From Ibn Mas'ud, Ubayy bin Ka'b, Mu'adh bin Jabal, and Salim the freed slave of Abu Hudhaifah."

Source: (Hadith. Al-Tirmidhi. Kitab al-Manāqib 'An Rasulullah ﷺ . Bāb Manāqib 'Abillah Bin Mas'ūd # 3810).

This hadith also emphasises the value of studying al-Quran guided by an instructor. In fact, quality teachers are essential for detecting errors and guiding students through proper recitation. The learning through talaqi and musyafahah is proposed by

Rasulullah SAW. This is vital since nowadays, most elderly, as well as adults, learn al-Quran by themselves and also through electronics medium.

xi) **Conducive Classroom and Knowledge Environment**

In the early stage, Islam was conveyed discreetly in Mekah, where Rasulullah ﷺ had utilised the house of al-Arqam bin Abi al-Arqam as Islamic *da'wah* centre known as 'Dār al-Islam'. At this centre, Rasulullah ﷺ recited al-Quran verses to the Muslims, teaching the rules of Islam and they memorised all that have been taught. Not long after that, the Prophet ﷺ switched the centre for the Muslims to learn al-Quran and *hadith* to his house. After the pilgrimage to Madinah, the first thing that the Prophet ﷺ did was to build a *masjid*, that served as a place to pray as well as an education centre, where Rasulullah ﷺ designated a corner in this *masjid*, known as 'al-Suffah' for this purpose. It became an attraction for the Muslims to learn, including among the poor (Al-'Azami, 1992: 50).

Apart from that, Rasulullah ﷺ had also conducted numerous knowledge gatherings for the companions through small *halaqah*. Anas RA narrated, "They (the companions) once finished subuh prayer, they sat down in small *halaqah*, reciting al-Quran and learn the *fardh* and *sunnah* (Al-Khatib 1993: 58). While in the other times, the Prophet ﷺ will deliver sermonette from atop the *mimbar* of the *masjid*, for instance, during the Eid, Friday prayers and other days requiring Rasulullah ﷺ to do so. However, the convey of *hadith* was not limited to these institutions, where the companions will asked Rasulullah ﷺ on their hesitations related to the Islamic law in any given condition and chance. Anyhow, *masjid* is the common place for Rasulullah ﷺ deliver Islamic teachings (Sharifah Norshah et al., 2011). The importance of providing pleasant

classrooms and sufficient facilities for the pursuit of knowledge is demonstrated here. Since ancient times, the *masjid* has been a centre for the advancement of knowledge, and many *masjids* now provide study sessions, pleasant places to dine, and prayer spaces near to the elderly.

Furthermore, sitting in the position of *halaqah* or circle is effective in learning to attract students to focus on the teaching. This method is also the earliest method adopted in Malaysia in learning the al Quran (Abdullah Ishak, 1989). In addition, Barbara Kelly (2007) had also adopted “circle time” as an approach in healing the emotion. There are various benefits if teachers choose to adopt this method, such as developing confidence to voice feelings and ideas, developing trust amongst group members, encouraging openness and attracting support, raising self-awareness and understanding of behavioural consequences; a solution-focused approach problem often found its solution in the circle (Barbara Kelly, 2007). However, the method of *halaqah* is only suitable if the majority of the elderly in the group is at a good recitation level. Due to the elderly having weak physical, in particular the legs, it is recommended if the venue of conducting *halaqah* method is equipped with chairs and tables..

xiii) Providing Private Class for Muslimah

The knowledge gatherings conducted by Rasulullah ﷺ were not only concentrated on the male adults but also attended by children and women. Many women came to learn *hadiths* from Rasulullah ﷺ through public events such as the Eid prayer. However, there were times when they were still not satisfied with the knowledge they have sought in

that manner. Therefore, a group of women had come to Rasulullah ﷺ and asked him to allocate certain days for them to learn (Al-Khatib, 1993: 54).

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي ابْنُ الْأَصْبَهَانِيِّ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ،. قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَفَيْهِنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ هُنَّ " مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ ". فَقَالَتِ امْرَأَةٌ وَاثْنَيْنِ فَقَالَ " وَاثْنَيْنِ " .

Meaning: Some women requested the Prophet (ﷺ) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Source: (Hadith. al-Bukhariyy, Kitab ilm, Book Should a day be fixed for women in order to teach them religion apart from men? #101)

From this context, it can be seen that Rasulullah ﷺ acknowledged the group of women's intention to learn by observing specific learning sessions just for them. This has surely made them feel pleasant since they get to discuss and pose questions directly with Rasulullah ﷺ better. This kind of determination had in the end produced Muslimah figures who excelled scholarly and jointly work with men in the effort to provide understanding on Islam to every people. Abd al-Muta'al (1987) asserted in his work that there were 20 *sahabiyyat* (female companions) who were *hadith* narrators. The specialisation of women class is also synonym with the current condition in the elderly's al-Quran class in which the elderly women are more comfortable and prefer to be in the women-only class rather than the mixed one.

xiii) Teaching Aid Materials

Prophet Muhammad ﷺ had also utilised teaching aid materials to accommodate delivering knowledge. Among the teaching aid used is by drawing lines on the ground:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا عِنْدَ النَّبِيِّ ﷺ فَخَطَّ خَطًّا وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ " هَذَا سَبِيلُ اللَّهِ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ} .

Meaning: Jabir bin 'Abdullah said that: We were with the Prophet (ﷺ), and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allah. Then he recited the Verse: And verily, this (i.e. Allah's Commandments) is My straight path, so follow it and follow not (other) paths, for they will separate you from His path..."

Source: (Hadith. Sunnah Ibn Majah. Kitab of the sunnah. Book Following the Sunnah of the Messenger of Allah #11)

From the above *hadith*, it can be deduced that the Prophet ﷺ had applied a kind of teaching aid material, which is by drawing on the ground when explaining something to the companions so that the information is clearer (Yusof Ahmad, 2010).

Apart from this *hadith*, there is also another *hadith* that explains how the Prophet had used his hand to explain something, in this context, to explain the condition of persons with *iman* that assists one another is like a strong building:

حَدَّثَنَا خَالِدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ " إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا " . وَشَبَّكَ أَصَابِعَهُ.

Meaning: The Prophet ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Source: (Hadith. al-Bukhariy. Kitab salat. Book to clasp one's hands by interlocking the fingers in the *masjid* or outside the *masjid*. #481)

Same goes when Rasulullah ﷺ explained the position of persons who help the orphans, which they will sit with the Prophet ﷺ in the *jannah* like an index finger with a middle finger.

كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ

Meaning: “One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

Source: (Hadith. Muslim. Kitab of *zuhd* and softening of hearts. Book the virtue of treating widows, the poor and orphans kindly. #2983)

Approaches in Teaching the Elderly According to the *Hadith* :

- 1) Full with Love and Politeness
- 2) Guiding the Elderly from Making Mistakes
- 3) A Clear Form of Teaching
- 4) Effective Body Language and Eye Contact
- 5) Considering the Mind, Physical and Psychological Capabilities
- 6) Using Polite Words (*Qaulan Karima*)
- 7) Accommodate Learning
- 8) Be Aware of the Time Selection and Students' Emotion
- 9) Convey the Essence of al-Quran
- 10) Choosing Quality Teachers
- 11) Conducive Classroom and Knowledge Environment
- 12) Providing Private Class for Muslimah
- 13) Teaching Aid Materials

The approaches adopted by Rasulullah ﷺ are the best approach in the sense of connecting humans with one another. Therefore, in the context of education, teachers need to refer and prioritise the approaches adopted by Rasulullah ﷺ. This is because the Prophet ﷺ had encouraged the type of education that is polite, full of love, not punishing and respecting the self-esteem of the students. In addition, Rasulullah ﷺ always

conveyed a knowledge relevant to the level of thinking and background of the particular students. All of these approaches are important and must be reflected by teachers, especially those who teach the elderly.

2.2.3 Model of Quranic teaching

i) Rasulullah ﷺ Model

The *talaqqi* and *musyafahah* are the fundamental methods in the teaching and learning of al-Quran as have been carried out by Jibrail a.s with Rasulullah ﷺ in memorising the al-Quran during the revelations (Abu Najihat, 2002; Abu al-Fida', 2006). Besides that, al-Sadan (1999), Mohd Yusuf (2000), Abū Ghuddah (1996) and M. Abdel (2002) point out Rasulullah ﷺ as a teacher figure that is excellent in applying arrays of approaches in teaching and educating the companions. The Prophet ﷺ applied various methods of teaching suited to the diverse types of students, consisting of the companions. Among the methods are physical touch, question and answer, comparisons, narrative, step-by-step, encouragement from appraisals and several other methods relevant to Islam teachings. Considering the above, this model that was adopted by Rasulullah ﷺ is the foundation towards developing the model of Quranic teaching for the elderly and will be combined with other models in Quranic teaching.

Based on the guidelines of the teaching and learning methods of the al-Quran mentioned above, teachers should be wise to choose and apply a method that is appropriate to the time, place and circumstances according to the level of student's achievement and age as well considering the ability of the teacher. The Prophet ﷺ taught his companions how to teach and read al-Quran according to their ability to complete

the above six things. Then, in the same way, the companions taught their followers to the next generation (Mohd Yusuf, 2000).

This level of reading has been shown to show that Islam cares about individual differences and does not burden anyone in practice. This is because every human ability is different. The teacher needs to identify their students' ability levels and present their knowledge according to respective level. It is important that students do not feel left out and always feel welcomed. In the context of the al-Quran learning for the elderly, it is well-known that cognitive, physical and psychological impairments occur. Besides, the differences in life, economic, and educational backgrounds also contribute to the ability of the elderly to acquire knowledge. Therefore, educators who teach the elderly should emulate and follow the Quranic teaching method which celebrates every disability.

ii) Al-Kailany's Model

According to Mohd. Yusuf (2000) as he discussed the view from al-Kailany (1986) who explained that the implemented methods during Quranic teaching should be tailored to learning objectives. Al-Kailany suggests five guidelines for teachers in choosing Quranic teaching methods, which are 1) the selected method must be suitable with the aim and objective of teaching; 2) method suitable to the subject taught; 3) implemented method aligned or equivalent to students' age; 4) teachers must be capable to use and apply selected method, and 5) sufficient time to apply every method.

Thus, the researcher will follow this theory's method during Quranic teaching for the elderly as this method is suitable for the condition of the elderly. Notably, there are some Quranic teaching models improper to be conducted on the elderly, for instance,

the teaching and learning model of Tilawah al-Quran Jamaludin (2000), the Ministry of Education Malaysia [KPM] (2003) and Mohd Iqbal (2005). This is because these methods apply *tikrar* techniques, which are through intensive, groupwork, individual work and also *tasmik* (Jasmi & Che Noh, 2013). These concentrated methods are bound to give pressure to the elderly. Meanwhile, they are more suitable for student with good al-Quran recitation and want to reinforce their skill, distinctive to al-Kailany's model, where it is generally applicable to the elderly's suitability. This method also caters to the issues that the elderly are facing in terms of physical, cognitive and psychology. Besides that, based on Mariam and Yusof (2018), the method introduced by al-Kailany emphasises human sense as the main factor in teaching, since every person has a different background of social and abilities. Theories of teaching by al-Kailany has been used in the method of learning al-Quran.

iii) *Kelas Al-Quran Dewasa (KQD) Model of Teaching*

The KQD model started with *tarbiah* concept in KQD which contains four elements, namely *tilāwah*, *tazkiyah*, *ta'lim al-ḥikmah* and *ta'lim al-kitab (al-sunnah)*. In terms of implementation, it involves nine teaching and learning of *manhāj* in Rasulullah ﷺ way, of which simplified in the keywords of *tarbiah*, ability, quality, respect, time, ease, practice, valid and conducive. Each keyword has a reciprocal relationship with one another. *Tarbiah* is perceived as a bi-folded solution. Theoretically, *tarbiah* is the core for four master elements in KQD, while in practice it acts as the core for six complimentary *manhāj* (ability, quality, respect, time, ease, practice) and two supporting *manhāj* (valid and conducive) of teaching and learning (Sharifah Norshah et al., 2011).

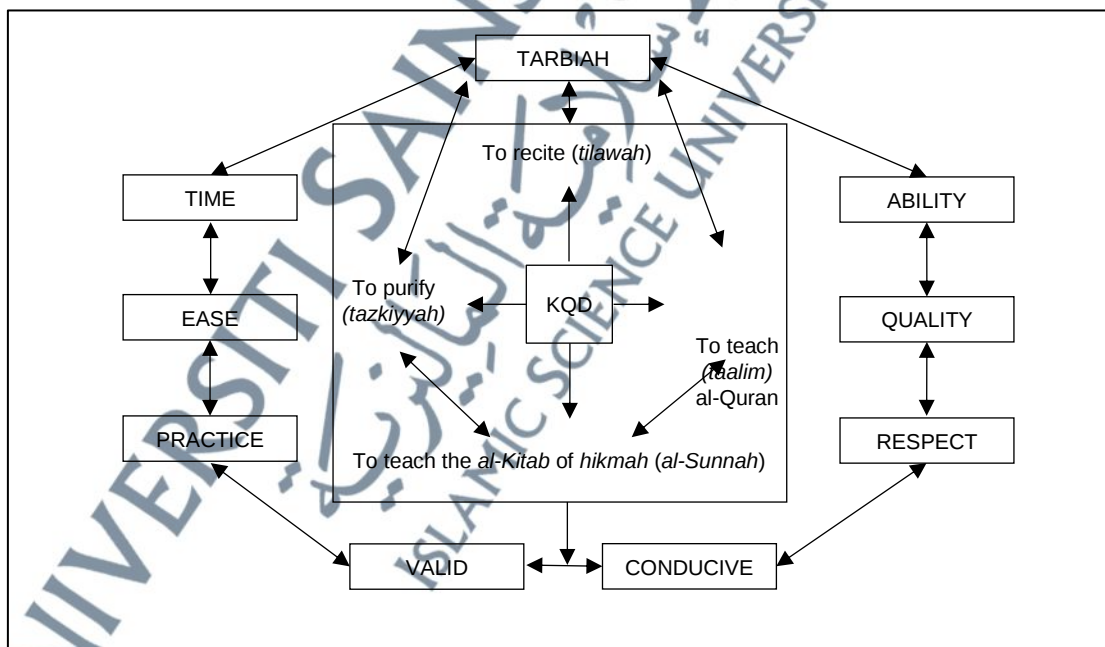


Figure 2.1: Kelas al-Quran Dewasa (KQD) Model of Learning al-Quran by Sharifah et al. (2011) from UNISZA.

This kind of Quranic teaching model is very interesting and systematic. Besides the effectiveness in the teaching, it is based on the method by Rasulullah ﷺ. This model offers students a chance to master al-Quran until they can teach it to society. Therefore, it makes KQD the supporting model in constructing the elements and items, yet the specialisation of the study is on the elderly.

iv) The Model of Wan Bakar

The Wan Bakar (1990) model emphasises the skill of reciting al-Quran that is good and excellent achieved by employing an organised and planned teaching approach. The teacher plans multiple approaches in the effort to ensure students could recite al-Quran properly, fluently and according to *tajweed*. Among the basic approaches adopted based on Wan Bakar model are as the followings:

- The Al-Quran Speech Model (QSM)
- A Model of Correction mapping for al-Quran recitation performance evaluation engine.
- Developing al-Quran instruction model through 3A (*Ajari Aku Al-Quran* or Please Teach Me Al-Quran) to improve students' ability in reading al-Quran at Bandung Islamic University.
- Using multimedia instructional design to teach the Holy Al-Quran: A Critical Review.
- Use of information technology in the teaching of Al-Quran recitation (*qira'at*) - Electronic Miqrah As A Model.

