

CHAPTER 1

INTRODUCTION

1.1 Introduction

This study aims to develop a model of Quranic teaching for the elderly. This chapter comprises the background of the study, problem statements, objectives of the study, research questions, operational definition, research theoretical framework, research conceptual framework, scopes and limitations of the study, significance of the study, as well as research summary.

1.2 Background of the Study

Essentially, the elderly are important assets for a country. This is because of the undeniable roles and contributions by this group of people in developing the country (Najib Abdullah, 2019). The progress and contentment harvested today started from the early generation. However, studies indicate an increased population of the elderly, while negligence issues among them have become major challenges for the country (Noraini Che' Sharif et al., 2013). These challenges comprise of financial, social, physical and psychological aspects (Nik Mustapha Nik Hassan, 2015).

Furthermore, according to Noraini Che Sharif et al. (2013), the elderly seem to become an increasing liability to the country in terms of financial, social, physical and psychological aspects. This matter is proved which states that the government has spent an amount of approximately RM 7,500.000 annually to finance the foods and medicals

expenditure in all Rumah Seri Kenangan throughout Malaysia. As a matter of fact, this expenditure is increasing by year (Estimated Federal, 2021).

In reality, Malaysia is moving towards an ageing population country due to the decline of fertility rate as well as the increasing life expectancy of the population. According to the Department of Statistics Malaysia, in July 2016, as much as 6% of Malaysia's population is from the elderly group with age above 65 years old and this figure will increase in years to come (Tengku Aizan Hamid et al., 2017).

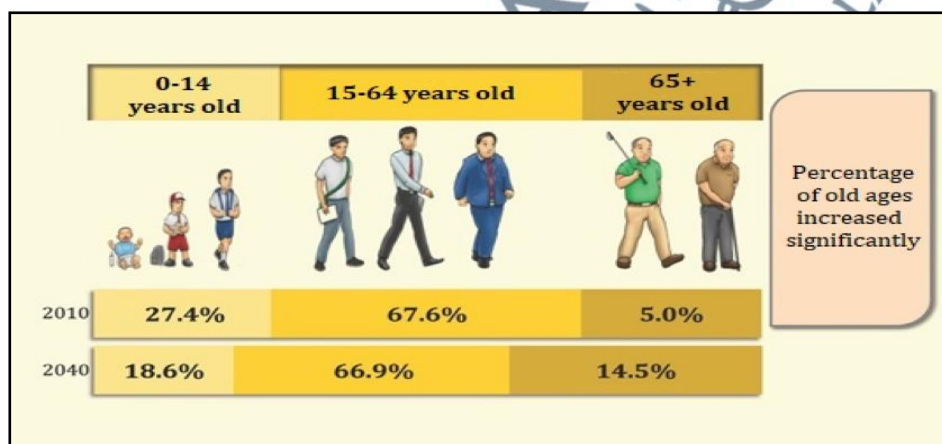


Figure 1.1: Department of Statistics Malaysia (2016)

According to the projection for 2010-2040 by the Department of Statistics Malaysia, the numbers of population from the age of 60-74 years old and above which recorded 1.8 million in the year 2010 will increase to 4.5 million in the year 2040. This growth is almost 2.5 times. Meanwhile, the elderly age 75 years old and above will increase from 0.5 million people in the year 2010 to 1.8 million in the year 2040, which is an increment of almost four times within the same period. With these increments, Malaysia will be an ageing population country by the year 2035 when 15% of its

population is from people aged above 60 years old (Tengku Aizan Hamid et al., 2017). In relation to that situation, Malaysia is seen unable to delay any further to address the issues pertaining to the ageing of the population. These findings also point to the need to construct models and modules to face the challenges ahead.

Aside from that, another worrying issue affecting the elderly is the rise in mental illness. According to Yusfaiza (2017), approximately 25% of the elderly over the age of 65 years old were identified having mental diseases such as depression, empty nest syndrome, dementia, Alzheimer and so on. This trend appears to grind to a halt when the elderly who are abandoned by their children are not only physically unable but also struggling with mental issues. This situation transposes the load to the government due to reported demand increase for the caretaker in elderly care centres or nursing homes (Surina Nayan, 2006; Khadijah Alavi, 2017).

