

CHAPTER V

DISCUSSION, RECOMMENDATIONS AND CONCLUSIONS

5.0 Introduction

This chapter provides the discussion on the findings of the research that were reported and specifically discussed in Chapter 4. The discussion comprises several essential sub-topics, which are the summary of research, the discussion on the findings, the implications of research, and the suggestions for future research. The research summary section will discuss the overall research process that was conducted. Next, the discussion of the findings section will discuss the findings throughout the phase of needs analysis, the phase of model design and development, and the final element of the findings which is the phase of model evaluation. Furthermore, discussions on the implications of this research upon theories, policies and practices will also be provided in this chapter. The final section of the chapter will discuss a number of suggestions for future research that could be implemented and applied by future researchers.

5.1 Research Summary

The issue in the methods of teaching al-Quran for the elderly was conceded by prior studies conducted by Fakhrol Adabi (2007), Sharifah Norshah (2011) and Mariam (2017). In regard to that matter, there were several al-Quran teachers who were reported to have adopted unsuitable approaches relative to the elderly's levels of physical,

cognitive and psychological capacity (Ramlan et al., 2008; Khadijah Alavi & Maizatul Haizan, 2017; Shamsul Hakim, 2017). Despite the numerous Quranic teaching method were found up to this day, a model that is specially made to teach al-Quran for the elderly is yet to be found in Malaysia (Mariam, 2017; Zabidi & Mariam, 2016; Sharifah Norshah, 2011; Dwi Meilani, 2013; Jal Zabidi, 2009; Elmi Baharuddin, 2012; Zainab Ismail, 2012). Hence, this research was conducted to develop a model of Quranic teaching to be adopted as a guide by al-Quran teachers in teaching the elderly, so they could educate them according to their unique level of capacity. Specifically, this research was conducted to construct, design, develop as well as evaluate the model of Quranic teaching for the elderly.

This research employed several theories as its cornerstone, namely the teaching theory by Rasulullah ﷺ, the teaching theory by al-Kaylani (1986), the theory by Yusof Ahmad (2000), the theory by ar-Razi (1993), 3H theory by Smith (2012), and also the andragogy theory by Knowles (1984). The teaching theory by Rasulullah ﷺ is the fundamental to the other theories. A number of elements made the foundation to this theory based on the *Hadith*, among of which are the method of *talaqqi musyafahah* and the teaching approach. Meanwhile, the teaching theory by al-Kailany (1986) and the theory by Yusof Ahmad (2000) were adopted as supporting theories to reinforce the model. The constructs harnessed from al-Kailany's theory emphasised the aspects of time importance, objective, and the capabilities of physical and cognitive. The application of Yusof Ahmad's theory is more apparent in the constructs of the beginning of lesson, the lesson development and the end of lesson. While investigating and acknowledging the limitations of the elderly, this study went in for the theories by ar-

Rāzī (1993) and 3H theory by Smith (2012) that discussed the deterioration of the elderly and classified the situation into 3H, which are the head, heart and hand. The final theory assumed in this study is the theory of andragogy, that is a theory specifically for adult learning, founded by Knowles (1984).

This study had also utilised the DDR approach founded by Richie and Klein (2007) and was conducted in three phases as explained in the previous chapter. The first phase is the phase of needs analysis. This phase involved interviews with nine experts comprised of gerontologists, experts in the field of al-Quran, and the elderly. Because the study on the elderly's education is still new in Malaysia, the conducted interviews were semi-structured. Open-ended questions were chosen to acquire in-depth data. Upon the interviews, the findings had successfully explored the challenges faced by the elderly as well as their needs to learn al-Quran. The experts have mutually agreed that the development model of Quranic teaching for the elderly has a desperate and significant need in Malaysia.