- Quranic teaching and learning by Al-Qabisi Model: A Study Towards Excellent Students Ulul Albab Tahfiz Model and Tahfiz Stifin.

Overall, every created models are designed with the objective to give understanding to students through arrays of course and approach. Even more, these teaching models followed the teaching method by Rasulullah ﷺ which are *talaqqi* and *musyafahah*. The portrayed levels of recitation indicate that Islam accounts for individual differences and does not burden someone in doing *ibadah*. A variety of approaches are also used to appreciate the potential differences among students.

The Islamic teachings would not suffice if only expressed by verbal only, yet it needs demonstration from Rasulullah ﷺ. The Prophet ﷺ taught plenty of al-Quran verses to the companions, they understood and excerpt the laws out of them. The disparity of recitation according to individual levels open up chances to those reciting al-Quran to *tadabbur* the meaning and content of al-Quran so it will get to be the *tazkirah* and *tazkiyyah* for the heart and soul (Mariam & Yusof, 2018).

From the above models, the researcher chose three models to support the model of Quranic teaching for the elderly, one of them is the method by Rasulullah ﷺ that is by *talaqqi* and *musyafahah*. This method is suitable in teaching the elderly that prefer one-to-one learning. Next, the model in research is also supported with the al-Kailany as the approach in acknowledging each issue faced by the elderly. To reinforce this model in research further, the researcher had also referred to the latest model, which is the Al-Quran Class for Adults (KQD) model as introduced by UNISZA. This model

provides strategic education by referring to Rasulullah ﷺ in teaching knowledge to the *ummah*.

The difference between the model in research with the model of Quranic teaching for children is the casual and relaxed approach as the priority. Besides that, the teaching also emphasises the aspect of the elderly's capability. In regards of that, this model of Quranic teaching for the elderly does not only focus on the *tajweed* (*tilāwah*) but also encompass the al-Quran *tadabbur* process to gain understanding and appreciation of the elderly. Apart from that, the explanation in the middle of Quranic teaching cannot depart from using *sufi's* education method which aims for soul purification. The *tasawwuf* element is important in the elderly so as to confront the end of their lives (Mariam & Yusoff, 2018). Despite that, the teaching method still corresponds to the level of capability of the elderly and with the account of the physical aspect, level of cognitive and also psychological of the elderly.

2.2.3 The Characteristics of the Elderly's Quranic Teachers

Besides on suitable method to teach the elderly, another vital aspect is the good qualities of the teacher. Although the teacher who teaches is well-versed al-Quran but the need to understand the elderly needs to be embedded in the teacher's soul. This is because teaching children, teenagers and adults are different from teaching the elderly. In thought of that, Noornajihan (2014) and Zetty Nurzuliana (2015) had produced a quality model for Islamic education teachers. Among the characteristics underlying the teacher or *murabbi* are elements of *rabbani* thinking, mastery of religious knowledge and its practices, skills in teaching and moral perfection. According to Aderi Che Noh and

Rohani Ahmad Tarmizi (2009), in order to make Quranic teaching effective, teachers need to improve their teaching practices and cultivate the character and attitude of the al-Quran. Abdullah (1995) stresses that teachers are the most effective agencies in teaching and education.

Ab. Halim Tamuri (2006) highlighted the 5M conceptual, which is five roles of teachers, namely *mudarris*, *mu'addib*, *murabbi*, *murshid* dan *mu'allim*. He explained the role of a *murabbi* teacher is as a teacher in the classroom to take care, nurture, give love, educate, teach, nourish and preserve the *fitrah* of every student as well rearing their talent and capabilities. A teacher is also responsible in realising the formation and development of their students to produce good persons with noble hearts according to the Islamic perspective.

Apart from being skilful in teaching, teachers must also have communication skills. The skills comprises of mentioning the generals followed by the specifics, preaching with clear, fluent and concise manner, making comparisons and parables, filling in with idioms, applying non-verbal communication, calling students with good names ('Abd al-Fattah Abu Ghuddah, 1996; 'Abdullah Nasih 'Alwan, 1968; al-Hammadi, 1987; Al-Hafiz Suwaid, 1988; Kamarul Azmi Jasmi & Ab. Halim Tamuri, 2007; al-Nahlawi, 1979; Razali Saaran, 2010).

Besides that, the moral values deemed in a *murabbi* is sincere, piety, just, patience, call for good deeds and prevent the evils, love and uphold Rasulullah ﷺ as an idol, pray for the prosperity of others and preserve appearance ('Abdullah Nasih 'Alwan, 1968; al-Hammadi, 1987; Al-Hafiz Suwaid, 1988). The above elements are

generally suitable to the concept of the elderly's learning. Regardless of that, the researcher views that one main character that should be owned by teachers teaching the elderly is the knowledge related to the elderly or andragogy. This is because of the disparity in the approach of teaching the elderly with teaching children or teenagers. According to Zabidi Razak (2013), the most crucial elements in teaching elderly are the spiritual aspect, giving support and love, patience and understanding their limitations.

Thus, the researcher agree that teachers who teach the elderly must have a lot more love value as well as empathy for the elderly. The sluggish steps in the learning process rooting from the physical, cognitive and psychological deteriorations of the elderly demand remarkable patience from the teacher. A gentle and smooth approach is much favoured by the elderly. This is because they are synonymous with sensitive and fragile emotions (Khadijah Alavi, 2012). Any reprimand and examples used must be in a soft and gentle tone. In thought of that, apart from being skilful in terms of knowledge, pedagogy and others, the personality of teachers who teach the elderly is also highly contributable to the improvement and interest of the elderly in continuing their studies, according to the passage of time to enable the community to study the al-Quran.

However, the method used should be appropriate to the student's ability level. Teachers play a key role in identifying their students' abilities so that they do not feel pressured and lose interest in learning. Al-Quran teachers who teach the elderly now need a new Quranic teaching course specifically to teach them to prepare and acknowledge the varied disabilities of elderly during the learning process. Indeed, al-Quran is very special because it is a knowledge that can be learned for every age; children, teenage and elderly. Even the science within it is also vast to be learned,

understood and practiced. Therefore, the government and the *masjid* in Malaysia should make the al-Quran lifelong learning for the benefit of not only the world but also the hereafter.

2.3 Lifelong Learning

When discussing the elderly's education, we need to explain how to understand the concept of lifelong learning. Thus, this segment will be discussing lifelong learning, the concept of lifelong learning, lifelong learning from an Islamic perspective, lifelong learning in the western and in Malaysia (University of Third Age [U3A] and *Pondok* system), the concept of andragogy, differentiation between andragogy and pedagogy, features of adult education and lastly is the theory of andragogy..

2.3.1 The Concept of Lifelong Learning

The concept of lifelong education has long been employed by Islam. This is proved by the revelation of Surah al-'Alaq verse 1-6 that calls humans to read and seek knowledge by the purpose of Allah and His Rasul. Nonetheless, previous scholars encouraged each Muslim to continue to learn by translating it into action, as illustrated in an Arab proverb which means "seek knowledge from cradle to grave". In addition, learning in Islam is unlimited to a certain time frame. Moreover, Allah reminds in Surah Faaṭir verse 37:

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

﴿٣٧﴾

"Did We not give you a lifelong enough that one who is heedful might take admonition?".

(Al-Quran. Fathir 35:37)

This shows that Allah urges man to pursue and seek knowledge until the end of their lifetime. In fact, there are *hadith* that narrates the benefits of pursuing and preaching knowledge. According to Shafritz et al. (1988), the definition of lifelong learning is a process where adults continually acquire in conscious acts, formal or informal education throughout their entire life, either to retain or improve vocational skills or personal development.

The requirements of lifelong education and learning signify overall planning aiming towards the restructure of the current education system and developing the whole potential educations outside the education system in a planning as such men and women is the agent of their own education (UNESCO, 2011).

Effective lifelong learning requires extrinsic and intrinsic inputs. Indeed, it requires the whole DAMN cycle which are Desire, Ability (to learn from students), Means (to support the lesson and meanings for) and Needs (to stimulate all these aspects). Overall, lifelong learning must be forecasted based on the DAMN cycle. This means that the DAMN cycle formed the overall concept of lifelong learning.

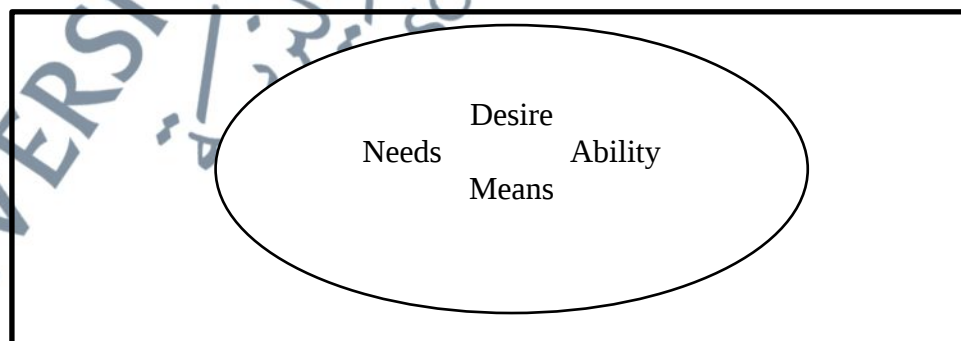


Figure 2.3: DAMN Cycle of Lifelong Learning (Daphne, 1997)

One of the approaches in understanding the lifelong learning concept is by focusing on the required skill and competency to develop the capability in general and specific. Besides, lifelong learning underlies different assumptions. From being regarded as a tool to achieve extrinsic objectives, lifelong learning is regarded as an intrinsic activity that is valuable, something good internally and for themselves (Azhar Hamdi et al., 2004).

Significant differences in the characteristics of adult learners, especially in terms of experience, have been suggested by educationalists to suggest that the art and science of adult learning are distinguished from pedagogy, which is the art and science of children's learning (Zuber-Skerritt & Farquhar, 2002). This is in line with Malcolm Knowles' premise that adult learners have characteristics such as the need to know, learner self-concept, the role of learner's experience and readiness to learn. Learn, and oriented to learning (Atherton, 2003). It turns out that these androgynous prints have been used in many disciplines, including information technology (Kayla, 2010) as well as tourism and hospitality (Martin, 2009).

Therefore, its use is not unusual because, in its study, adults choose to study al-Quran following the characteristics of those theories. These theories imply that this type of learning design should take into account that adults need to know why they need to study al-Quran. Adults learn al-Quran based on their prior knowledge and experience; adults see learning al-Quran as a solution and they learn best when the topic is immediate. Conventional androgynous theories are implanted in this proposed model to complement the realisation process in the true sense.

Teachers need to explain to the elderly that al-Quran needs to be learned because Allah and the Prophet ﷺ told us to adhere to it - treat al-Quran as a remedy and also as a friend in times of silence. Because of that, al-Quran is not only needed to be recited correctly according to *tajweed* and a good voice but it is necessary to know and practice the content of al-Quran.

2.3.2 Lifelong Learning from the Islamic Perspective

As a matter of fact, human learns starting from the womb of their mother until the final moment of their life. The saying “learning is from baby but education starts from seven years” is indeed accurate when Rasulullah ﷺ asked parents to teach their children prayer at the age of seven and disciplining them at the age of ten. Human learning is indeed starting from the womb of their mother; from inside their mother’s womb, baby could listen and feel, and when born, a children always have new things to learn. Nonetheless, formal education starts at the age of seven when human is ready to properly receive and understand knowledge. The education will continue from primary school up until the highest level the respective individuals are capable of.

However, in Islam, education and learning is eternal. Futhermore, Allah ﷻ honour knowledgeable persons with multiple degrees based on His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

“O believer! Make room (for other people) in your assemblies when you are bidden to do so: Allah will make room for you (in everything). And rise up when you are told us

to rise. Allah will raise to high ranks those who have faith and those who have been granted knowledge among you. And Allah is well-acquainted with all that you do”.
(Al-Quran. Al-Mujādalah 58:11)

This verse shows the rewards in hereafter and the *karamah* (honour) in the world. Thus, the believers are raised from the non-believers and pious persons from the non-pious. Ibn Mas’ūd RA conveys, Allah ﷻ has praised *ulama*’ in this verse by upraising the knowledgeable believers above the lesser knowledge believers by several degrees (al-Qurṭubī, 1996).

Even more, Rasulullah ﷺ encourages to seek knowledge by quoting multiple forms of rewards in the *hadith*. Among them is the *hadith* narrated by Abū Hurairah RA, that Prophet ﷺ said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Meaning: He who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (*masjids*) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquillity and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him”

Source: (Hadith. Muslim. Kitāb al-Zikr Wa al-Du’ā wa al-Tawbah wa al-Istighfār. Bāb Faḍl al-Ijtimā’ ‘Ala Tilāwah al-Quran wa ‘ala al-Zikr. # 2699)

It was narrated that Zirr bin Hubaish said, Rasulullah ﷺ said:

مَا مِنْ حَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ الْمَلَائِكَةُ أجنحتها رِضًا بِمَا يَصْنَعُ "

Meaning: There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.

Source:

(Hadith. Ibn Mājah. Kitāb a-Muqaddimah. Bāb Faḍāil Ashāb Rasulullah ﷺ # 231)

Mu'az Ibn Jabal RA advocates: "Seek knowledge, for seeking knowledge because of Allah symbolizes the fear towards Him, seeking it is *ibadah*, revising it is *tasbiḥ*, researching it is *jihād*, teaching it to those not knowing is charity. Knowledge is a companion in loneliness and friend in desolation."

Accordingly, human is not supposed to stop from improving their knowledge and practices. This is because only knowledge can make a human becomes better. Each practice and *ibadah* perform would be excellent with valid knowledge underlying - not from stringed inheritance.

The passion for knowledge-seeking is not a strange subject for Muslims, for we have undergone golden age, producing numerous scholars blooming in diverse fields of knowledge for the benefit of humankind. All of these begin with intense curiosity, *tadabbur* al-Quran as well as the consciousness of self-improvement in each Muslim. However, recently the passion to seek knowledge has faded; many Muslims seek knowledge only for examination requirements and certificates in the world. This owes to the fact that many have not realised a Prophet's ﷺ *hadith* on the benefits of seeking knowledge (Zarnuji, 2013). As a result, there are many Muslims who seized their education just up to a certain level and these fields of knowledge have been monopolised by western scholars.

The increase of knowledge and *ibadah* is supposed to correspond with increasing age. Regardless of being outside the formal education stage, adults and the elderly are required to continue seeking knowledge and improving their existing skills.

However, adult education or andragogy is different from pedagogy. According to al-Rawī (1993), adult education according to Islam is divided into several aspects. Firstly, adult education is a lifelong learning that is “from cradle to grave”. The only limitation for one’s education is their capacity to learn, owing to the fact that different individual carries a different capacity of learning. Secondly, learning by repetition is the practice of Muslims in the old days. This is because, in the early civilisation of Islam, formal education is not very systematic like the modern days, where individuals often interchangeably study and work depending on their time suitability. This is in the interest of a saying that goes, “a person’s *‘amal* is not perfected if he does not learn, and would not be an educated person if he does not practice as what he preached.”

Thirdly, ‘learning society’ concept is a call in Islam. Even though this particular concept is frequently promoted in contemporary, according to Islamic history, during the ruling of ‘Abbasiah, every Arabic in that age undergone educational transformation whereby the society was regarded as a substantial learning institution. The established education fields in that era were Islamic law, nationhood and politics. Nowadays, the cultures of persistence in seeking knowledge, interest in reading books and attending learning classes are perceived as less rejoiced compared to the western states.