Poor management of unhappiness, depression and anxiety would be among the factors and effects of mental healthiness among the elderly (Nasir & Masroom, 2016). Zimmer et al. (2016) remark that it is necessary to have an integration between religion and spirituality in regards to the health of the elderly. Khairi Mahyudin (2018) suggests that the elderly's emotions can be overcome by the spiritual way, which is by performing compulsory and prophetic practices to gain Allah's love. According to Haron Din (2011), the emptiness of filling the noble spiritual values causes humans to lose spiritual and spiritual tranquillity. Even religious-related activities are of particular importance as one of the sources of emotional support to their elderly (Khairi Mahyuddin et al, 2018). According to the statement, it is clear that the elderly need strong spiritual support to deal with mental health issues. By learning and adopting al-

Quran as their daily reading, the elderly can build spiritual intelligence and improve their *ibadah* while also drawing closer to Allah.

Nonetheless, the government has fulfilled the biological and basic needs of the elderly such as food, shelter, healthcare and finances. However, the most important aspect that has been a loophole is the provision of spiritually-oriented education for the elderly (Elmi Baharuddin & Zainab Ismail, 2013). In reality, there are differences between the elderly residing in private nursing homes with the government nursing homes. The most apparent aspects are daily schedule, set of thinking, quality of *ibadah* and also the elderly's participation in religious programmes (Elmi Baharudin, 2013).

According to a study conducted by Zainab Ismail et al. (2014), there is only 38.9% of the elderly in Rumah Seri Kenangan in Cheras participated in the organised religious lecture. The researcher found that the cause for this situation is the lack of awareness and interest in pursuing religious knowledge and improving *ibadah*. Most of the elderly who attend *pondok pengajian* (Islamic education centres) are self-motivated and have a passion for learning, compared to the elderly in the welfare institutions under the government. As a result, the percentage of the elderly in the government-sponsored welfare homes is lower than *pondok pengajian*.

Other than the aforementioned issues, Elmi Baharudin and Zainab Ismail (2013) added, the most concerning issue for the elderly is the lack of spiritual preparation. According to Zainab Ismail et al. (2012), there is only 77% elderly who commit their five times prayers while the rest of 23% failed to do so. Interestingly, this study exposes the root cause for the negligence of prayers among the elderly is not for their ignorance,

but their habit since young age. This situation is very alarming because old age is the critical stage where spiritual preparation is direly needed (Elmi Baharuddin & Zainab Ismail, 2013). This situation demonstrates that the elderly require a spiritual education model in order to plan and fill their old age with knowledge and *ibadah*.

Indeed, Islam has outlined several *rukhsah* (relief); exceptions for a less capable person to commit *ibadah* perfectly from physical point of view so they can consistently commit their worship even in sitting or lying conditions. It is granted so that humans can always interact with Allah even in their weak and helpless conditions. Despite that, the elderly frequently face situation where they tend to forget the recitations in prayer and rites which causes them to think their rites are not perfect (Zabidi & Razak, 2016; Sahlawati et al., 2016). Other than the issues previously mentioned, issues such as the lack of awareness (Mariam, 2017) and weak mastery of *fardh 'ain* knowledge (Anuar Mustafha, 2014) also contributes to lack of spiritual preparation in the old days. Furthermore, they also consider physical frailty as a reason to escape from committing the obligatory duty (Elmi Baharuddin & Zainab Ismail, 2013).

In fact, Allah made us His *Khalifah*, which means we are supposed to do particular duties for Him and commit *ibadah*, and these require knowledge. According to al-Ghazali, "Knowledge without action is vanity, and action without knowledge is insanity", and the source of that knowledge is in the al-Quran. Therefore, every human being should use their age to seek knowledge and practice. Besides that, al-Quran is also a miracle that can heal diseases and negative things, as mentioned by Allah in surah Fussilat 41:44:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً﴾

“For those who believe, it is guidance and healing”

(Al-Quran, Fussilat 41:44)

With many cases of neglect, physical and mental health problems, the elderly need to be prepared for spiritual intelligence. By studying the al-Quran as the elderly will be capable of improving their worship and having good social networks.

1.3 Problem Statements

The age of the elderly should be used to focus on *ibadah* such as reciting al-Quran. However, the elderly face problems in *ibadah* when they do not have good recitation skills of al-Quran. Basically, every Muslim must acquire good recitation skills and understanding of the al-Quran. This is because most of the *ibadah* performed is based on the al-Quran al-Karim. There are certain elderly with poor knowledge of Islam, such as still cannot recite al-Quran despite being 60 years old (Safinah Ismail et al., 2017), and does not know to recite al-Quran throughout their life (Elmi Baharuddin, 2013). This statement is then supported by Mariam (2017) who affirms there are elderly who had just started to learn al-Quran at the age of 60. The excuse of “does not know to recite al-Quran yet” is the common excuse given by those who are reluctant to commit compulsory rites, *zikr* and *dua* (Mariam, 2018).