After the challenges and requirements of the elderly in learning have been investigated, the model development was conducted to resolve and fulfil their requirements in learning al-Quran. Therefore, the second phase was put into action, where it involved the design and development of the research model. This model aims to list out the elements, constructs and items of the model by utilising the Fuzzy Delphi Method (FDM). It was in this phase that the instrument of an FDM questionnaire set was constructed to be distributed among the experts. The construction of the instrument was made from the interviews with 10 experts consisting of al-Quran teachers, which was refined through a focus group discussion (FGD) attended by eight experts. Before

the questionnaires can be distributed to a group of 15 experts for the FDM session, the researcher had circulated the questionnaires to five experts for the purpose of face validity. From the results in the face validity, the questionnaires were improvised. The questionnaires for this section were divided into four elements, eight constructs and 108 items.

The results of the Fuzzy Delphi analysis indicate that all experts agreed on the four elements, eight constructs and 108 items. 20 items from the original 108 items were rejected. The accepted 88 items were decided after they have fulfilled the item's acceptance conditions, where the threshold value, d , must be less than 0.2, the overall percentage of experts must be over 75%, and the defuzzification value (alpha-cut) must exceed 0.5. These findings demonstrate that there was experts consensus on the vast majority of the developed elements, constructs and items. These items were eventually ranked according to priority based on the vote by experts.

After the analysis in the second phase, a prototype for the model of Quranic teaching for the elderly was created. This prototype's usability needed to be assessed by the experts. Therefore, this model needed to undergo the third phase of the study, which is the model evaluation phase. This phase adopted the method of Nominal Group Technique (NGT), an evaluation method that brings experts together for the decision-making process. This method was implemented online by involving six experts, five of whom are individuals in the field of al-Quran for the elderly while the other one is an elderly student. After the presentation of the model's prototype, the discussions and ratings from the experts were conducted. The results demonstrate that all experts agreed

this model of Quranic teaching for the elderly is suitable to be applied by the teachers who teach al-Quran, specifically on the elderly.