2.3.3 Life Long Learning from Western’s Perspective

In the western, society has a deep passion towards the demand to become a knowledgeable person. Their spirit to pursue knowledge has never faded regardless of having old age. As proof, in 1973, France had built a university tailored for the elderly called the University of the Third Age (U3A). This university commencing with its

Faculty of Social Science in Toulouse was established by Professor Pierre Vellas. It was then followed by several other nations such as the United Kingdom, Australia, Central and Eastern Europe, Canada and Malaysia included. In western nowadays they even created virtual classes for the elderly's convenience to access their classes with regards to the elderly's predicaments of attending class while at the same time coping with their health condition. Among the subjects offered are typical courses including art, classical studies conversation, computer, craft, debate, drama, history, language, literature, music, science, social science, inter-religion philosophy and others. Selection and confirmation of subjects are based on the needs of participants. No wonder there is a different syllabus found in each different country (Swindell, 2008).

2.3.4 University of the Third Age (U3A) and Pondok Education in Malaysia

In Malaysia, The elderly Policy (2011) sets out the objective of providing access to lifelong learning among elderly, families and communities. The top six strategically trained elderly also touch on lifelong learning, aiming to enhance and complement the potential of self with knowledge as well as skills. This is for the elderly to be active and productive. Therefore, University of Third Age (U3A) located in University Putra Malaysia (UPM) is a lifelong learning centre for elderly.

U3A with its centre in UPM has organised al-Quran studies and Arabic classes apart from other subjects. The offered al-Quran class corresponds to the student's semester. Fee is also incurred upon them. This study is open to every elderly regardless of their background of education and race too. This U3A is also actively organizing

various activities for elderly to sustain their active living and developing social networking among them. (Eszereen Juferi, 2019).

On the other hand, from the researcher's view, there is also *pondok* educational system in Malaysia which has always been chosen by the elderly. Many elderly options for *pondok* as their place to focus pursuing knowledge and perform *ibadah* (Zainab Ismail et al., 2012; Asiah Areeff & Novel Lyndon, 2015; Safinah et al., 2017; Syakiran Akmal e tal., 2017; Mariam 2018). The concept of *pondok* learning system is apparently fitting to Islamic community in Malaysia and Indonesia. It is only limited to Muslim elderly nonetheless. Among the *pondok* learning institution chosen by the elderly are Yayasan Jenderami, Raudah Insyirah, Pondok Lubuk Tapah, Darul Ilmi, Pondok Husnul Khatimah, Madrasah Orang Pecen, Darul Widad, Pondok Pasir Tumbuh, Baitusaadah and UNAIS.

In addition, elderly are also offered al-Quran learning class in the welfare homes under the government's supervision. However, according to Elmi Baharudin (2013), differences can be spotted between elderly residing in private welfare home and the government's. Among the differences are from the aspect of religious knowledge level, quality of religious practices and government policy in both institution's admission. Furthermore, the significant differences are set of thinking and life culture practiced in both types of welfare homes.

In regards of preparation for Malaysia to become ageing nation in 2035, an education planning for elderly must be refined. Thorough studies must be conducted on the methodology, approach, strategy and technique to be applied. This owes to the

approach in teaching elderly is different from the approach in teaching children. If children learning is synonymous to pedagogy, adult learning meanwhile correlates to andragogy.

2.3.5 The Concept of Andragogy according to Islam and Western

Adult learning or better known as andragogy is quite difficult to define for its varied meaning and distinct opinions given by many figures (Azhar Hamdi, 2013). Andragogy education is generally meant for persons of age 18 to 80 (Azhar Hamdi, 2013). The research on education in relevance with adult learning principles is not only discussed by the western scholars but also debated by Muslim academics, long before the emergence of western's andragogy concepts. In addition, studies related to the pertaining subject are debated by Muslim scholars in modern days. Entailing this is the description of Muslim scholars' review on adult learning conceptual by emphasising their intellectual reflection from the middle age until modern days, among of which are Abu Al-Hasan, Ali Al-Māwardi (2002), Burhanuddin (2015), Al-Zarnuji, Badruddin Ibn Jama'ah, Abdurrahman An-Nahlawi (1979), Abdullah Nasih Ulwan (1968), Zakiah Daradjat (2013), Zabidi Razak et al. (2016).

Most Muslim scholars stress the importance of the teacher's role in guiding adult students. For instance, Ali Al Mawardi(2002) in his book elaborated how educators must practice *tawadhu'* (humble). By being humble, an educator will appreciate students as a potential individual and involve them in the learning activity. This matter is aligned with the principle of adult learning that the educator and student are in togetherness and mutually exchanging experience.

Ku Md. Ali (1997) reported as saying psychologists conformed that guidance is a part of component in adult education programmes. Guidance service is vital to ensure the reverted Muslims continuously stand on the foundation of *tawhid*, appreciating the religious decree and directing their lives to the blessed path and permitted by *shari'ah*. This situation is similar to the elderly and Muslims who constantly need a *murabbi* to educate them in order to be on the right path and not being negligent by worldly matters.

In the context of human living, other than the leader, the role model is also significant as much. Students really need someone who can be a role model, for instance, facilitator in religious class, *ustaz*, *imam* of the *masjid*, Muslim organisation officer and local leader (Zabidi Razak, 2013). This is parallel with Social Learning Theory by Bandura (1977) where an individual learns through observation and interaction with other social members in daily living. Thus, students need to be exposed to knowledge and practices appropriate to Islam.

According to Zarnuji (2013), adult learning comprises of three main components, which are the academic freedom for each student to choose the field of knowledge or concentration they would focus on, academic freedom to choose the competent educator as their facilitator, and learning readiness to overcome obstacles and setbacks along the learning process. Similarly, Ibn Jama'ah views adult learning that attitude openness between the educator and student mutually regards both parties as joint action as "source of learning". The educator and student are mutually sharing the knowledge, information and experience between them. Ibn Jama'ah also purported adult educator for not being shy to learn from people inferior to them, whether in

department, ethnicity or even age. Knowledge and wisdom are everywhere and can be harnessed through anybody.

On the other hand, among the prominent westerners' figures in the field of andragogy are Malcolm Knowles, Edward Lindeman and Tough. According to Knowles (1984), pedagogy conception preceded the andragogy. Pedagogy is the art and culture for child learning. The word was derived from Greece where '*paid*' means 'child' and '*agogus*' means 'leader of' and then Knowles deliberates andragogy's definition. '*Aner*' means 'man' or 'adult' and '*agogus*' means 'leader of'. Nevertheless, Knowles considers it as having a different meaning from child learning. Thus, andragogy is the art and science of helping adults learn. Despite that, both concepts are inter-relatable nonetheless. With the conception of adult learning, the understanding of education is not merely an effort to transmit knowledge but also shape lifelong education.

In general, in the book "*Andragogi, Mengajar Orang Dewasa Belajar*" by Mohd Azhar, the term andragogy emerged for the first time in the year 1833 by Alexander Kapp as a term for adult learning in explaining education theories by philosophers, Plato, for instance. In a subsequent development, an adult learning academician from Netherland, Ger van Enckevort, conducted a study on the origination of the term andragogy. Later in 1919, Adam Smith portrays adult learning that, "education is not only for child, but also for adult". Forward to 1921, Eugar Rosenstock states that adult education must consists of specific educators, methods and philosophy. Meanwhile, Gesner (1956) views andragogy as a new technique in the learning method. It is a process whereby adult realises how to evaluate the gained experience. The applied facts,

information as well as various knowledge are meant to solve problems. In this process, the educator will utilise new functions.

The ongoing andragogy study and development is on a theoretic conceptual basis executed by Malcolm Knowles in 1970. According to Knowles, education for adults is different from the children's (pedagogy). Pedagogy takes place in the form of identification and imitation, while andragogy takes place in the form of self-development to resolve problems. Hence, andragogy terminology begins to be formulated as a new theory since the 1970s by Malcolm Knowles who is a figure introducing that term as education for adults.

Knowles (1984) even deliberately explained the different occurrences in learning activities for children and adults, considering adults' features, which are: (1) Self-concept; (2) Life experience; (3) Readiness to learn; (4) Learning orientation; (5) The need of knowledge; and (6) Motivation. These six features became the underlying assumption to designate andragogy as knowledge in sustenance as well as the development of informal and formal education at this moment.

Apart from that, there are also several figures, such as RWK Paterson (1979) who shares the view that andragogy is also adult education, where it is a concept of intentional activity to develop adults. Develop here denotes improvement of consciousness, improving experience and knowledge. National Advisory Council on Adult Education (1980) connotes andragogy as the adults participating in any learning courses either by normally or more quality to improve new skills or add acquired skills and qualifications.

Azhar Hamid (2004) concludes adult learning is an awarded, systematic, continual and planned process for individuals characterised as adults to acquire or sustain existing value, skills and knowledge. Mustofa Kamil (2015) in his book quoted as saying adult education is a systematic and continual learning process for individuals with adult status purportedly to achieve changes in the knowledge, behaviour, value and skill.

In general, adult education is seemingly dominated by adults or the elderly. Most aspects are determined by the elderly themselves suited to their needs and interests. The matter is seen to produce more impact on the learning result. Be that as it may, the vital aspect is educators must master and understand the andragogy concept because andragogy and pedagogy are different things.

2.3.6 Differences between Adult Education (Andragogy) and Child Education (Pedagogy)

Adult education is different from child education, even in the aspects of learning experience, needs, circumstances, self-concept or tasks and responsibilities (Mustofa Kamil, 2013). Adults have more and wider learning experience compared to the children with their minimum and limited experience. Learning experience attained by adults are prone to appear practical and pragmatic.

From aspects of knowledge, behaviour and skills, adult learns with the purpose to intensify the study and expand the experience acquired in the past. Meanwhile, children are more focused on the foundation of meaning, values, skills and behaviour. Some barriers to alter adults' behaviour correlate with their social circle, occupation

and self-necessities. Meanwhile, for children, the barriers are closely related to physical development, social aspect and their occupation in the future.

For adults, the need to learn is associated with the future condition of life, while for children they are associated with learning pattern development yet to come (Mustofa Kamil, 2015). Practically, adults use more generalisation and abstract thinking in learning, while children use concrete thinking more. Apart from that, adults are capable of planning their own learning needs, while children who are not equipped with such competency often have the school administration to do their part.

Andragogy's definition by Knowles (1980) was exposed to the term andragogy from a Yugoslavian adult educator in the mid-1960s. His definition of andragogy was developed as a parallel to pedagogy. Andragogy is based on the Greek word '*aner*' with the stem '*andra*' meaning 'man, not boy' or adult, and '*agogus*' meaning 'leader of'. Knowles defined the term as "the art and science of helping adults learn" in an effort to emphasise the differences between the education of adults and children (Davenport, 1987).

Pedagogy evolved in the monastic schools of Europe between the 7th and 12th centuries. The term is derived from the Greek words '*paid*', meaning 'child' and '*agogus*' meaning 'leader of'. Thus, pedagogy literally means the art and science of teaching children (Knowles, 1973). For more clarity, distinctive features between the learning of adults and children can be observed through the following table:

Table 2.1: Differentiation Between Andragogy and Pedagogy

NO.	ANDRAGOGY	PEDAGOGY
1	Students might be addressed with “madam/sir”	Students are addressed “murid”, “pelajar” or “anak didik”
2	More independent learning style	Teacher-dependent learning style
3	Flexible objective	Preplanned objective
4	Students presumed to have contributable experience	Presumed to have no experience and lack of information
5	More two-way communication during lesson	Lesson is more single directional and students received more inputs
6	Students determine the time and period of courses taking place	Teachers control the time and pace
7	Involvement and contribution of students in class are vital	Students less involved due to lack of experience
8	Learning centred on real life problems	Learning centred to theory’s content or knowledge
9	Students considered as the main source for idea and example	Teachers as the main source of idea and example
10	Mutual relationship created between students and teachers	Teachers are perceived as superior and knowledgeable, while students know nothing and have to receive
11	Target is adults in the community	Target is children in school
12	Adults are regarded as “a full glass” (knowledge, experience, social status etc.)	Children are regarded as an empty glass
13	Creation of interchangeable learning processes with each other	Creation of learning process from the teacher
14	Acquire learning independent	Still dependable on teacher’s instruction and order
15	Students are engaged in lesson planning, process and evaluation	Students are not engaged in lesson planning, process and evaluation

Other than the above distinctive dimensions, it has to be admitted that both andragogy and pedagogy are the knowledge pertaining to education. Both are meant to build human knowledge, behaviour and skills for the prosperity of their lives. Moreover, the methodology and technique applied are mostly in common. This means that there are several methods and techniques able to be utilised for andragogy and even pedagogy learning (Mustofa Kamil, 2015).

2.3.7 Features of Andragogy

In the book “Andragogy, Teaching Adults Learn” from Azhar Abdul Hamid (2004), Tough (1979) and Knowles (1980) determined the manner of learning for adults. Thirteen steps were listed by Tough (1979) of which the ideas are based on his own research and experience. They are: 1) Self-determine the knowledge and experience wished to be learned, 2) Self-determine the specific activities and methods, sources or tools in learning, 3) Self-determine place to learn, 4) Set specific period of time or objective, 5) Determine starting time for the learning session, 6) Determine measures to carry on during the lesson, 7) Estimate individual’s level of knowledge and skills as well as their development and progress, 8) Recognise any factors preventing the lesson or of which comprised inefficiency of existing procedure, 9) Getting the required sources or materials, or access to desired places or sources, 10) Provide room or space (or furniture or equipment to learn), 11) Save or acquire required money for human and non-human resources, 12) Find a suitable time to learn, and 13) Take steps to improve motivation.

Meanwhile, Abduhak (2000) breaks down education for adults into two parts:

- i) Adult Basic Education, which is the level of education for adults who have no chance or opportunity to get basic knowledge in certain fields but it has to be acquired as a basic knowledge in the community. The stand of this type of education becomes a foundation to further higher

levels of study. The weight to mastering knowledge for this level is quite low and can be delivered in a casual way.

- ii) Continuing Education, which is a level of education to learn particular knowledge with the goal to become more expert suited to the endeavoured field's development requirement. In the end, it can be an added value for a more perfect life. This type of knowledge is learned with a more serious manner, focused and delivered with more meticulous practice and requires higher expertise.

The elderly have those two features. There are certain elderly meet the first feature, which is not able to pursue religious knowledge deeply during young age, while there are also some of them meet the second feature which is not an expert or knowing religious knowledge. In thought of those matters, educators for the elderly must empathise with them in order to fulfil the needs in both features of adult education (Zabidi Razak et al., 2016).

Lebel (1978) gave four reasons for dissimilar approaches to teaching older adults from younger adults. First, older adulthood, like adolescence, is conceived by society as a specifically identifiable period of human life. Second, contemporary social changes and developments require that special emphasis be placed on elder education. Third, older adults may experience learning difficulties that are unique to them. Fourth, elders may have different motivations for engaging in learning, in particular, of the formal kind.

The strategies used in adult education differ from those used in child and adolescent pedagogical practice. First, the elderly need the reason for learning (Why is it necessary? What does new knowledge use for? and What are the elements the instructor should take into consideration?). Second, the elderly wish to be considered by the instructor as responsible and competent persons and need guidance into self-directing in the process of learning. Third, experiences (whether positive or negative) can become starting points in the individualisation and customisation of learning strategies, as older people have personal motivations and learning styles. Fourth, the elderly shall assimilate the knowledge needed in practical life situations. Psychological availability for learning is given by mixing personal life, professional and social aspects. Thus, there is the personality enhancement on one hand and on the other hand, there is the (ascending) career and gaining a higher social statute. Fifth, the elderly focus on gaining knowledge, which is helpful in solving personal, social or professional issues, as the process is conducted by self-realisation. Lastly, the elderly learning motivation differs from child learning motivation, as it is mainly intrinsic and seeks career ascension, better jobs or self-realisation (Knowles, 1984 in Paloş et al., 2007).