Following the worrisome prevalence of al-Quran illiteracy in Malaysia, these issues should be taken seriously (Monika@Munirah et al., 2014). Based on previous studies, it is shown that al-Quran recitation skills among the elderly is at an alarming

rate. This should be taken seriously by every layer of society because Al-Quran is the main reference of the Muslims and every worship performed is closely related to the accuracy of the al-Quran recitation.

Even though there are al-Quran learning classes provided for the elderly, the number of students is declining along with the participation of the elderly from the same group (Fakhrul Adabi Abdul Kadir, 2007). Upon investigation, errors were found in the teaching methods applied by the teacher, which were inappropriate with the level of capabilities of the elderly (Sharifah Norshah et al., 2011).

In general, education for the elderly is different from the education for children and teenagers (Sharifah Norshah et al., 2011; Glass, 1996; Jones & Bayen, 1998; Merriam & Caffarella, 1999; Brigman & Cherry, 2002; Czaja & Sharit, 1993; Ech et al., 1998). The elderly have very apparent differences from aspects of capabilities in physical, cognitive and psychology. Thus, it would be a prerequisite for al-Quran teachers for the elderly to have knowledge related to andragogy so they can understand the capabilities of the elderly and would not use the wrong approach in teaching (Ramlan Zainal Abidin et al., 2008).

To learn al-Quran, the main challenge for the elderly from the physical aspect is communication problems (Rodgers, 2002; Khadijah Alavi & Maizatul Haizan, 2017). This is due to the elderly's deterioration of hearing, speaking, and other senses, which causes them to be told the same thing over and over. It would be more complicated when the elderly are required to utilise all those senses to learn al-Quran in *musyafahah* method, that is to confront the teacher (Shamsul Hakim, 2017; Zarima & Rahimi, 2015;

Zabedah & Irfan, 2014; Mustaffa 2010). Apart from that, learning would also become more complicated when the elderly have to struggle in improving the *makhraj* (articulation rules) of al-Quran letters. This is because most of the inaccurate pronunciations problems originated from various factors; some of them are physiotherapy problems such as stroke, tooth loss and also tongue that is physically short, hard and accented (Shah Rizul Izyan et al., 2018; Khadijah Alavi & Maizatul Haizan, 2017; Talwar & Malik, 2013; Elisa et al., 2000; D.Turner et al.,2007).

From the aspect of cognitive, as much as 20% of elderly suffer mental deterioration and nerve damage with approximately 6.6% when reaching the age of 60 (WHO, 2017). As a result of this cognitive impairment, the elderly will normally experience issues such as short attention span, short-term memory, and difficulty grasping new information (Boulton-Lewis, 2010). They are also are incapable to receive inputs if the lesson is run within a long period of time (Mariam, 2017). It becomes complicated when they need to remember the *tajweed* rules during learning al-Quran (Mariam, 2018).

Furthermore, a high-level education system, as well as teaching and learning processes that are inappropriate for the level of intellectual competence of the elderly, contribute to a loss of interest in learning and, consequently, to a lower participation rate (Shah Rizul Izyan et al., 2018). On top of this, several additional activities, such as doing additional tasks to retain memory capacity out of their willingness contributes to stress among the elderly (Agnes Sombulang et al., 2017) For that reason, learning sessions for the elderly must be conducted in a casual and easy manner to acknowledge these conditions (Zabidi & Razak, 2016).

From the aspect of psychological problems, the elderly are ashamed to admit their ignorance, and also has the ego to learn from younger teachers as they consider themselves as having better knowledge (Shamsul Hakim, 2017). This statement is then strengthened by Cross (1981) and Darkenwald and Merriam (1982) that assert the feeling of uncomfortable when the elderly are in a group with younger people. This correlates to the elderly who did attend al-Quran class came from multiple life backgrounds and levels of economics. For that reason, the elderly are more comfortable if the lesson is conducted privately or one-to-one with the teacher (Maznah, 2001). In reality, the elderly face psychological challenges such as highly sensitive, fragile, unhappiness, ego, negligence and so on (Surina Nayan, 2006). One wrong approach would cause the elderly to give up and lost their interest in learning al-Quran (Shah Rizul Izyan et al., 2018). Along with that, the elderly easily get emotional distraction, low self-esteem, feeling insulted and finally cannot accept the learning method properly (Mariam, 2017).