5.2 Main Research Findings

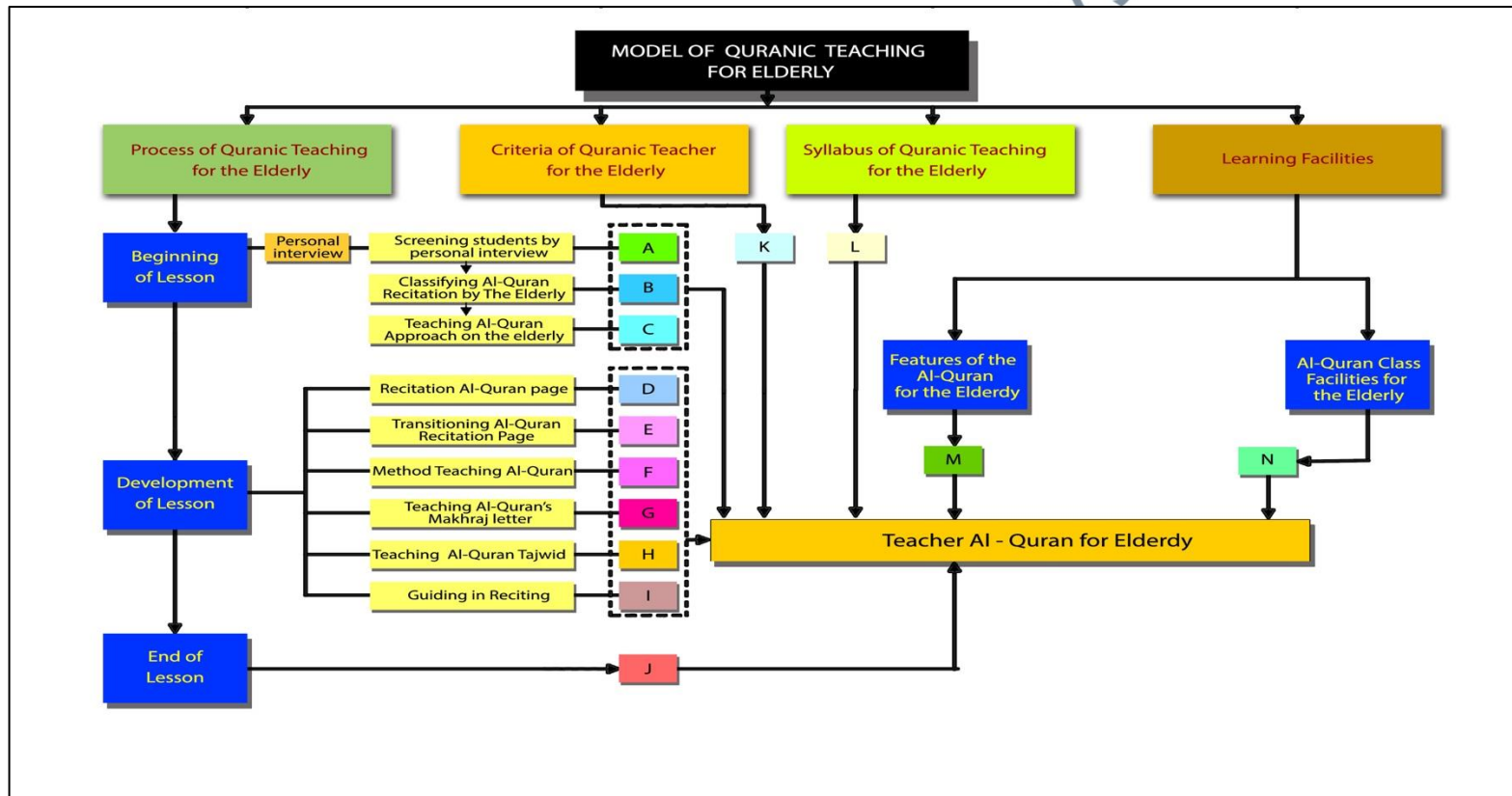


Figure 5.0: Model of Quranic Teaching for the Elderly

Model's summary

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

B	The Construct of the Classification of Al-Quran's Recitation (Beginning of Lesson) in the Element Procces of Quranic Teaching for the Elderly
1	Teacher classifies the elderly into two levels of al-Quran recitation mastery: i. <i>Iqra'</i> ii. Al-Quran
2	Teacher classifies the elderly into four levels of al-Quran recitation mastery: i. Beginner (<i>iqra'</i> , just getting familiar with <i>hijaiyyah</i> letters) ii. Basic (poor in reciting al-Quran) iii. Average (mistakes in <i>tajweed</i> and <i>makhraj</i>) iv. Good
3	Teacher classifies the elderly into three levels of al-Quran recitation mastery: i. Basic ii. Average iii. Good
4	Teacher classifies the elderly into five levels of al-Quran recitation mastery: i. Basic ii. Intermediate (<i>muqaddam</i>)

	iii. Average (able to read but not fluent) iv. Good (able to read and fluent) v. Excellent (level of the <i>Qari</i>)
5	Classification for class must consider gender aspect, which is male and female.

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

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

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

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

G	The Construct of the Methods of Teaching <i>Makhraj</i> of Al-Quran's Letters (Lesson Development) in the Element Procces of Quranic Teaching for the Elderly
1	Basic and average levels Teacher explain the <i>makhraj</i> of letters by displaying the pictures of where the letters ١ until ٣ articulated and then the student will practice in the recitation.
2	Teacher consistently guide the elderly to articulate correct <i>makhraj</i> .
3	Basic and average levels Teacher introduces the articulation of <i>makhraj</i> and <i>tajwid</i> rules.

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

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

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

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

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

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

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

5.3 Discussion for the Findings of the Needs Analysis Phase

The model of Quranic teaching for the elderly was suggested as an alternative model to depict the poor effectiveness of the current situation in al-Quran learning among the elderly. The objective in the first phase is to study the need to develop the model of Quranic teaching for the elderly. That important to provide pictures of the aspects that needed attention to apprehend and curb the elderly's incapability during the lesson of al-Quran. Before beginning the phase of design and development, a survey analysis on the needs for the development of this model was conducted. The needs analysis was carried out in accordance with the following research questions:

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?