On top of that, below are the conditions in adult learning that can be taken as a guide for teachers who teach al-Quran to the elderly. The adult learning conditions outlined by Hamdan et al. (2004) are (i) Role Awareness, (ii) Objective Awareness, (iii) Appreciation, (iv) Open for Students' Opinions, (v) Accepting Mistakes, (vi) Effort in Resolving Issues of Students, (vii) Emphasising Evaluation, (viii) Knowing Students' Internal Characteristics, (ix) Trusting Students, and (xii) Respecting Students.

With regards to these studies, the researcher can conclude that the education for adults or andragogy contrasted the child education or pedagogy. Adults extensively tend to independently prepare the syllabus, facilities and others according to their requirements. In fact, adults see their objective clearer and the lesson will be more meaningful should they learn the knowledge that they want.

2.3.8 Theories of Andragogy

According to Knowles (1979) who is a notable researcher in the field of western andragogy, a lesson will be more meaningful if the syllabus, method, as well as the lesson, are determined by the students themselves. Here, students are becoming more dominant while teachers act as the facilitator. Moreover, the lesson will be more meaningful if that knowledge is directly practicable and beneficial for their life at that time. However, in the intensity to provide teaching techniques to the elderly, teachers must be realistic and aware of their main obstacle for the elderly to learn is their awareness as well as the passion to learn that has been long diminished (Mariam, 2017).

As such, in Surah an-Nahl (16: 125), Allah ﷻ mentions:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (125)

“Call men to the path of your Lord (O Muhammad) with wisdom and good exhortation. Reason with them in ways that are best and most gracious. For your Lord best knows those who stray from His path and those who are rightly guided”

(Al-Quran. an-Nahl 16:125)

In regards to that point, besides the andragogy theory that needs to be appreciated, teachers must resemble wisdom in their preaching to rejuvenate the passion to learn among the elderly. Wisdom is highly supported on the elderly students because they are not only have limitations from physical and cognitive aspects, but also psychologically with their fragile emotions.

Addressing learning theory, assorted questions were asked on why adults learn. An adult can be said as ready to learn when they are confronting a complex situation, requiring them to learn to improve work quality or stage of daily life. This can be applied to either a worker or a leader of an organisation, as well as a husband or wife. Lessons related to life experience are preferable by adult students and it will even be more meaningful when the lesson can be applied to resolve daily problems or workplace problems (Reizen, 1996).

A view from Knowles (1984) states that at a stage in an adult's life, the learning orientation is more focused on self needs, whether it is problem, work or life-oriented. They want to instantly implement what they have learnt if they are capable of doing so. Aslanian and Brickell (1980) added the factors causing a person to learn are due to changes in the family such as marriage, birth, divorce and death as well as other factors for instance employing ample time and wishing to attain higher job satisfaction. However, this matter is rather dynamic to be evaluated based on the needs from the aspects of social class, culture, socio-economy and level of maturity. In the aspect of maturity level, for instance, Merriam (2001) and Rojvithee (2005) classified three levels of age:

- i. Early adulthood (18-30 years): The task of this maturity level comprises choosing a potential partner for the formation and development of the family as well as child's career enhancement to reach mature level.
- ii. Mid-adult (35-60 years): The task of this maturity level includes responsibility as a citizen and community member, strengthening the family in helping the child to the maturity stage.
- iii. Matured adult (65 years and above): The task of this maturity level comprises self-adaptation with reduction of self-capacity and life stability from the aspects of socialising, mental, physical and spiritual.

Meanwhile, Erickson (1993) in his work, *Childhood and Society*, categorised the adults into three phases, which are early adults (18-40 years old), middle adults (41-59) and late adults (above 61 years old). Based on the above description, it can be concluded that adult education is a systematic and constant learning process for a person with adult status for the purpose of attaining changes in knowledge, behaviour and skills (Zabidi Razak et al., 2016). Regardless of that, the above discussion on adult learning theory indicates the adults learn something due to compelling element, contrasting in the context of elderly, in which they learn not because of being compelled anymore, but more to occupy their ample time and as awareness to enhance knowledge (Zabidi Razak et al., 2016).

Another learning theory for older people is called gerogogy. Battersby coined the term "gerogogy" to explain how older persons are taught and learn (Battersby, 1987). Following Knowles' andragogy, Dominique Kern (2018) developed new terminology such gerogogy, eldergogy, and synergogy, and ever more discrete sub-

groups are discovered, each with their own approaches and concepts of what it means to educate an adult (or at least a particular kind of adult). Geragogy differs from andragogy, according to Lawson (1989). Knowles (1984) defined andragogy as self-directed learning, participatory decision-making, and problem-centered activities, whereas geragogy emphasises instructor-directed learning, supervised decision-making, and person-centered activities.

Aside from that, some scholars employ a social approach to pedagogy. When applying a holistic approach to education, social teachers employ a variety of theories, according to Smith (2012). As a result, he describes the three H's (head, heart, and hands) as well as relationships using the three P's ("self": professional, personal, and private). "In their activity, social pedagogues expressly draw on the dimensions of head, heart, and hands; social pedagogy requires practitioners to employ a combination of intellectual, emotional, and practical abilities."

In reality, these ideas combine cognitive information, theory, and concepts (head education), emotional and spiritual learning, good attitude, and personal relationship building (heart education), and practical and physical abilities, using methods and creative activities (hands education).

The three elements work together to create synergy. Social pedagogy distinguishes three types of "self": professional, personal, and private. Only our private "person" is kept apart from people with whom we work. "The professional and personal selves work together to support the self in the action endeavour that is at the heart of direct human contact" (Smith, 2012). By adapting pedagogic approaches of teaching

adults to new informatics and communication technologies, social pedagogy can make a substantial contribution. Gheorghita Nistor (Gheorghita Nistor, 2014).

The theories of Knowles (1984) and Smith (2012) are used in this study because they both meet the needs of the elderly and the concepts are congruent with the development of a Quranic teaching model for the elderly. Previous research (Yazidah Yahya, 2019; Mariam Abdul Majid, 2017; Sharifah Norshah, 2011) employed Knowles theory as a supporting theory in the development of their elderly model.

2.4 Elderly

To build the model of Quranic teaching for the elderly, the understanding of the state of the elderly needs to be well-rehearsed. Thus, this part will shed more focus on the concept of the elderly, the elderly according to Islamic perspective, the elderly according to western perspective, features of the elderly and world's ageing scenario, the elderly's contemporary issues, problems and challenges and theories associated with the elderly.

Naturally, human beings will experience the life cycle as a baby, child, teenager, adult and finally as an elderly. Each phase has its own uniqueness and is only given one chance to experience them. Thus, humans supposedly plan their lives based on al-Quran and *hadith*. This owes to the fact that the peak point in a human's life is in their final breath - which they meet the *ḥusn al-khātimah*, a good ending, or *sū' al-khātimah*, the bad ending. With regards to that, Rasulullah ﷺ urges his *ummah* to continuously learn and seek knowledge so the performed *ibadah* is valid and accepted by Allah.

Indeed, Allah has uniquely touched about these phases, recorded in Surah Ghāfir verse 67:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴾

“It is He who created you from dust, then a drop of semen, then the embryo; afterwards He brings you forth as a child; then you attain the age of manhood, and then reach old age. But some of you die before you reach the appointed term that you may haply understand”.

(Al-Quran, Ghāfir 40: 67)

Living in old age is a bonus where a person gets to focus on committing good deeds in a better way. Old age that reaches 60 years has been put as a blessing from Allah ﷻ. This is in accordance with a *hadith* narrated by Imam al-Bukhārī:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ "أَعَذَّرَ اللَّهُ إِلَى أَمْرِي أَحَرَ أَجَلُهُ حَتَّى بَلَغَهُ سِتِّينَ سَنَةً

Meaning: The Prophet ﷺ said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

Source: (Hadith. Al-Bukhārīyy, Kitāb Kitāb al-Riqāq. Bāb Man Balagha Sittīn Sanah Faqad ‘aczar Allah ‘ilaih fī al-‘Umuri. # 6419).

Regardless of every negative connotation on elderly situations, in fact, old age is indeed a bonus age for humans to let loose their worldly affairs and begin preparing for the hereafter. Hence, as a preparation for moving to the hereafter, humans are supposed to commit *ibadah* guided by true knowledge. The quality of *ibadah* along with being closer to Allah must be the priority for the elderly in ending their life with *ḥusn al-khātimah*.

2.4.1 The Concept of the Elderly

Elderly is defined as a person with the age of above 60 years old, based on the definition by World Assembly on Aging, in Vienna, circa 1982. Meanwhile, the United Nations (UN) defined “aging country” based on the majority of the country’s total population; above 65 years old for developed countries and above 60 years old for developing countries. (Dasar Warga Emas Negara, 2011).

Malaysia is still on the developing country’s list and has put the age of 60 years old as the marker for elderly’s age (Surina Nayan, 2006; Sabitha, 1996; Khadija Alavi, 2011). On the other hand, Nor Raudah (2015) defines the elderly as those who exceed the age 65 years old due to the levels of economy, education, better level of health, refined health facilities and longer life expectancy compared to other developing countries. This definition is agreed by Zabidi Razak et al. (2016) stating that 65 years old is the realistic age limit to be called elderly.

Concurrently, Rogers (1986) in his study, agrees with Neugarten’s (1996) view that defines old age into three definitions, which are young-old, middle-old and old-old. The elderly in the young-old stage is those aged 55 to 65 years old and still capable of doing works activities and contributing to society. The elderly in the middle-old stage are those aged 65 to 75 years old. Normally, they have retired from the working sector and have a decent state of health and are capable to alter their own fate. Meanwhile, the elderly in the old-old stage are those with the age of 75 years and above. The third stage is typically defined as becoming senile, less healthy, and less productive to society.

Old age starts at the same time as life (Ana Aslan, 1982). When a person stops growing during adulthood, the functional infirmity will slowly occur due to the loss of active cells in the body. She states that it is an erroneous statement that old age starts at

the age of 60. A contrasting view by Taib Osman (1995) argues that the classic Malay society reckons old age as unnecessarily guided by the chronology of normal age.



Table 2.2: Summary of the Elderly's Age

No.	Scholar	Age 50	Age 55	Age 60	Age 65	Age 70	Age 75
1	World Assembly on Aging (1982)						
2	United Nations						
3	Rogers and Neugorton (1979)						
4	Ana Aslan (1982)						
5	Hamka (1999)						
6	Abdullah Hadad (1984) and Ibnu Jauzi						
7	Surina (2006)						
8	Sabitha (1996)						
9	Khadijah Alavi (2011)						
10	Raudah (2015)						
11	Zabidi (2016)						

In general, the classification of old age is different based on location, culture, time and viewpoints of the society. For instance, in the classic Malay society, a person's age will be reckoned with the age of coconut tree planted during their day of birth. There is also a society that estimates age based on the relevant age estimation according to its function in the local community. Thus, in the context of modern Malaysian society, the definition of old age is agreed once a person steps into retirement from the working sector (Elmi Baharuddin, 2013). For a government servant, their age of retirement is above 57 years old while in the private sectors is above 60 years old. Therefore, the

elderly in Malaysia is considered old if they have passed the age of working and receiving pension.

In Arabic, there are different terms to refer to the phases in the human development process, from *baligh*, teenage, adult to old. Interestingly, according to al-Thalibi (2000), a person with the age of over 60 years old carry several specific terms according to their level of development. الرجل, شاب, شمت, شاخ, كبير, توجه, دلق, دب, مح, هج, تلب, in defining شيخ or the elderly, Ibrahim Al Anis et al. (1972) in Al Mu'jam Al Wasit assert that شيخ or the elderly are those with the age of over 50 years old and between the stages of هزم and كهل. In addition, the term هزم is defined as a person that is too old, frail in terms of physical and mental. Meanwhile, the word '*kibār*' is mentioned six times in al-Quran while '*shaykhun*' and '*ajuz*' are mentioned four times. Meanwhile, in western countries, the elderly is addressed with several terms, among others are elderly people, senior citizen, old folk and ageing people. The government and leading gerontologists follow the prevailing representation of the elderly and describe growing old as a process of becoming "frail, infirm, and vulnerable" (Fealy et al., 2012: 91).

2.4.2 The Elderly According to Islamic Perspective

Elderly from the lights of Islam and the western has different view and objectives. Al-Quran, for instance, has given reminders for humans with extended age to multiply their *ibadah* and continue learning. This is following the faith in Islam and beliefs on the resurrection and judgment day. Henceforth, Muslims are encouraged to compete benefiting from the granted time to multiply good deeds, which is a different case with the non-Muslims. However, similarity can be achieved throughout every religion and

race on the elderly in the aspect of urging them to be in an excellent quality of life at the end of their lifetime.

Al-Quran has mentioned old age with several unique terms. Thus, to acquire the verses pertaining to the elderly in al-Quran, this study will employ search method through the book *Mu'jam Mufahras li Alfāz al-Quran* by Muhammad Fuad al-Baqi (2002) and selected al-Quran websites, for instance, tanzil.net by using keywords 'kibar', 'syaikh' and 'ajuz' that connotes the term 'old'. The followings are verses from al-Quran and *hadith* that depicts old age.

i) The Word 'Kibar' in al-Quran and *Hadith*

The term 'kibar' is derived from the word 'kabir' or great. This word is however also used in depicting a particular period (Raghib al-Asfahani, 1961). Therefore, the term 'kibar' refers to someone old as mentioned by Allah ﷻ in the following verses;

﴿ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَأُمْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝٤٠﴾

"How can I have a son, O Lord," he said, "for I am old and my wife is barren?" "Thus," came the answer, "God does as He wills."

(Al-Quran. Āli-'Imrān 3: 40)

﴿ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝٣٩﴾

"All praise be to God who bestowed on me Ishmael and Isaac in old age. Verily my Lord listens to prayer."

(Al-Quran. Ibrāhim 14: 39)

﴿ قَالَ أَبَشِّرْهُنِي عَلَىٰ أَن مَّسَنِيَ الْكِبَرُ فِيمَ تُبَشِّرُونَ ۝٥١﴾

"You bring me the good news now," he said, "when old age has come upon me. What good news are you giving me then?"

(Al-Quran. al-Hijr 15: 54)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ﴾

"So your Lord has decreed: Do not worship anyone but Him, and be good to your parents. If one or both of them grow old in your presence, do not say fie to them, nor reprove them, but say gentle words to them."

(Al-Quran. Al-Isrā' 17: 23)

عَنْ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ ﷺ قَالَ "جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ الْحُجِّ وَالْعُمَرَةِ

Meaning: Narrated from Abū Hurairah that the Messenger of Allah said: "Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umarah.

Source: (Hadith. Al-Nasāie. Kitāb Manāsik al-Hāj. Bāb Faḍl al-Haj. # 2626).

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ "إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ فَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ."

Meaning: It was narrated from Abu Hurairah that the Prophet ﷺ said: "When any one of you leads the people in prayer, let him make it short, for among them are the sick, the Weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes".

Source: (Hadith. Al-Bukhariyy. Kitāb al-Azān. Bāb Izā Solla Linafsih Falyattawal Ma Shā'a. # 987)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ " يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ

Meaning: Narrated Abu Hurairah: Allah's Messenger ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons."

Source: (Hadith. al-Bukhariyy. Kitāb al-Isti'zān. Bāb Taslīm al-Saghīr 'ala Kabīr # 987).

ii) The Word 'Syaiikh' in al-Quran

Allah ﷻ said:

﴿قَالَتْ يَوَاسْتُيْءُ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ﴾ (٧٢)

"She said: "Woe betide me! Will I give birth when I am old and this my husband be aged? This is indeed surprising!"