Even though there are many al-Quran education models being highlighted, there are only a few that specifically focus on teaching and learning for the elderly (Jasmi, et al., 2013; Mariam, 2017). In view of that, currently, there has not been a model of education made for the elderly, especially the al-Quran education model (Mariam Abd Majid, 2017). So much so, studies on the elderly from the Islamic education viewpoint are also limited and less investigated (Zainab Ismail, 2012). For that reason, Zainab Ismail et al. (2012), Elmi Baharuddin (2013), Shamsul Hakim (2018) and Mariam Abd Majid (2018) consensually suggest a thorough study to be made in the direction of

preparing Quranic teaching and learning model for the elderly, especially those residing in nursing homes.

Upon analysing problems surrounding the elderly in seeking knowledge, it can be concluded that this group of people is intensely longing for religious knowledge and they did not have the opportunity to do so (Maznah Muhamad, 2001; Elmi & Zainab, 2013). Unfortunately, just a few al-Quran learning systems emphasise the limitation in the aspects of the physical, cognitive and psychological for this group of people (Mariam, 2018). This limitation requires particular Quranic teaching suitable to the elderly's level of capabilities. Apart from a suitable method, the curriculum syllabus must also be given great consideration. Therefore, this study will focus on the teaching of *tajweed* (pronunciation/recitation rules), *tadabbur* (read and comprehend) and the instil of *tasawwuf* (realising ethical and spiritual ideals) elements in the al-Quran lesson for the elderly. The justification for selecting those teachings are related to the need for the elderly to commit *ibādah* (religious rites) with accurate and confident recitation of al-Quran. From the aspect of al-Quran's *tadabbur*, it can help the elderly to better understand and appreciate the contents of al-Quran. Meanwhile, every lesson must entail *tasawwuf* element so that the purification of the soul can be adapted in the learning process (Mariam, 2018). This event is significant in order to enable the elderly to embrace al-Quran with the most passion and consequently able to properly recite, understand the meanings and benefitting from contents of al-Quran to occupy the remainder of their life given by Allah ﷻ.

Various studies related to Quranic teaching have been conducted in the past (Noornajihan & Atiqah Abd Aziz, 2018; Ishak Abdul Manaf et al., 2017; Ruzaimah Zainol Abidin et al., 2017, Zahiri Awang Mat et al., 2016; Noornajihan & Zetty Norzuliana et al., 2015; Norakyairee et al., 2013, Sa'anah Edi, Ab. Halim Tamuri et al., 2013; Aderi Che Noh & Rohani Ahmad, 2009; Zainora Daud et al., 2019; Saiful Azizi, 2016, Misnan Jemali, 2006), but the specification on the elderly is less discussed in depth (Mariam, 2017; Zabidi & Mariam, 2016; Sharifah Norshah, 2011; Dwi Meilani, 2013; Jal Zabidi, 2009; Elmi Baharuddin, 2012; Zainab Ismail, 2012). There has been growing numbers of 2.54 million of the elderly, yet there has been little preparation for their education. Large demand from the elderly caused the establishment of many private adult al-Quran learning institutions. For example, al-Baghdadi, Pondok UNAIS and Darul Insyirah. Indirectly, Malaysia may have been prepared to meet the needs of the elderly in terms of health, services and financials, but not in terms of spiritual education for the elderly. Hence, this study aims to develop a model of Quranic teaching for the elderly so this group of people able to learn and build a quality life even at the final phase of their age. This study would be a dedicated guide for teachers teaching al-Quran to the elderly, ministerial officials involved in providing welfare services to the elderly and also the local community.

1.4 Objectives of the Study

To acquire data for the development of the Quranic teaching model for the elderly, several objectives of the study have to be achieved as follows:

1. To study the need to develop the model of Quranic teaching for the elderly.

2. To design and develop the model of Quranic teaching for the elderly.
3. To evaluate the developed model.

1.5 Research Questions

There are three phases in the process of developing model of Quranic teaching for the elderly, which are the needs analysis phase, designing and development phase and evaluation phase. Based on these three phases, several research questions are formed, which are:

Phase 1: Needs analysis

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

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

Phase 2: Model designing and development

How to develop the model of Quranic teaching for the elderly based on the following aspects?

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

Phase 3: Model evaluation

What are the experts' evaluations on the model of Quranic teaching for the elderly?

1.6 Operational Definitions

In order to develop a sound study, readers' understanding is one of the vital aspects. Thus, the explanation on the operational definitions of keywords must be done. This explanation aims to inform the definition of keywords applied in this study. Keywords in this study are; Quranic teaching and the elderly.