The followings are the discussion on the challenges face by the elderly in their lesson as reported in Chapter 4.

5.3.1 The Challenges Faced by the Elderly in Learning al-Quran

In general, five major challenges faced by the elderly were identified, which are lack of awareness, physical, psychological, cognitive and requirements in learning. Indirectly, these five challenges can be adopted as a guide to every type of learning involving the elderly. For the first question, what are the challenges faced by the elderly during the process of al-Quran learning, previous studies highlighted that the elderly are facing three major problems, which are from aspects of physical, cognitive and psychology (Cross, 1981; Darkenwald & Merriam, 1982; Surina Nayan, 2006; WHO, 2016; Mariam, 2017; Khadijah Alavi & Maizatul Haizan, 2017). However, the interviews conducted by the researcher found the aspect of poor awareness in learning al-Quran among the elderly became an added aspect for the elderly's problems. This has made the challenges of learning al-Quran divided into five sections:

- i. Lack of awareness in the importance to further learning.
- ii. Challenges from the aspect of physical deterioration.
- iii. Challenges from the aspect of psychology.
- iv. Challenges from the aspect of cognitive.
- v. The facility requirements in al-Quran learning session.

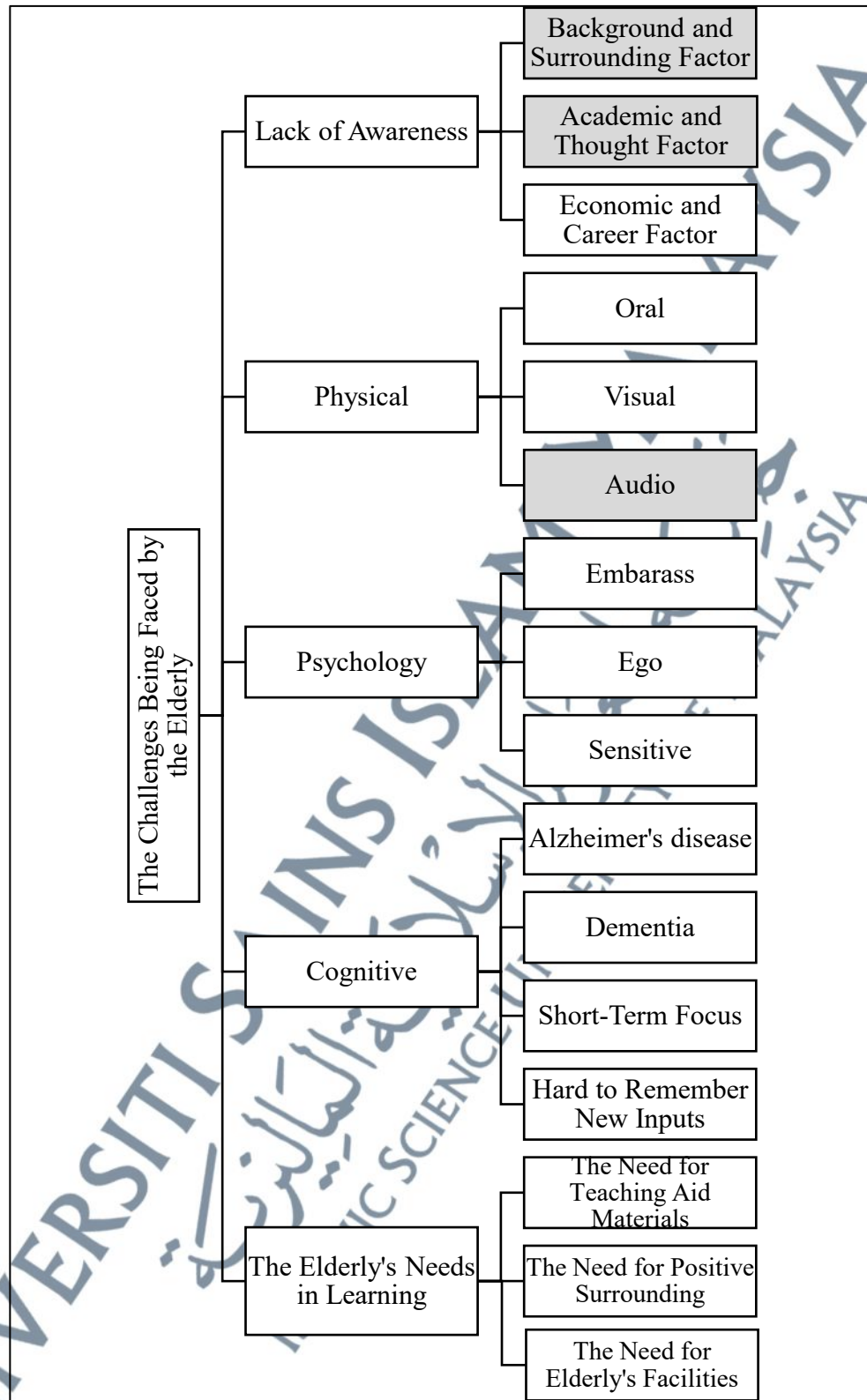


Figure 5.1: Challenges Faced by the Elderly in their Lesson

Regardless, out of the above challenges, this research only discusses three aspects of the challenges faced by the elderly in learning.

Managed to gather the opinions from the experts regarding the elderly's level of recitation proficiency as described in the analysis in Chapter 4, subsequently, the contributing factors to the level of recitation were outlined. The factor of background and surrounding, the factor of education and thinking, as well as the factor of occupation and economy are instrumental to the challenge of the elderly in giving their commitment to the learning class, unless they had the initial awareness to fill their golden times with knowledge and *ibadah*. All of these factors were deliberately discussed in Chapter 4. However, the researcher wishes to emphasise four main factors that play a part in causing the elderly's poor awareness in pursuing learning, which are the factors of background, education, surrounding and occupation.