(Al-Quran. Hūd 1: 72)

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (٧٨)

"They said: "O Minister, he has an aged father, so keep one of us in his place. We see you are a virtuous man."

(Al-Quran. Yūsuf 12: 78)

﴿قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعْلَ وَأَبُونَا شَيْخٌ كَبِيرٌ﴾ (٢٣)

"We cannot water our flock till the shepherds have driven away theirs, and our father is a very old man."

(Al-Quran. Qashash 28:23)

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلَ مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴾ (٦٧)

"It is He who created you from dust, then a drop of semen, then the embryo; afterwards He brings you forth as a child; then you attain the age of manhood, and then reach old age. But some of you die before you reach the appointed term that you may haply understand."

(Al-Quran. Ghāfir 40: 67)

iii) The Word 'Syaiikh' in Hadith

سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُنِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ. فَقَالَ لِلْغُلَامِ " أَتَأْذُنِي لِي أَنْ أُعْطِيَ هَؤُلَاءِ "

Meaning: Narrated Sahl bin Sa'd: Allah's Messenger ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?"

Source: (Hadith. Al-Bukhārīyy. Kitāb al-Musāqāt. Bāb Man Ra'a Anna Ṣoḥība al-Hauḍi Aw Qirbah Aḥaqq Bimā'ihī # 2366).

عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ جَاءَتْ امْرَأَةٌ مِنْ حَنْعَمَ، عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ قَالَ " نَعَمْ " .

Meaning: Narrated `Abdullah bin `Abbas: Al-Fadl was riding behind the Prophet ﷺ and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet ﷺ turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Shall I perform Hajj on his behalf? The Prophet ﷺ replied in the affirmative. That happened during Hajjat-al-Wada' of the Prophet ﷺ.

Source: (Hadith. Al-Bukhārīyy. Kitāb al-Ḥajj. Bāb Wujūb al-Ḥajj Wa Faḍlihi # 1513).

عَنْ أَبِي رَازِنٍ الْعُقَيْلِيِّ، أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ . قَالَ " حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ

Meaning: Abu Razin Al-Uqaili narrated: That he went to the Prophet and said: "O Messenger of Allah! My father is an elderly man who is not able to perform Hajj nor Umrah nor undertake a journey.' He said: 'Perform Hajj on behalf of your father and perform Umrah.

Source: (Hadith. Abū Dāwūd. Kitāb al-Manāsik. Bāb al-Rajul Yaḥujju 'An Ghairih. # 1809).

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { رُحِّصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يُفْطِرَ، وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مِسْكِينًا، وَلَا قَضَاءَ عَلَيْهِ } رَوَاهُ الدَّارِقُطْنِيُّ، وَالْحَاكِمُ، وَصَحَّاحُهُ¹.

Meaning: Ibn 'Abbas RA narrated, 'An elderly man is permitted to break his fast, but he must feed a poor person daily, and he does not have to make up for it.' Related by AdDaraqutni and Al- hakim, who rendered it to be Sahih.

Source: (Hadith. Abū Dāwūd. Kitāb al-Ṣiyām. Bāb Man Qāl Hiya Muthbatutun Li Syeikh Wa Al-Ḥubla # 2318)

عَنْ أَبِي بَنْ كَعْبٍ قَالَ لَقِيَ رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فَقَالَ يَا جِبْرِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّييَةٍ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْعَلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ. قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ

Meaning: Narrated Ubayy bin Ka'b: "The Messenger of Allah ﷺ met Jibra'il and said: 'O Jibra'il! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.' He said: 'O Muhammad! Indeed the Qur'an was revealed in seven modes.

Source:

(Hadith. Al-Tirmidhi. Kitāb al-Qirā'āt. Bāb Mā Jā'a An al-Qurān Unzila 'Ala Sab'ah Ahruf # 2944)

....فَلَمَّا نَزَلَ الْقُرْآنُ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسِّلَاحِ فَرَدَّهُ إِلَى رِفَاعَةَ فَقَالَ قَتَادَةُ لَمَّا أَتَيْتُ عَمِّي بِالسِّلَاحِ وَكَانَ شَيْخًا قَدْ عَسِيَ أَوْ عَشِيَ فِي الْجَاهِلِيَّةِ وَكُنْتُ أَرَى إِسْلَامَهُ مَدْخُولًا فَلَمَّا أَتَيْتُهُ بِالسِّلَاحِ قَالَ يَا ابْنَ أَخِي هُوَ فِي سَبِيلِ اللَّهِ فَعَرَفْتُ أَنَّ إِسْلَامَهُ.....

Meaning: Narrated Qatadah bin An-Nu'man:When the weapon was brought to my uncle - and he was an elderly man with bad sight" or "an elderly weak man" - Abu 'Eisa was in doubt - "in Jahiliyyah, and I thought that he merely had entered into Islam.

Source: (Hadith. Al-Tirmidhi. Kitāb Tafsir al-Qurān, Bāb Min Sūrah al-Nisā' # 3036).

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ أَقْبَلَ نَبِيُّ اللَّهِ ﷺ إِلَى الْمَدِينَةِ وَهُوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ ﷺ شَابٌّ لَا يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ يَا أَبَا بَكْرٍ.....

Meaning; Narrated Anas bin Malik: Allah's Messenger ﷺ arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?

Source: (Hadith. al-Bukhārīyy. Kitāb Manāqib al-Anṣār. Bāb Hijrah ak-Nabiy ﷺ Wa Aṣḥābih Ila al-Madīnah # 3911).

iv) **The Word 'Ajuz' in al-Quran and hadith**

﴿قَالَتْ يَوَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ﴾

“She said: "Woe betide me! Will I give birth when I am old and this my husband be aed? This is indeed surprising!"

(Al-Quran. Hūd 11: 72)

﴿إِلَّا عَجُوزًا فِي الْغَابِرِينَ﴾ (١٣٥)

“Except one old woman who remained behind.”

(Al-Quran. as-Shafat 37: 135; As-Syūra 26: 171)

﴿فَأَقْبَلَتُ امْرَأَتُهُ فِي صَرٍّ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ﴾ (٢٩)

“His wife came out lamenting, striking her forehead, and said: "I, am old and barren woman?"

(Al-Quran. az-Zāriyāt 51: 29)

There are other terms from ‘kibar’, ‘syaikh’ and ‘ajuz’ but showing the same meaning with old. The chronology in Surah ar-Rūm 30:54 has been arranged in order beginning from the life of a human as a helpless baby and ends also with a weak condition which is old age.

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾ (٥٤)

“It is God who created you of weakness, then after weakness gave you strength, then after strength will give you weakness and grey hair. Surely, He makes whatever He wills. He is all-knowing and all-powerful.”

(Al-Quran. Ar-Rum 30: 54)

According to al-Marāghi (2001, Volume 11: 5347), this verse explains the might of Allah ﷻ in overseeing human beings that the occurrence of changes in every stage of human development. The stages of human development as mentioned are from the weak state of a baby to strong as an adult and after gaining strength comes back to the weak state, which is old age.

Apart from that, Allah ﷻ also thoroughly depicts through Surah al-Haj and Ghafir on the creation of human beings with each stage. Even though Allah ﷻ has depicts the creation of human being in Surah al-Haj, but there is still repetitions of the verse in Surah Ghāfir.

﴿يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥٠﴾﴾

“If you have any doubt, O men, about being raised to life again, (remember) that We created you from dust, then a drop of semen, then an embryo, then a chewed up lump of flesh shaped and shapeless, that We may reveal (the various steps) to you. We keep what We please in the womb for a certain time, then you come out as a child, then reach the prime of age. Some of you die, some reach the age of dotage when they forget what they knew, having known it once. You see the earth all withered, then We send down rain upon it, and it bestirs itself, swells, and brings forth every kind of beautiful verdure.”

(Al-Quran. Al-Haj 22:5)

In Surah Ghāfir, Allah ﷻ said:

﴿هُوَ الَّذِي خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَّن يُتَوَفَّىٰ مِن قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾﴾

“It is He who created you from dust, then a drop of semen, then the embryo; afterwards He brings you forth as a child; then you attain the age of manhood, and then reach old age. But some of you die before you reach the appointed term that you may haply understand.”

(Al-Quran. Ghāfir 40:67)

According to al-Zamakhshārī (2009; 961), surah Ghāfir (40:67) discuss old age as a regression to a child's mind and emotional level. It is common for every ageing human. Apart from that, al-Quran has also explained the weakening and losing thinking capability for the elderly upon entering old age, cited in surah al-Naḥl 16:70:

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرَاذِلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ﴾

it is God who creates you, then makes you die; and some reach the age of dotage when they forget what they had known before. God is indeed all-knowing and all-powerful. (Al-Quran. al-Naḥl 16:70)

Nevertheless, the granted old age is not a worthless matter but rather intended so a person can utilise his time to multiply committing good deeds and continue learning the knowledge of Allah ﷻ. This situation is mentioned by Allah ﷻ in Surah Fāṭir 35:37:

﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ﴾

" Did We not give you a long enough span of life so that he who remembered may reflect? And did not the warner come to you?"

(Al-Quran. Fāṭir 35:37)

Tantawi (2001) while making *tafsir* of this verse, assert that it is a remark by Allah ﷻ upon a person who is continually indulged in the world's laxity and livings, whereas their life can be benefitted for truth-seeking or faith-seeking. The same goes through Surah Yassin 36:68 where Allah ﷻ reminds the persons granted with old age with the following verse:

﴿وَمَنْ تَعَمَّرُهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ﴾

Whoever reaches old age, we reverse in natural disposition. Do they not have sense (to see)?

(Al-Quran. Yāssin 36: 68)

This verse depicts a human that has been granted longevity but with their physical strengths withdrawn (Ibn Kathīr, 1997). Meanwhile, as-Sa'dīy (2002; 821) explains, old age is a state where a baby's age is reverted, which is the weak form in terms of thinking capability and physically. He added, weakness along with extended age for sons of Adam must be benefitted its speech and thought to devote their Rabb.

Said An-Nursi, in Risālah An-Nūr, asserts the weak and feeble old age is actually a path to seek His blessings and guidance. In addition, he also states that Allah ﷻ blessed the elderly for their weak and feeble state. This is because, even in the aforementioned state, they still bow down to pray Allah ﷻ. As Rasulullah ﷺ has said

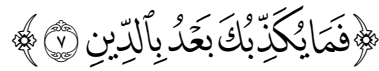
لولا شبابٌ خُشَّعَ وشيوخٌ رُكِّعَ وأطفالٌ رُضِعَ وهائمٌ رُتِّعَ لَصُبَّ عليكم العذابُ

Meaning: If not for a humble young man, a lot of old people, and a nursing baby.”

Source: (Hadith. Al-Baihaqī. Kitāb Solāt Istisqā'. Bāb Istihbāb al-Khurūj bi Al-Ḍu'afā' Wa al-Sibyān Wa al-'Abīd Wa al-'Ajāiz # 2390).

On the other hand, al-Qurtūbī (1996) justifies, 'syaikh' (elderly) is the person whose age has passed 40 years old. As a matter of fact, Ibn Qayyim (1971; 162) has also described, once reaching the age of 40, the internal organs' strength and functions begin to deteriorate, and this deterioration happens gradually, similar to the gradual

development of a baby. Allah ﷻ also remarks it is a misfortune for anybody granted with longevity but did not use it wisely, as mentioned in Surah at-Tīn 95:7



“Who should then make you deny the Judgement after this?”
(Al-Quran, Surah at-Tīn 95:7)

In general, Muslim scholars have largely discussed old age and its distributions. As asserted by Elmi Baharudin (2013), *tafsir* scholar describes the elderly as those with age 50 years old and experiencing the gradual changes to their mental and physical until the age of 75 years old and above (Hamka, 1999). Apart from that, he also specifies that during that stage of age, the elderly will revert to child-like mental with less-capable memory. This condition is rooted from health challenges along with body weakness and illness.

Besides, Abū Ḥayyan (1993) assert the elderly are persons that are being seen their weaknesses through speeches and thoughts especially on their memories regarding certain matters. Meanwhile, al-Alūsī (1994) states that the elderly are those with weak physicality, damaged sensory as how they were during childhood.

Al-Ṭabarī (1992) also asserts that the elderly are those persons with the age of above 75 years old and will gradually become dumb, similar to childhood. The same goes with a view from Al-Rāzī (2000) concerning human’s metamorphosis from perfect to disadvantaged, from strong to weak, young to old, from sick to ailing and from perfect memory to forgetful. Nevertheless, there are also the elderly who are excellent and constantly being visionary regardless of their old ages. They continuously sharpen their mind that results in their great intelligence of mind, emotional and spiritual.

Al-Şyihāb al-Dīn (1994) affirms the elderly will revert to weak physical and damaged sensory, a state like what they were during childhood. Moving forward, ‘Abdullah Haddad (1984) quoted a view from Ibn al-Jauzi who defined the stages of age, which are old stage and very old stage. The old stage is for the elderly within the age of 50 to 70 years old, and the very old stage is for the elderly age 70 years old until the rest of their lifetime. This distribution of age is also recognised by the World Health Organisation (WHO), where they broke old age into three stages, which are early stage (50 to 65 years old), middle stage (65 to 75 years old) and final stage (75 and older).

All in all, it can be concluded that humans will experience deterioration starting from their 50s. The disabilities as described by Muslim scholars are from the aspects of physical, thinking and memory, along with emotional that is psychology. However, *ulama* remind every human to make use of their energy to constantly commit *ibadah* and prepare for their death.

By the list of *hadith* demonstrated, the terms ‘*syaikh*’ or ‘*kabir*’ refers to the meaning of old. However, there are also *hadith* that do not use those terms, but still narrates the old age, among of which as below:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ سَنَةً"

Meaning; Abu Hurairah narrated that the Messenger of Allah ﷺ said: "The lifespan for my *ummah* is from sixty years to seventy years.

Source: (Hadith. Al-Tirmidhi. Kitāb Al-Zuhd. Bāb Mā Jā’a Fī Fanā’ A’*mār* Hazih al-Ummah Ma baina al-Sittīn Ila Sab’īn # 2331)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ : " مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ ". قَالَ فَأَيُّ النَّاسِ شَرٌّ قَالَ " مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ "

Meaning: Abdul Rahman bin Abi-Bakrah narrated from his father that a man said: "O Messenger of Allah! Which of the people is the best?" He said: "He whose life is long and his deeds are good." He said: "Then which of the people is the worst?" He said: "He whose life is long and his deeds are bad."

Source: (Hadith. Al-Tirmidhi. Kitāb Al-Zuhd. Bāb Mā Jā'a Fī Tūl al-'Umur Li al-Mu'min # 2329).

The above *hadith* shows the main priority for long-lived people, when accompanied by good deeds, practice with the rules and conditions prescribed by Rasullullah ﷺ guidance with full of faith and hoping for rewards from Allah ﷻ. Syaikh Muḥammad bin Shâlih al-'Utsaimîn rahimahullah states that:

"Indeed, a growing old person is supposedly committing more good deeds. Nevertheless, teenagers should also commit as much, for humans are unknown of when they will die. However, for certain, an aged person is much closer to death, once they run out of time."

On the contrary, there is *hadith* that reminds the elderly who are oblivious of their age, as narrated by Abū Hurairah, Rasulullah ﷺ conveyed a reminder as such:

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَهُمْ عَذَابٌ أَلِيمٌ : زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ

Meaning: Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiya added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute".

Source: (Hadith. Muslim. Kitāb al-Īmān. Bāb Bayān Ghilaz Taḥrīm Isbāl al-Izār Wa Al-Mann Bi Al-‘Aṭīyyah Wa Tanfīq al-Sil’ah Bi al-Half #107).