1.6.1 Quranic Teaching

Al-Quran is defined as the *Kalamullah* that contains miracle, sent down to Prophet Muhammad ﷺ through Jibril AS, written down on *mushaf* (copy/redaction of al-Quran), transferred to us by *mutawatir* and becomes *ibadah* by reading it (Mana' al-Qatan, 2008). According to Mohd. Yusuf (2000), who references al-Kailany (1986), the methods utilised to teach al-Quran should be suited to the teaching objectives. Because students have their individual educational backgrounds and capabilities, al-Kailany's technique emphasises the human factor. Teaching from the education definition is a process where several activities are arranged to bring behavioural changes in the students (Ragbir Kaur, 2005). Meanwhile, according to Kamus Dewan (2005), "teaching" is derived from the word "teach" that refers to conveying knowledge, skills and so on to others. Besides that, teaching can also be defined as educating, guiding and coaching.

Collectively, Quranic teaching brings the definition of conveying knowledge that can bring behavioural changes in the elderly either in terms of *ibadah*, moral and life quality. In this study, the teaching of al-Quran focuses on the Quranic teaching for the elderly comprising the recitation aspects such as *makhraj*, *tajweed* and proficiency. Besides that, this study also emphasises a bit element of *tadabbur* and *tasawwuf* on the recited al-Quran verses.

1.6.2 The Elderly

Ar-Razi (2000) asserts that despite the elderly suffer from weaknesses in terms of physical, cognitive and psychology, they still have strong determination, sharp mind, matured and rich with experience. Therefore, the elderly are still relevant to learn, only needing a lesson model or module tailored to their level of capacity. On the other hand, the Department of Social Welfare defines the elderly as the citizens exceeding age of 60 (JKM, 2019). The elderly are also known as the 'golden age citizens'. However, in several developed countries, they are defined with the age of over 65 years old due to their economic status, high education, the status of health, service and longer life expectancy (Nor Raudah, 2015). Elderly as defined in the 4th Edition of Kamus Dewan (2016) refers to the elderly people. Elderly people or the elderly are defined as those with the age above 60 years old. This definition is following the definition made in World Assembly on Aging in 1982, Vienna.

Based on several definitions elaborated before, this study limits the elderly to a person the age of 57 to 80 years old because a person within this period of age is expected to remain strong and capable to seek knowledge. Furthermore, the age of 57-

80 years old is the phase where most Malaysians begin to retire or end a career. Therefore, most elderly spend their time after the pension by studying the al-Quran and other knowledge. On account of that, the model of Quranic teaching for the elderly is defined as a model on Quranic teaching conducts conforming to andragogy educational concept that covers the elderly of age 40-85 years old. This model of Quranic teaching also adopts communication and learning strategy from Rasulullah ﷺ in teaching al-Quran and certain knowledge.

1.7 Research Theoretical Framework

To develop the model, this study uses theoretical framework so that the study is more focused and developed based on the chosen theories. To construct this model, the researcher referred to a number of theories and *hadith*. Rasulullah ﷺ had mentioned:

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَتْلُوهُ 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* resembles the rewards given to the persons attempting to recite al-Quran despite struggling. This *hadith* might motivate the elderly from not giving up on reciting al-Quran even though they are in their latter part of life. Apart from that, there is also another *hadith* that encourages Muslims to learn al-Quran even more, as narrated by this *hadith* of Rasulullah ﷺ:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: The best among you (Muslims) are those who learn the Qur'an and teach it.

Source: (Hadith. Al-Bukhārīyy. Kitāb Faḍāil al-Qurān. Bab Khairukum Man Ta'allam al-Qurān.; # 5027)

This *hadith* demonstrates motivation to a person in two facets; those who attempt to learn al-Quran and those who try to teach al-Quran. Hence, with the model of Quranic teaching for the elderly made available, this research hopes that the elderly will not only be able to learn the Quran proficiently, but will also be able to contribute back to society by teaching them. A study by Escuder-Mollon et al. (2014) states that the elderly will feel better, appreciated and achieve the quality of life when they are able to give something be it knowledge, service and so on before their life ends. This *hadith* will be the basic theory for this research. To develop the model of Quranic teaching for the elderly, the researcher will divide it into three variables, which are (1) teaching al-Quran, (2) andragogy, and (3) the elderly.