Allah ﷻ granted long life for humans to learn knowledge of Allah ﷻ and practice them. In fact, long life and strong energy during youth time must be wisely utilised and benefit other people. Hence, Allah ﷻ reminded the long-lived persons to utilise the given age and time in the following *hadith*, as mentioned by the Prophet ﷺ:

أَعْدَرَ اللَّهُ إِلَىٰ أَمْرِي أَحَرَ أَجَلَهُ حَتَّىٰ بَلَغَ سِتِّينَ سَنَةً

Meaning: Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

Source: (Hadith. Al-Bukhārīyy. Kitāb al-Riqāq. Bāb Man Balagha Sittīn Sanah Faqad A'zara Allah Ilaih Fi Al-'Umur # 6419).

Ibn Ḥajar al-Asqalānī while discussing this *hadith* argues that:

"is no longer an abomination (not accepting reason) for anyone who has been extending his age by Allah ﷻ as they say "if Allah prolongs my age I must do what I have been commanded." Being abused (not accepted) is because one has reaching end to illness and they are also able to do it as well as no more infatuation for them to abandon obedience as they are able to do so when it is given such an age. Therefore, it is not feasible for a person to be so busy at such a time as to do things like istighfar (to ask forgiveness of Allah), to observe obedience and to fully prepare for the Hereafter".

Indeed, Allah ﷻ has upheld the truth on Him and rebut the given excuses. This is because, the granted age of 60 is supposedly uses to comprehend the words of Allah ﷻ, especially when a person lives in an Islamic country. Without no doubt, this long period of lifetime makes a person runs out of excuse to defend themselves upon meeting Allah ﷻ.

2.4.2 The Elderly According to Western Perspective

John Shaw's (1974) Life Model Development distincts the life of humans into several phases. The first phase (age 0-15 years) is categorised as baby and children. The second phase (age 16-25 years) is categorised as teenage or early adulthood. In the third phase, John defines the phase as early adult or young within the age of 26 to 40. The fourth phase is the middle (early) age, which is from 41 to 55 years old. The fifth phase, which is from 56 to 65 years of age represents the middle (end) age, while the final phase is from the ages of 66 to 70, which is old age or elderly. Henceforth, John Shaw (1974) describes the stage for the elderly is from 66 years old and above. According to Dorothy Rogers (1979), the elderly is indicated by several criteria, which are already retired, already preceding the elders and facing economic problem. The external surrounding is also one of the factors influencing the ageing process. In this context, factors, for instance, diet, pollution, smoking and their residential place conjointly influence the ageing process.

Elmi Baharuddin (2007) in his study quoted the view from Shura Saul who argues various communal connotations associated with the elderly. Among the connotations are:

- i. The elderly has been considered in a stereotypical manner which is having negative attitudes, for example, thinking and moving slowly, become a burden to society, family and even themselves but studies have contrastingly proven no decline in work productivity of the elderly. In numerous cases, it is said that the elderly are experiencing heavy pressure especially relating to

poverty, illness and isolation. However, there are also elderly who participate in the country's elderly association and are active in multiple activities. In fact, the 7th Malaysia's Prime Minister is also elderly and yet he was still committed to doing his job.

- ii. Biologically, old age is commonly correlated with illness but it all depends on the individuals.
- iii. In the psychology aspect, the mistaken assumption includes memory loss, unable to learn and do new things, less effective decision-making or problem-solving.
- iv. The communication mistaken assumption that the elderly are easy to become mad, impatience and always forgetful. In reality, the elderly have favourably accepted motivational and counselling programmes.
- v. The mistaken assumption that the elderly will experience a childish phase for the second time is not fair because they are not kids anymore.
- vi. The general communal mistaken assumption that the elderly are not productive has been proven wrong because there are still many of them working full time or part-time in welfare type of job.

2.4.3 Features of the Elderly and World's Ageing Scenario

Today's world scenario sees a 1:10 ratio of the world's population is the elderly and the ratio is expected to increase to 1:5 by the year 2050. Citing a study by the population department of the UN, one million people around the globe reaching 60 years old will escalate to 2,000 million within the same period, with the largest group being from the eldest elderly, which is above 80 years old, or 21%. This is following the increment of

population aged above 65 years old by 200 million in 1980. This number will continue increasing to 600 million by the year 2010 (Khadijah Alavi, 2012).

The population size of the elderly is increasing in many countries, either in developed countries or in developing countries. In line with that, the year 2050 will see the number of elderly outnumber the youngsters' (0-14 years old) (Wan Ibrahim et al., 2012). Ageing population phenomenal in developing countries is drastically increasing lately. Malaysia and Indonesia indicate elderly's life expectancy of 73 years old and 66.6 years old respectively with identical birth rates of 2.93 percent and 2.37 percent respectively. Meanwhile, Singapore and Thailand indicate elderly's life expectancy of 78.6 years old and 69.7 years old respectively with low birth rates of 1.35 percent and 1.93 percent for the year 2000-2005 (Khadjah Alavi, 2015).

The ratio of elderly's liability in Malaysia and Indonesia is seen as almost similar which is seven to eight elderlies. This liability ratio count still has not reached the classification of the ageing country yet. However, that is not the case for countries like Singapore and Thailand, where they can be classified as ageing countries, with a liability ratio of 10 to 12 elderly with age above 65 years old per 100 productive-age population (15-64 years old). A similar phenomenon will occur in Philippines, Brunei, Myanmar and Cambodia. The phenomenon is also capable to intensify demand on elderly's care services and the level of the burden by family members including adult children, community and government. This phenomenon has indirectly no longer been a problem faced by developed countries but has spread to developing countries as well.

In al-Quran, Allah has said in Surah Ghafir verse 67 how humans change from the age of young to old. In addition, *hadith* also recorded Rasulullah ﷺ as saying that heaven dwellers are people from age of 30 to 33 and no elderly within.

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً "

Meaning: Mu'adh bin Jabal narrated that the Prophet ﷺ said: "The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years.

Source: (Hadith. Al-Tirmidhi. Kitāb Sifat al-Jannah. Bāb Ma Jā'a Fī Sinn Ahli Jannah # 2545).

This *hadith* demonstrates that young age is a gift and a very beloved moment by humans and they preferably do not want to move to old age. However, every human has to accept, prepare and plan to face their old days. According to the Ministry of Health (2008), ageing is a natural process whereby physical, social and psychological processes take place. This ageing process is not necessarily associated with some sort of illness. It is because ageing is a lifelong process happening from the moment a person is born. The following is the changes happening to a human once they step into the age of 40 and onwards.

a. Physical

From the physical aspect, the elderly will experience loss and disruption on the body's post-mitotic (neuron). Gerontologist, Cary S. Kart (1997) considers, the process of becoming old is an extension of human and other living things' life process, whereby if there is a beginning, there is certainly will end with death. According to Seow Ta Wee and Shalini (2014), among the physical changes that will occur are hair will slowly

turning grey, the body will bent, the skin will become thin, fragile, dry and wrinkled. Apart from that, the blood artery will become thicker, the function of kidneys will be diminishing and the prostate gland (men) grows bigger. The lungs of the elderly will be less functioning and their senses will experience less sensitivity. The movement of the intestine will be slower, experiencing osteoarthritis and muscles to become weaker. The eye conditions will slowly be sunken and wrinkled, meshed retina, a decline in vision and hearing. The elderly will experience a slower reaction from sensory, deteriorating body's immunity and easily fall sick. Menopause for women and androgen hormone problem for men.

Meanwhile, Kurt Wolff (1959) is of the opinion that there are several signs causing a person to be considered as old, among of which are increasingly connecting tissue in a certain organism, the decrease of elastic material in connecting tissue, loss of cell elements in the nerve system, reduction in the number of normal or functioning cells, gaining of fat content in body and decrease of heart beating rate during resting.

These physical deteriorations are certain to affect the emotion and behaviour of the elderly. Regardless of various efforts with the help of technology in beautification, health and others, humans remain inescapable from the nature of ageing. Nevertheless, every human must hold responsible for their custody, which is the body by taking care of their health so they can perform *ibadah* properly.

However, a study (IPH, 2020) indicates that the elderly in Malaysia practice an inactive lifestyle, better known as 'sedentary'. This situation has been a common sight among the elderly in Malaysia. In fact, the more they age, the lesser their physical

activity would be. The most significant group is the eldest, where 70% of the elderly with age 75 years old are classified as inactive. A study by MANS reports that only 1/3 of their respondents practiced exercise, while 74% of their daily routine were filled with passive activity, such as lying down and sleeping (Poh et al., 2010).

As predicted, the elderly from the male group has been classified as individuals maintaining active physical activity compared to the female group of elderly. This assertion was then supported by NHMS (2006) data, stating more females are less active than males (Farhah Hanun & Denise Koh, 2017). Be that as may, there is also a study proving that men who live alone have high blood pressure compared to those who did not. In fact, divorced elderly men have a 3.3 times suicide rate compared to those who did not undergo divorce (Lauer & Lauer, 2002). This gives the overview that elderly living on their own experience higher pressure in comparison with those living in the company, either with their partner or children.

b. Psychology

The psychological element is vital and must be regarded by the children and youngsters in treating the elderly. This is because, according to Seow Ta We and Shalini (2014), the emotional changes occurred once stepping in into old age are lack of self-confidence, frustration, loneliness, inferiority and anxiety. Elderly easily becoming more sensitive, self-centred, volatile emotions as well as stubborn. Plus, according to them, the elderly seems to be like children of age 2-4 years old.

In regards to this matter, biologist Kurt Wolff (1959) agrees with a view from a psychologist, Gitelson, who explains that the elderly is a group that is vulnerable to

volatile emotions, indicated by several indications such as; (1) Reduced memory of current events; (2) The sharpness in memory of previous incidents especially the successful parts of life; (3) Strict attitude in compensation with the feeling of insecurity; (4) Extreme depression due to feelings of being neglected and alone; (5) Extremely sensitive, likes to complain and feeling paranoid; and (6) Anxiety due to deaths especially when losing family members.

In understanding human emotional development, Erikson (1964) elaborates eight principles of emotional development for each stage of individuals from infant until the final stage of life. In each stage, there is a specific emotional conflict and if the individual fails to overcome the particular conflict, it may result in psychological adaptation problems.

According to Erik Erikson (1964), the elderly with the age of 60 years old and above face the stage of integrity, as opposed to despair. In this stage, an individual will become wiser and more insightful on their philosophy of life. When they have perfectly accomplished every entrusted responsibility in their life, they will attain internal peace. Thus, the level of trust is high and they are happy to see the development of new generations. After the elderly made the reflection of their life, whether it is a success story or a failure, they will get to make an evaluation on their own lives.

On the contrary, the elderly who could not accept failure in life will feel despair as they believe their current life is short and they are out of time to get back and start a new life. Individuals who are facing conflict within this stage are those who still do not have a resolute philosophy of life.

c. Cognitive

Apart from physical and psychological changes, another apparent change that occurs in the elderly is cognitive change. For example, forgetful, easily confused, senile, depressed and lacking memory capacity especially on recent events. In general, the elderly have less focus and a health problem that contributes to great depression effect and subsequently affects physical health (ZamZam et al., 2009).

The World Health Organisation (WHO) states that more than 20% of elderly with the age of 60 years old and above suffer from mental illness or nerve damage. Approximately 6.6% of all types of disabilities suffered by people age 60 years old and above are caused by nerve and mental problems. This condition contributes 17% to the Years Lived with Disability (YLD). Interestingly, the neuropsychiatric issues commonly associated with people age 60 and above are dementia and depression. Depression prevalent among the elderly in Malaysia who lives in rural areas is 7.6% and the cognitive problem is 22.4% (Sidik et al., 2004), while Suzana et al. (2015) report as much as 16% of elderly in Peninsular Malaysia suffer mild cognitive impairment.

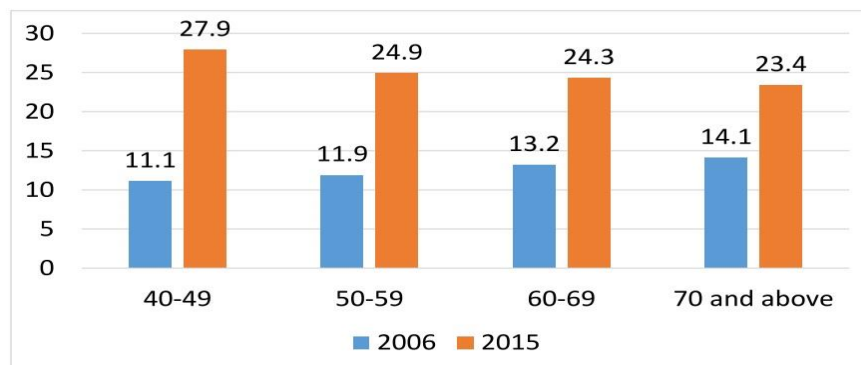


Figure 2.3: Comparison of Mental Health Prevalence by Age Group

The diagram above shows the Comparison of Mental Health Prevalence by Age Group and Year which has increased by 15% after 10 years (NHMS, 2006; NHMS, 2015). Apart from that, dementia is referred as impaired direct cognitive functionalities that affect the capabilities to execute 131 activities of daily living (ADL), such as bathing, dressing and eating. It is estimated that 81 million people nationwide are reported as having Alzheimer's disease (AD) and dementia by the year 2010. This figure will multiply every 20 years and the population in developing nations, such as China and the Asia Pacific region, facing high risk 3-4 times to suffer dementia compared to developed nations (Wimo et al., 2003). Women (19.7%) are reported to have a higher rate of dementia compared to men (8.8%). Besides that, this research has also explained that illiteracy, low health status and Bumiputera ethnicity are at higher risk of suffering dementia.

On the other hand, there are many similarities indicated in the information on current depression and lifetime depression from NHMS 2011's report (Figure 2.4). It was found that the elderly with age 65 and above have higher prevalent for current depression (2.2%) and lifetime depression (2.8%), followed by the middle age group (35 to 44 years old). A tremendous increase in mental health issues occurred among older adults, and this shows that depression is a more common issue for the elder group as compared to middle teenagers (IPH, 2011).

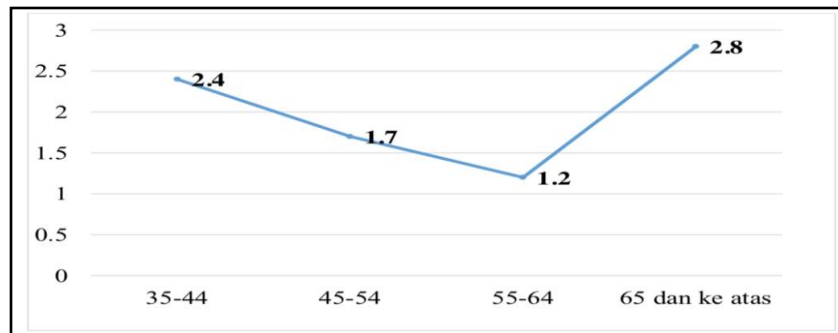


Figure 2.4: Prevalence of Lifetime Depression, (NHMS, 2011)

Elderly experiencing depression will usually exhibit problems in several domains, such as giving focus and attention, visual memory, work memory, executive functions or learning new things (Tengku Aizan et al., 2017). Rashid and Tahir (2015) have conducted a study on 2,005 elderly with age above 60 years old and found the prevalence of light and severe depression, by 56.1% and 19.2% each. Research has found that the status of marriage, Indian ethnicity, lack of social support, poor sleep quality, poverty, cognitive and limited function are the factors of depression risk for elderly living in a community. They suffer a higher rate of visual loss, an increase in the risk of degenerative processes in the event of cerebral palsy, and a higher proportion of gastro-oesophageal reflux disease. In elderly people with Down syndrome, there is also a higher prevalence of dementia and a higher rate of hearing difficulties (Janicki & Dalton, 1999).

Elderly people with mental disabilities are less aware of their ageing process. The growing number of elderly people with life-long disabilities will be an additional challenge for the institutions dealing with this clientele (Maderer & Skiba, 2006).

d. Disabilities

Research conducted by Mohd Sidik (2004) reported that the prevalence of disabilities among the elderly persons in rural areas is 15.7% while in city areas of Malaysia is 16% (Abdullah et al., 2016). Prevalence of disabilities in at least of one of the ADL (activities of daily living) and IADL (instrumental activities of daily living) is 22.8% from a sample of 2,980 elderly persons living in community in Malaysia based on data from Mental Health and Quality of Life of Older Malaysians (MHQoLOM) (Sidiah et al., 2008). It was observed that the prevalence of disabilities among elderly female were higher (31%) compared to elderly male (14.5%). These prevalence of disabilities were even higher when combined with the elderly's visual impairment and symptoms of depression (Hairi et al., 2011). Besides, data from NHMS 2015 reported the prevalence of disabilities as 26%. Among all types of disabilities, seeing difficulty is the highest (16.8%) followed by walking (11.3%), memorising difficulty (9.4%) hearing difficulty (5.5%), communication difficulty (3.4%) and followed by self-care difficulty (2.5%).

In addition, based on data from NHMS 2015, it was found that prevalence of difficulty in seeing upraised by age with the highest prevalence (34.6%) on age above 60 years followed by walking (32%), memorising (24.7%), hearing (20.6%), communicating (10.4%) and self-care (7.9%). Prevalence of difficulty in seeing is more frequent happening among females (17.47%) compared to males (13.71%). Referring to ethnicity, the Bumiputera recorded the highest prevalence (20.5%), followed by Chinese (15.53%), Malay (15.52%) and Indian (14.57%). Other than that, the elderly group, low income and low academic qualification are prone to experience difficulties/abilities infirmity.

The elderly persons' autonomy is challenged when they are no longer able to independently manage their necessities. They need assistance from other people to accomplish their requests. They feel like a burden towards other people who cares for them and their autonomy vanished when they are in a situation where they could not move and have to rely on other people (Eshah et al., 2012). They often struggle internally with their sense of ego and are reluctant to become a burden to other people. Emotional conflict, physical limitation and cognitive infirmity surely demand certain understanding from the tutors teaching the elderly.

Henceforth, issues and challenges on the rising of the incapable elderly must be discussed and overcome by either the carer adult children or the government. Even though elderly persons experience diverse disabilities, society however must not opt to desert them. In fact, society must get them involved in communal activity, but suited to their level of capability nonetheless. This is to make them feel appreciated and still needed.

2.4.4 The Elderly's Contemporary Issues, Problems and Challenges

Issues pertaining elderly are seemingly disregarded despite the daily arising number of elderly. Various issues and challenges need to be faced by the government and the surrounding community in delivering a good quality of life for the elderly.

i. Neglect and Abuse Issues

According to Sharif (2013), elderly neglect and abuse issues are currently critical problems happening at the global level. This is because those issues also address public

health and the right to human justice (WHO, 2002; Xin Qi Dong, 2015). Wolf (2000) divided abuse into two types; violence and neglect. Meanwhile, the WHO (2002) and American Psychological Association (2008) classifies the abuse on the elderly into several kinds such as physical abuse, psychological (emotional) abuse, financial abuse, sexual abuse and negligence. Concurrently, negligence according to Asiah and Jal Zabdi (2015) is defined as the refusal or failing in undertaking the care's obligation. Negligence problem entails the negligence of health and the residential environment (Tengku Aizan & Khadijah, 2002). On the other hand, Bonnie and Wallace (2002) categorised abuse, negligence and exploitation as a kind of mistreatment on the elderly.

According to Rojanah and Rumaya (2002), the elderly in Malaysia are exposed to various forms of abuse and neglect from their partner and own family members. Problems of abuse and neglect among the elderly seem to worry the nation with the existence of a trend in sending old, ill and incapacitated parents to nursing homes (Aishah@Eshah et al., 2010). There were also cases where elderly patients were left off by children in clinics, abandoned in hospitals without visitation and love and deserted to face their remaining life in loneliness and deprivation (Ikhsan, 2010). For they can no longer support the elderly patients and have to make way for the other patients, the hospital will send these elderly patients to old folks' home.

Numerous previous studies and reported cases indicated the effects of abuse and neglect among the elderly are serious that they may lead to death (Sharif, 2013). Several terms related to abuse were proposed by prior researchers among which are battered child syndrome, battered wife syndrome and granny-bashing. There are multiple factors causing the abuse and neglect on the elderly. Medical research conducted in Japan found

among the reasons are poverty and alcohol addiction. Meanwhile, other studies found the abuse on the elderly were caused by the victim's health condition, the victim's attitude, the culture that permits abuse and neglect, and conflict between the victim and abuser (Jal Zabdi Yusoff, 2009).

A study by Khadijah Alavi (2012) found several factors instigating elderly's negligence in the community, such as career-oriented children or living afar from parents, communication gap between parents and children, parent's lack of trust in children's capacity to take care of them, children facing a financial crisis and the health condition of the elderly themselves. Research findings showed the most dominant factor contributing towards the neglect among the elderly are career-oriented or living afar children and children who could not stand on parent's extreme demeanour and stress. The study also shows that both of these factors are the highest contributors towards the neglect among the elderly in the community. This statement was then proved by Mariam (2018) who criticises the elderly's negligence as a result of strong individualistic imperialism and materialism.

i. Services and Facilities Issues

Aside from the negligence factor, among the concerning issue is the providence of basic services and facilities for the elderly. At the moment, most of the services and facilities for the elderly catered by the government are based on welfare, effort test and limited only to eligible clients. The same goes for services and facilities catered by the welfare institutions. For that reason, there are many of those in need but inaccessible to these offered services and facilities. Most of the known services and facilities are only focused on urban areas. Nonetheless, the actual locations of the services and facilities are uncharted (Tengku Aizan et al., 2017).

In reality, among other basic needs that need to be fulfilled by the elderly are food, self-cleaning, taking ablution, chatting companion, listening complaints and getting treatment. They need other people to perform most of the needs. To have someone listen to their complaints, which are their ups and downs are fairly needed by them (Eshah et al., 2012).

ii. Spiritual Issue

The elderly are also facing dilemmas in of aspect spiritual due to ageing. For them, old age corresponds to the end of life, which is similarly termed by Donatelle (2008) as the final journey before “the long rest”. This is due to their concern about the fact of nearing death, especially those suffering chronic illness with no hope of recovering.

The incapability to perform *ibadah* due to lack of physical ability has led certain elderly to go astray from Allah ﷻ. Some of them still try to perform *ibadah* such as

prayer but they would not make it proper for they have forgotten the recitations, acts and conducts of prayer. Besides, there are also elderly claiming no one reminds or lead them to pray.

Overall, in the spiritual aspect, the elderly can be divided into three categories. First, those approaching Allah ﷻ; Second, those getting more astray from Allah ﷻ; Third, those afraid of Allah ﷻ and the life after death. There are also elderly with senile syndrome, but still want to perform prayer regardless of forgetting the time and recitations of prayer. On the other hand, there are elderly who are getting far from the religious tenets once suffering illness and infirmity. Illness was the excuse given for not performing religious tenets and they think that Islam permits an exception for their kind.

Those are experience of several elderly on their aspect of spirituality. The majority of them are not equipped with sufficient spiritual to undergo their old days. It can be related to their low level of education, poverty, lifestyle and indifferent and less concerned culture on education and religious rites inducing many elderly to have less spiritual preparation as they are supposed to undergo the challenging old days.

2.4.5 Theories of the Elderly

There are several theories in ageing such as Psychodynamic theory, Cognitive theory, Activity theory, Disengagement theory, Psychosocial theory, Existential and Interactionist theory. Most of these theories illuminate the negative sides of reaching old. However, there is a theory framed by western scholars called Gerotranscendence theory (Sharifah Meriam, 2015). All of the aforementioned theories explore multiple aspects of ageing.

Sharifah Meriam (2015) add the theory of gerotranscendence (Tornstam, 1989), which implies that ageing should not be taken negatively as predicted by several theories (Ageing Theory), but in fact, it would turn to positive changes. Sharifah Meriam (2015), who characterised the concept of “ageing conscious”, also suggests the theory of this study as supporting the values of autonomy, personality, expression and self-transcendence. In addition, Said Nursi in the Message for the Elderly also conceptualised ageing as a chance for the elderly to gradually disconnect from worldly affairs and begin to step up for the afterlife affairs. Ageing and frailty are ways to seize Allah’s blessing on the elderly.

Basically, the conscious ageing concept touted by western scholars (Butler, 1963, 1971, 1974; Coleman, 1986; Cook, 1991; Watt & Cappeliez, 2000; Watt & Wong, 1991; Moody, 2003) is a spiritual process which inspires the religion, art, lifelong learning, reflected in the field of transpersonal psychology and wisdom tradition in great religion of the world. This is because once the elderly embraced the fact that they have entered the ageing phase then they would understand and be prepared for the fact that their final moment is approaching. Death is not an option; it is for certain. Hence, the elderly with “ageing consciousness” will prepare to commit *ibadah* as a supply towards the hereafter. This phenomenon has long been discussed in al-Quran, Surah Ghafir verse 67:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

Meaning; “It is He Who has Created you from dust, Then from a sperm-drop, Then from a leech-like clot; then does He get you out (into the light). As a child: then lets you (grow and) reach your age of full strength; then Lets you become old,- Though of you

there are Some who die before;- And lets you reach A term appointment; In order that ye may understand”

(Al-Quran. Ghāfir 40: 67)

Even though the elderly is synonymous with physical limitation, weakness and others, however, Allah ﷻ urges Muslims to be persistently strong and never give up. A companion, Abu Talhah, was exemplary in this matter where he had already fallen sick and yet did not take his weaknesses as an excuse to escape from jihad, albeit the restraint from his children, by saying “did not Allah says in Surah at-Taubah verse 9:41:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (٩١)

O believers, go out in the cause of God, (whether) light or heavy, and strive in the service of God, wealth and soul. This is better for you if you understand.

(Al-Quran. Taubah 9:41)

Ar Razi Theory:

The same goes with a view from al-Rāzī (2000) concerning human’s metamorphosis from perfect to disadvantaged, from strong to weak, young to old, from sick to ailing and from perfect memory to forgetful. Nevertheless, there are also elderlies who are excellent and constantly being visionary regardless of their old ages. They continuously sharpen their mind that results in their great intelligence of mind, emotional and spiritual. Therefore, this study will use the theory outlined by ar-Razi who acknowledges that old age will inevitably result in physical, cognitive and psychological deterioration but that weakness is not the ground for the elderly to learn and worship Allah ﷻ .

This proves that the end of life for the elderly is not supposed to pass by with a state of lethargy and surrender as if waiting for the final moment to come. The issues of death and the meaning of life are vital for the elderly. Thus, the elderly with the consciousness of death and embracing the fact of ageing will reflect less anxiety and be more prepared. This can be considered as a part of gerotranscendence theory. In fact, Wadensten (2005) also finds that elderly are more prone to be alone for self-reflection and resting.

2.5 Previous Studies

This part will be divided into three parts which part are the elderly, lifelong learning and teaching al-Quran to the elderly. From the conducted reviews and observations, there is an abundance of studies related to the elderly that were conducted seeming from the publication of printed materials such as books, articles in magazines, newspapers and specific paperwork in three major languages, which are Malay including Indonesian, English and Arabic. Those studies however put more concern on the issues of healthcare, diet, lethargy and depression among the elderly.

2.5.1 Elderly and Lifelong Learning

In general, there are a lot more studies on the elderly's education conducted in other countries than in Malaysia. Among the studies mentioned are as follows.

The closest study to the researcher's is Arabic module for the elderly, developed by Yazidah Yahya (2019) from UPM. This module was developed after the conscience on the inefficacy of existing elderly's learning module as it did not undergo the process of requirements analysis. As a result, the module did not satisfy the preference of the

elderly. In thought of that, an Arabic module for the elderly, called MOBawe, was developed using the similar approach with the researcher that is DDR (design and development research). The difference is this module consists of two phases while the researcher's study underwent three phases. They vary because the researcher sought to develop a model, while the other research developed a module that requires implementation on the elderly to assess the module's effectiveness. This research is also distinct in terms of data collection method and the field of study where the other research developed an Arabic module while this research developed Quranic teaching model. The similarity lies in terms of the target group, where both studies concern the elderly, hence the adopted theory is the same, which is the andragogy.

Furthermore, there is a study entitled "Skills for Successful Ageing in the Elderly" by María del Pilar Díaz-López (2017). The objective of this study is to explain the implementation of an educational programmed organised for the elderly with age over 55 years. This educational program was created to uplift interpersonal relation skills as well as practising positive lifestyle to guarantee their psychological well-being. This study employed experimental design methodology with a controlled group. With random sampling on 200 elderly with age over 55 years, this educational program was conducted within the course of three months in Active Participation Centers in Almeria, Spain. The findings show multiple benefits from the lifelong learning programme for elder individuals. The elderly returning to study will indirectly contribute benefits and services while simultaneously able to improve their psychological well-being and skills integration which encourage healthy and active ageing.

Next is a study entitled “A Field Study of the Elderly’s Participation into Community Education: The Case of Shuyuan Township, Shanghai, China” by Tonglu Pan in the year 2017. The study by this scholar is meant to find out the factors of participation among the elderly in the provided educational program. By employing questionnaires and interview methodologies, the findings show that the current situation contributes to the factor of the elderly’s involvement in education in the township of Shuyuan. This study suggests several measures, among which the government takes some measures to encourage the aged people who have higher education levels to be back to Shuyuan township as a teacher. In addition, this study suggests the integration of technology, for instance, smartphone, computer and iPads within the learning of the elderly to make it more interesting.

There is also an article entitled “It’s Never Too Late to Learn: How Does the Polish U3A Change the Quality of Life for Seniors?” by Jolanta Mackowicz and Joanna Wnek-Gozdek from Institute of Educational Sciences, Pedagogical University of Cracow, Cracow, Poland in the year 2016. This article is an Educational Gerontology journal’s article. The objective of the study is to measure the importance of educational activity in the lives of the elderly and to determine U3A’s level of effectiveness. Qualitative research was made in May 2015 among the U3A participants. Case studies were conducted in different places (Stake, 2009) to identify whether there is change in life quality, self-adaptation should changes take place, involvement in social life, provide support, activity and lifelong education (Escuder Mollon & Gil, 2014).

The study findings show the stable and rapidly expanding U3A but this programme has not been accessible for the elderly, mostly because of the location.

Furthermore, it is more difficult to reach the rural areas and small towns where the elderly are frequently in isolated, alone and miserable conditions due to their age, apart from their materialistic condition and individual's readiness to partake in the activity. Even more, Poland shares a similar strong tradition with Malaysia, which means the elderly would have to take care of their grandchildren, and in most cases, this condition makes them impossible to partake in any self-development programme (Raudah Siren, 2015). This study is qualitatively oriented by conducting detailed interviews with 11 respondents. It is a significant study to investigate the causes and barriers for the elderly to participate in educational activities. In addition, according to this study, the elderly with low education tend to choose to avoid the offered courses and live alone.

Other studies pertaining to the elderly education entitled "A Distinctive Theory of Teaching and Learning for Older Learners: Why And Why Not?" by Maureen Tam from The Hong Kong Institute of Education, Hong Kong in the year 2014. Due to the increasing number of elderly, various educational programs are created to produce a generation of quality elderly. However, in the pursuit of developing an educational system for the elderly, a question that was posed in the study was whether the approach to teaching the elderly is equivalent to teaching children and teenagers? Hence, the objective of this study is to propose suggestions pertaining to the needs, motivation, problems and barriers of teaching and learning for the elderly. Besides that, this study also suggests various applicable approaches, methods and strategies to improve the educational governance system for the elderly, either formal or informal.