1.7.1 Theory of teaching al-Quran

Teaching the elderly is different from teaching the children (pedagogy). Furthermore, the teacher who teaches the elderly must also understand the basics of teaching al-Quran. Therefore, teachers who teach al-Quran to the elderly can refer this theoretical framework. This research adopts three Quranic teaching theories. The first one is Quranic teaching method practiced by Rasulullah ﷺ with Jibril AS, which is the *talaqi* and *musyafahah* method, the fundamental method in the construction of the model of Quranic teaching for the elderly. Secondly is the theory of teaching al-Quran method by al-Kailany (1986), where al-Kailany suggested 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. These guides outlined by al-Kailany serve as the foundation for the construction of the syllabus of this model. The third theory is the process of teaching by Yusuf Ahmad (2004), in which Yusuf Ahmad suggests even though teaching the elderly and the general public is conducted casually, the delivery, however, must be planned in a way that it must consist of 1) beginning of lesson, 2) lesson development, and 3) concluding the lesson. This process is essential for the construction of this model so that lessons can be conducted in an organised manner while meeting the requirements of the elderly.

1.7.2 Andragogy (Adult learning theory)

Due to the nature of this research that focuses on the elderly within the ages of 57-80 years old, this research adopts andragogy (adult learning) theory by Knowles (1984) as its cornerstone. This principle was introduced by Knowles in multi-disciplinary knowledge learning for the adults to accommodate an organised, ideal and efficient teaching and learning process. Among the principles in andragogy expected by Knowles are 1) self-concept, 2) life experience, 3) readiness to learn, 4) learning orientation, 5) the need for knowledge, and 6) motivation. The principles in andragogy are relevant to the elderly who are learning al-Quran. The elderly, for example, learn because they have the need for knowledge. The elderly learn when they are confronted with obstacles in their lives and have the awareness to overcome those hurdles. The theory of andragogy is widely used in the development of teaching models or modules for adults, for

instance, in the studies by Yazidah Yahya (2019) on the construction and evaluation of Arabic learning module for the elderly, and fundamental Quranic teaching and learning model for the elderly in the way of Rasulullah ﷺ by Sharifah Norshah et al. (2011). Furthermore, this theory had been recommended by several researchers such as Husaini et al. (2015) and Zabidi Razak et al. (2016) as a fundamental towards adult learning.

1.7.3 Elderly theory

For the elderly theory, this research uses theory by ar-Rāzī (2000) and 3H theory by Smith (2012). Ar-Razi's (2000) theory describes 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 elderly who are excellent and constantly being visionary regardless of their old ages. They continuously sharpen their mind, resulting in their great intelligence of mind, emotional and spiritual. This theory is important as it is intended for teachers to understand the current process of education and to adapt teaching methods that are appropriate to the level of the elderly's ability. This theory was chosen as it manifests the elderly's capabilities to learn al-Quran despite the deterioration that they suffer. In addition, the theory of the elderly was also supported by the teaching theory of Smith (2012) which applied 3H (head, hand and heart) in assisting students in delivering the learning. The head, hand and heart that Smith means are the teacher must understand the level of the student's cognitive ability (head), then the level of the student's physical ability (hand), and finally, to understand the student's psychology (heart). The theory of 3H by Smith is in line with the problems faced by the elderly during the learning sessions, which are physical, cognitive and psychological.

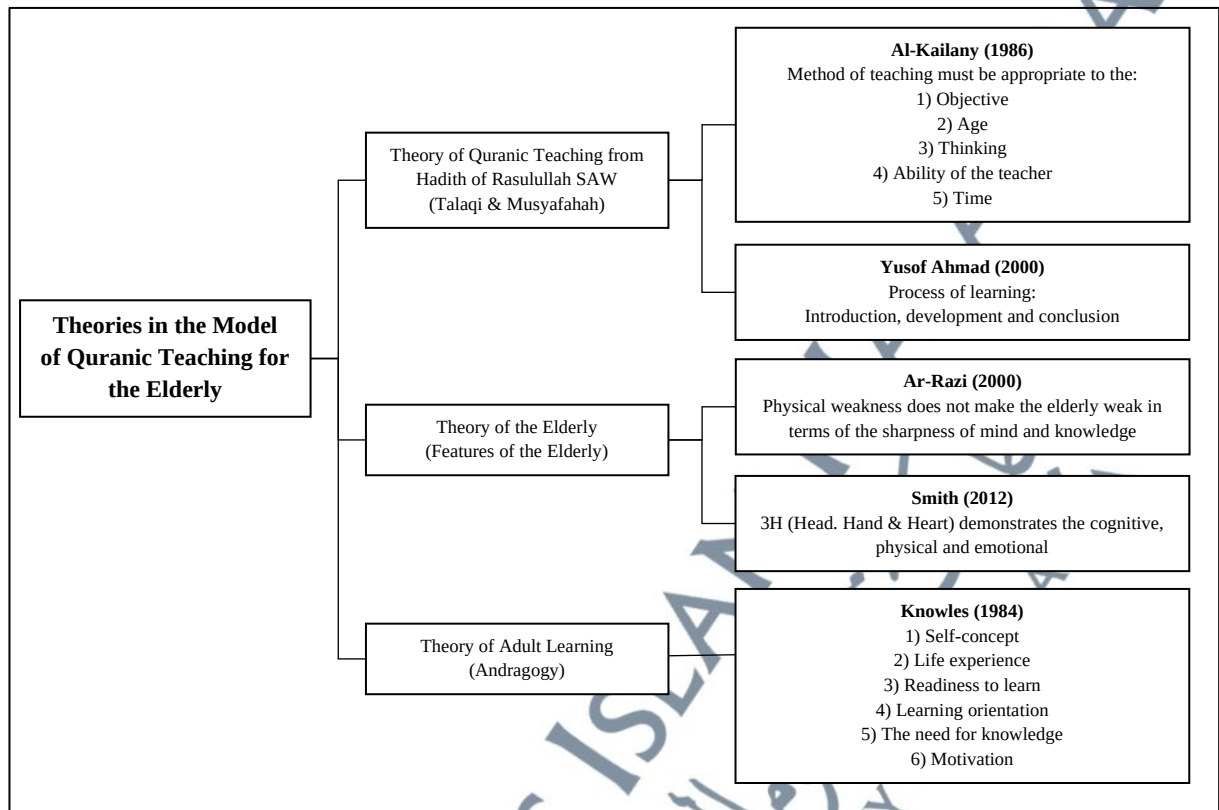


Figure 1.2: Theories in the Model of Quranic Teaching for the Elderly

Figure 1.2 illustrates the theories employed to build the model of Quranic teaching for the elderly. This research combines the theory of teaching al-Quran from Rasulullah ﷺ as a based theory, the theory from Yusof Ahmad (2000) and al-Kailany (1986), along with the theory of the elderly by ar-Rāzī (2000) and the 3H theory by Smith (2012). Lastly the theory of andragogy from Knowles (1984).

All of the following theories are incorporated into the model's development of elements, constructs, and items. As the teaching session begins, the teacher should prepare by reviewing the theory presented by al-Kailany (1986). When the teaching session begins, teachers must replicate and comprehend the traits of the elderly by referring to Smith's (2012) 3H theory as well as Ar-Razi (2000). Furthermore, in order to comprehend adult

education, teachers might refer to the andragogical principles included in Knowles' (1984) theory.

1.8 Research Conceptual Framework

This study in essence applies design and development research method proposed by Richie and Klein (2007), besides from being founded with theory by al-Kailany (1986) for the method teaching al-Quran and Yusof Ahmad (2000) for the basic method teaching, ar-Rāzī (1993) & Smith (2012) for theory an elderly for conceptual framework of this study was formed as displayed in the figure below.

Table 1.1: Conceptual Framework

STAGE/PHASE	PROCESS	METHOD
Need analysis	Need Assessment	• Interview with experts
Design and development Model Theories for Model of Quranic Teaching for Elderly	Design elements, construct and item of model	• Interview with experts • FGD • Fuzzy Delphi
Model prototype		
Model Evaluation	Evaluate constructed model	• NGT
Model of Quranic Teaching for the Elderly		

The table 1.1 shows that the process of this study will be carried out following the theory and methodology of the study. This study uses the DDR approach as model construction.

In building a model using the DDR approach, three phases need to go through. The first is the need analysis, the second is the design and development phase of the model and the last is the expert evaluation phase. These three phases have specific objectives and research methods to follow.

For the first phase of the study, the need analysis phase, the objective is to determine the need for model building, whether or not this model of Quranic teaching is needed. In this phase, the researcher used expert interview methods. Qualitative studies are better used to obtain answers that are more in-depth and appropriate to the capabilities of older people (Cohen, Manion, & Morrison, 2007) . Interviews will be conducted with nine experts to answer semi-structured interview. The selected experts are teachers who teach the elderly al-Quran, coordinator for an elderly care centre, specialists in gerontology and experts in Quranic teaching. For this first phase, there are two research questions to answer: What are the challenges face by the elderly in learning al-Quran? and What are the needs to teach al-Quran for the elderly? After analysing and reaching expert consensus on the need for developing this model of Quranic teaching for the elderly, the researcher moved on to the second phase that is the design and development of the model.