Next is the study entitled "A Model of Active Ageing Through Elder Learning: The Elder Academy Network in Hong Kong" by Maureen Tam (2013) from the

Department of International Education and Lifelong Learning, The Hong Kong Institute of Education, Hong Kong. This article exhibits the network of the elderly academy which functions as lawmaker and practically promotes active ageing through elderly learning in Hong Kong. Firstly, this article studied the change of demography and prevalent trend of the ageing population to encourage the government in Hong Kong to overcome the issues and challenges brought by the elderly. Secondly, political and cultural contexts were critically discussed to identify the ratio underlying the Hong Kong government's action of sequential series of main reforms within the nick of time in the field that includes elderly's welfare. Thirdly, the elderly's Networking Academy was introduced to provide a cross-sectoral collaboration involving the government as a facilitator, with cooperation from schools, service agencies and universities to form a network of academies for the elderly. This is meant to provide various learning opportunities for the elderly to continue with their daily lives.

Finally, the academic network for the elderly was evaluated and improvised. The model would then be shared and made as a reference not only for the elderly in China but other nations as well. This study shares a similarity with the researcher from the aspect of developing an educational model for the elderly, but contrasting from the view of elements in the discussion. The researcher chose for teaching method, while this study discussed more on educational administration matters in Hong Kong. This model could a point of reference for the researcher in building al-Quran education model for the elderly.

“Education and Learning for the Elderly: Why, How, What” is also a significant article in educational field of the elderly. It was written by Gillian M. Boulton-Lewis

from the School of Design, Queensland University of Technology, Brisbane, Australia. This article is a journal from Educational Gerontology in the year 2010. This article is vital to be taken as reference point for it discuss the education and learning of elderly in detailed. It also reviews more specific issues such as why, how and what to be taught by the elderly's educator. According to Boulton-Lewis, ageing takes effect on every single aspects of human living including social domain, economy, cultural and politics. Thus, an understanding and preparation for ageing is the important issue for the twenty-first century. WHO (2002) has also suggested an active ageing model to boost the life quality of the elderly. This study shares the similarity from the education for the elderly angle but contradicts in the field of al-Quran. Besides, the andragogy topic has much been discussed in this article where is it crucial to be understood in order to build an al-Quran educational model for the elderly.

The studies on elderly's education outside Malaysia are more general and not specific to certain education specificationd. Most articles researched the factors of lacking involvement of the elderly in the world of education (Roosmaa & Saar, 2017). Even though there is a body facilitating the elderly's education in foreign countries, which is U3A, the main problem still happens which is less participation from the elderly in the activity or course offered. Among the main factors are weak facility and administration systems (Azizi, 2012). Similar to the case in Malaysia, many facilities and learning centres are offered in major cities, but that is not the case in rural areas where education offerings are very limited. In addition, learning in the rural area is only accessible through classes organised in the *masjid* or *surau*. While in fact, there are more elderly living in the rural rather than the city. Besides that, the other factors

contributing to the poor participation of the elderly rooted from the elderly themselves. A study by Mackowicz & Wnek-Gozdek (2016) indicates elderly with a lower level of education opt to not participate in educational activities and chose to spend their remaining lives in loneliness and lethargy. The methodologies applied are generally qualitative method and case study. The study which applied depth interview method is also preferable because this method is more suitable for the elderly and harnesses wider and deeper information.

2.5.2 Quranic Teaching for the Elderly

Even though there are studies revolving around education for the elderly, they are however more focused only on the issues of education, health and others. The education regarding Islam and al-Quran is very limited (Zainab Ismail, 2012). Despite that, there are still several studies sharing almost similar features with this study, which are as follows:

A study conducted by Mariam Abdul Majid (KUIS) entitled “Monograph of Education Model for Elderly” (2017). Basically, this Monograph of Education Model for Elderly is in the second phase, which is the building of the model (Mariam, 2017). This model is built to study the needs of learning *pondok* institutions for the elderly. The study involves three learning *pondok* institutions namely Yayasan Al-Jenderami in Selangor, Ribat Nasrul in Kedah and Pondok Lubok Tapah in Kelantan. The model aims to analyze the elderly’s requirements upon the system in the learning *pondok*, determine the selection factors of the *pondok*, and identify balanced education model for the elderly. The study found that the elderly chose to learn in *pondok* to spend the rest of

their lives to find serenity, increase religious knowledge, improve *ibadah* and focus on *ibadah* by *istiqāmah* without interruptions. It is through these three learning *pondoks* that the study identified the offered education models are suitable to the needs and level of acceptance of the elderly.

Besides that, she also released an article entitled “Education Program for the Elderly in Al-Jenderami Pondok Institution in Selangor”. This study is one of the articles in the Islamic Affairs and Heritage of Selangor journal published in 2017. This article is a fragment from a book entitled “Monograph of Education Model for the Elderly”. The study is basically purported to analyse the education program for elderly in *pondok* institutions and focusing on five aspects, which are objectives, subjects, methods, time and types of learning. Research data was acquired via semi-structured interview method on the institution’s administrator, a teacher, three elderly and one community member residing near the *pondok*. The study found that the objective of the learning elderly in *pondok* is to approach Allah closer, pursue knowledge and practice religious rites. While the learning subjects are related to ‘*aqīdah*, *fekah*, al-Quran and *tajweed* with the emphasise on *tasawwuf*.

The implemented learning methods for the elderly in *pondok* institutions take into account the level and condition of the elderly, which is gradual, less burdensome, ensuring the learned knowledge is practised, stressed on spiritual *tarbiyyah*, soul purification, a direct lesson from the tutor, application of two-way communication, repetition method, classical scholar books studies, practical exercises, comprehensible language, clear presentation and followed by examples of the particular topics to make elderly understand the studies. Meanwhile, the classes were executed according to

schedule and different subjects were arranged for every single day. The lesson in *pondok* is implemented based on theory and practical. From the bottom line, the study is almost similar to the researcher's, but the researcher's study is however only focused specifically on the Quranic teaching. Besides that, another different angle of the study with the researcher's is the applied methodology, where design and development research (DDR), as well as Fuzzy Delphi Method, were applied to gain consensus from experts. Furthermore, the research sampling is also different where the researcher selected elderly learning centres according to public in *masjid*, private class and Rumah Seri Kenangan.

Apart from that, Ahmad Zabidi Abdul Razak and Mariam Abd Majid have also published the article "Continuous Human Development: The Initiative Foundations for Elderly's Lifelong Learning Model" in the year 2016. The study is elderly's requirement analysis research for the purpose to build an education model for them. The study findings show that among the fundamental needs for the elderly in learning *pondok* came from spiritual aspects and love support. Thus, this study associates these two elements into teaching technique suitable with the elderly's psychology who needs to be cared for. The article also discusses the characteristics, theory, concept and adult education syllabus from the view of the west and Islam.

Next is a study entitled "The Manhaj Implementation of Rasulullah ﷺ in Quranic teaching and Learning Class for Adults" by Sharifah Norshah Bani Syed Bidin Nor taken from Special Issue of Contemporary Islam and Society Journal in 2011. The objective of the study formed a fundamental model of Quranic teaching and learning for adults guided with theory from Surah Āli-Imrān verse 164. The article shares

almost similar research with the researcher but distincts from the aspects of methodology and data analysis. The study applied qualitative technique, which is document analysing and interview with informants, who were the tutors and subject of study is adult students within age 17 to 70 years. On the other hand, the researcher interviewed a number of experts in al-Quran studies, gerontologists and administrator of the elderly's learning *pondok*. Besides, differences can be found in the venue of research where the researcher chose the elderly's learning *pondok*, while the study was conducted at Masjid Sultan Abdul Aziz Shah (MSAAS), Selangor. This *masjid* is active in organising lesson classes such as *sharia* and Arabic classes. This study stressed the T&L of al-Quran. The main topic of discussion is elaboration and portraying the *manhāj* of Rasulullah ﷺ in delivering the teachings of al-Quran and *hadith* to the companions, as well as to observe how far does this thing is instilled in the implementation of al-Quran learning for adults (KQD). The study findings show that several major aspects from *manhaj* of Rasulullah ﷺ in the implemented T&L at the *masjid* is aligned with the theoretical framework of this study. The feedback gathered suggest that the applied teaching and learning technique in the KQD of this *masjid* is found to be effective and satisfactory for the clients. This study emphasised on teaching technique, which is based on the *manhāj* of Rasulullah ﷺ. Four fundamental models developed in this study are *tilawah*, *tazkiyah*, *ta'alim* and *al-kitab* (*al-Sunnah*). While from the point of implementation, it comprises of nine *manhāj* of Rasulullah ﷺ in T&L, simplified in keywords namely *tarbiah*, effort, quality, respect, time, ease, practice, valid and conducive. The study can be made a reference for the researcher in building an al-Quran education model for the elderly and improvising appropriately for the current elderly.

The next study entitled “History, Methods, And Models of Teaching and Learning of the Al-Quran by Kamarul Azmi Jasmi from the Faculty of Islamic Civilization, Universiti Teknologi Malaysia, and Mohd Aderi Che Noh from the Faculty of Education, Universiti Kebangsaan Malaysia, published in 2013. The objective of this study is to discuss three important subjects, which are the brief history of Islamic education development during the age of Prophet ﷺ, companions and *tabi'in*. It was followed by al-Quran recitation methods in Malaysia. The second section discusses the effective method of Quranic teaching and learning and the third section discusses the model of Quranic teaching and learning. The article shares a similarity from the aspect of al-Quran educational model. This article enlisted 12 al-Quran educational models in Malaysia, which are Rasulullah ﷺ Model, Al-Ghazali Model, Ibnu Khaldun Model, Abu Hanifah Model, Al-Shatibi Model, Islamic Scholars’ Model of Teaching and Learning, Salim Ahmad and Abu Salleh Model, Kamaruddin Model, Wan Bakar Model, Jabir Model, As’ad Human Model, Jamaluddin of Malaysia’s Ministry of Education Model and Mohd Iqbal’s. From this current al-Quran education model, the researcher will review and analyse it in order to build an al-Quran education model specifically for the elderly that tailored according to their limitations.

Next in the line is a study, “The Requirement Analysis of Arabic Lesson among Elderly”, published in 2015 by Husaini Kasran in Arabic Studies and Islamic Civilization Journal. It is an analytical study on the requirements of Arabic language lessons conducted upon the elderly in UPM. The study objective is to identify the factors influencing the elderly to learn Arabic, listing the materials correlated with the learning requirements as well as analysing the Arabic teaching and learning suitable for them.

This study with qualitative approach involved five respondents with experience in following the Arabic course. The collection of data was done by interview recording.

The study finds three major factors influencing the elderly to learn Arabic, which are religious, communication and societal factors. Regarding learning materials, the elderly tend to learn topics associated with the religious theme, communication, linguistic elements such as phonology, morphology, syntax, vocabulary, as well as linguistic delicacy and linguistic skills elements, which are reading, talking, listening and writing. The conducted study had prove the importance of doing requirement analysis for it successfully excavate the needs and wants of Arabic learning among the elderly that can be put into realisation by the development of a specific module for that group. The study has the similarity from the aspect of the model development phase, which is the needs analysis phase and in addition with the subject of study, which is the elderly. It only contradicts the syllabus of the subject. Nevertheless, the study emphasised the comprehension of andragogy theory in the development of an education model for the elderly, appropriate to and applicable for this group of people.

Studies on elderly education in Malaysia is still new and limited (Mariam, 2017). With few studies carried out under that topic, it caused difficulties to access them as reference (Jal Zabdi Mohd Yusoff, 2009), regardless of the existence of lifelong learning institutions in Malaysia. Moreover, the courses offered are only for adults with age 17 to 40 years. Religious lesson for the elderly is seen as passively provided at *masjid* and *surau*. Plus, the classes are difficult to be accessed by rural residents. As a consequence, most elderly rural residents spend the remaining of their lives in loneliness

and without quality. While in reality, they hunger for religious knowledge but are given no chance or opportunity to learn consistently.

Besides that, Quranic learning is a learning subject of choice for the majority elderly. Apart from the majority of elderly are Muslims, reciting al-Quran in a proper and fluent manner is also a practice deemed in Islam (Aderi, 2011). From the past research, neither specific writing nor study was ever found related to the model of Quranic teaching for the elderly. With the increment of elderly numbers by 2035, it is now high time to develop a model of Quranic teaching for the elderly.

2.5.3 Studies Employed DDR as Research Approach

One of the studies adopted DDR as its model development approach is by Ramlan Mustapha (2017) of Universiti Malaya entitled “The Design of Academic Integrity Model Based on Spiritual Appreciation”. This PhD thesis shares a similarity in terms of the fields of study which are social sciences and religion. In addition, Ramlan Mustapha also adopted DDR as model development approach in his study. The first phase in the study employed expert interviews as the needs analysis. Besides the interviews, the phase was also conducted with the addition of questionnaires. The paper vary in the second phase where they constructed the Fuzzy Delphi’s questionnaire instrument from previous studies, while the researcher formulated the items from experts interview. This is because the topic in research is still new in Malaysia where the information from prior studies is lacking to construct instruments. Therefore, the researcher interviewed 10 al-Quran teachers to gather items on the al-Quran teaching for the elderly. In addition, the researcher had also conducted FGD two times before

FDM was conducted. During the third phase, Ramlan Mustapha employed SEL PLMS to acquire model assessment data, while the researcher used NGT to evaluate the model. The thesis by SEL PLMS was awarded the best thesis in Universiti Malaya.

The next study is recent that was done by Amani Nawi (2019) entitled “*Tasmim al-barnamij al-ansyitah al-tafau'liyyah abra al-syabakah al-internet fi Ta'lim al-mutalazimat al-lafziyyah wa taqwim qabiliyyah al- istikhdamiha*”. This PhD thesis from Universiti Sains Islam Malaysia seeks to develop web-based interactive activity for the purpose of learning Arabic collocation while subsequently assessing the learning materials from its usability. This research is divided into three phases. The first phase involved the needs analysis that employed a questionnaire on 150 students in Arabic language course as the compulsory subject in Pusat Tamhidi, Universiti Sains Islam Malaysia, to investigate the needs to develop these activities for them. The acquired data was analysed descriptively using Statistical Package for the Social Science (SPSS) version 21.0 to find mean values and standard deviation. The second phase adopted the Fuzzy Delphi Method (FDM) involving 12 experts. It aims to find and determine important elements to be included in the activities’ development based on expert opinion and decision. The third phase that is the usability evaluation phase employed Modified NGT, involving 60 students from the Syariah and Law course that learn Arabic as the second language in Pusat Tamhidi, Universiti Sains Islam Malaysia. These students were selected as they are the target group that will be using these activities indirectly. This paper shares similarities with the researcher’s in the second phase and the third phase in terms of the application of FDM and NGT to address the research

objectives and research questions. The difference lies in terms of the respondents for the final phase where the researcher adopted six experts to assess the developed model.

2.6 Conclusion

This chapter has discussed several previous studies on some important aspects of the Quranic teaching method, concept, Quranic teaching models, and the characteristics should have for al-Quran teachers. Furthermore, this chapter has also covered lifelong learning in Islamic and western perspectives, concepts of andragogy, differences between adult education (andragogy) and child education (pedagogy) and also theories of andragogy. This chapter has discussed the elderly from al-Quran and *hadith* perspective, theories, features, as well as contemporary issues on the elderly. Lastly, this chapter concluded the previous study related to the elderly, Quranic teaching model and studies using the DDR as the approach of research.