The second phase, aimed at establishing the elements that should be present in a model. The construction of this model is based on previous research and also on the recommendation from experts. In this phase, the research questions to be answered are How to develop the model of Quranic teaching for the elderly based on the following aspects? What are the required model elements in designing the model of Quranic teaching for the elderly? and Is there any consensus by experts on the aspects should be included in the Quranic teaching method for the elderly? To answer the research questions, the method used is questionnaires imposed on experts to build the model. The phase involved 15 experts. In the questionnaires, experts will need to determine whether the constructs being built are appropriate for the development of the model. Once data is generated, each question will be evaluated with Fuzzy Delphi Method which will determine the sequence of constructions according to priority.

After completing the second phase, the design and development phase, a prototype of the model was produced. The next phase was the model evaluation phase. This phase employed the Nominal Group Technique (NGT). A group of six experts gathered and evaluate the presented prototype of the model. This evaluation serves to answer the research questions Is there any consensus by experts on the model of Quranic teaching for the elderly pertinent to the level of capabilities of the elderly?

1.9 Limitation of the Study

This study is conducted to develop a model of Quranic teaching for the elderly. Nevertheless, the researcher faced several limitations throughout conducting the study. Among the limitations of the study are:

1.9.1 Subject of Study

Since this research seeks to develop a model of Quranic teaching for the elderly, the majority of respondents consisted of al-Quran teachers for the elderly. The researcher limited the experts to those with experience of over five years in teaching. In addition, to validate the data pertaining to the field of the elderly, this research involved several experts in the fields of gerontology and the management of elderly care centres. Finally, some elderly were also involved so that each constructed item would meet the preferences of this group.

1.9.2 Location of Study

Venues of the study were arranged according to each phase. During the first phase, for the purpose of the interview, the research was carried out in both systematic and non-systematic learning institutions. This is to gather varied data on the requirements of the elderly in Quranic teaching. Among the suggested places were Darul Insyirah Learning Centre for the Elderly, Madrasah Orang Pencen in Nilai, Rumah Seri Kenangan Cheras and several spots in villages as well as in cities to approach the elderly. While in the second phase and the third phase, purposive sampling was adopted, in considering the experts upon certain justifications.

1.9.3 Syllabus of Study

Al-Quran learning is a broad discipline. Since this research seeks to develop the interest among the elderly to recite al-Quran and adopt al-Quran as their lifelong companion, it only focused on three learning aspects; *tajweed*, *makhraj* and *tadabbur* of the verses.

However, these aspects must also be taught according to the elderly's levels of physical, cognitive and psychology.

1.10 Significance of the Study

The significance of this study starts when looking at the increasing number of the elderly in Malaysia day by day with no strategic planning or model with a spiritual orientation provided for them. Despite the existence of several educational classes, they are not impactful enough to strengthen the spiritual side of the elderly.

The final phase in life is supposedly filled with various quality activities and focus on committing *ibādah* to Allah. A good spiritual deed among the elderly would not only minimise various mental problems but also improve their quality of life. Apart from that, continuous education could encourage the elderly to develop and retain social relationships, improve their level of capacity and self-confidence, and subsequently improve their quality of life (Lunandi, 1987).

In regards to that, al-Quran is the best guidance and solution in building the internal strength of all human beings, especially the elderly. Besides, this study is significant in contributing towards knowledge development, which is to the fields of education, gerontology and lifelong learning. Furthermore, this study could fill the loopholes and inadequacy in the field of al-Quran education for the elderly, especially several studies related to humanity science and social science, other than able to contribute towards improvisation in practices and also as a guide in policy development.

Specifically, this study is significant to diverse sectors, such as the Ministry of Women and Community Development, which acts as the lawmaker; the Department of Social Welfare, which involves in the welfare of the elderly; as well as other parties indirectly managing religious learning institutions for the elderly. With this study, a model of Quranic teaching for the elderly will get to be developed, functioning as a guide for tutors and individuals related in teaching the elderly. Moreover, this study is parallel to the National Elderly Policy that urges the elderly to always be independent, honourable as well as optimising self-potential through healthy ageing.

This study is also seen from the perspective to measure to which extent does this study able to significantly contribute in aspects of theoretical and practical (Jusoh, 2008). Thus, the contributions of this study can be seen in the development of existing models and the development of Islamic-oriented models.

1.11 Conclusions

This chapter discusses the flow of this thesis; what, why and how this research was done. This chapter also describes the problems faced by the elderly and the objectives to be achieved. By using the DDR (Design and Development Research) approach in the model development, it is hoped to answer every question of the study. In addition, this study also chooses some theories for this study to be more focused.