i) Background and Education Factor

The findings indicate that the factor of background and education lays a significant impact on the elderly's awareness to continue learning in their old age. Being limited in education, haunted by poverty, and *taqlid* in their religious life as a result of the western imperialism, secularism and liberalism that have gained their roots in the Malaya around the 1970s, causing them to feel indifferent and nonchalant towards religious education and practices, subsequently turning the elderly of today to be lacking the spiritual preparation they supposed to have in order to brave their challenging old days (Syahida Husna, 2020; Zainab Ismail & Elmi Baharuddin,

2012; Mazlan Ibrahim et al., 2013; Zabidi Razak et al., 2016; Safinah et al., 2017; Nurizan Yahaya et al., 2010; Anas & Aminuddin, 2019).

However, Said Nursi (2014) remarked that even though these elderly used to lead a life that was full of ignorance, grief and sins, they should not be regretful. Instead, they should be grateful for Allah had granted time to repent and commit their *ibadah*. Allah SWT mentions this matter in surah Fāṭir 35: 37 of al-Quran:

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ

But did We not grant you life enough for whoever would remember therein to remember.

(Al-Quran. Fāṭir.

35:37)

Ṭantawi (2001) asserts that this sentence is a reproach by Allah SWT to all humans that continuously live in negligence in this world, while their age could be leveraged in finding the truth and the light of *iman*. Similar goes in surah Yassin where Allah reminds humans who are granted a long life with this verse:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ

“And he to whom We grant long life We reverse in creation; so will they not understand?”.

(Al-Quran.Yassin.

36:68)

Therefore, it is still not too late for the elderly to get back in learning al-Quran and apprehending its contents. Moreover, Allah had promised various benefits for the elderly who persevere in committing *ibadah* and learning al-Quran. Said Nursi affirms that the weaknesses and frailties amidst the old ages are the path to seek His blessing and *Inayah Rabbani*. In addition, he also asserts that Allah grants blessings upon the elderly due to their weaknesses and frailties, because even in such a

condition, they still *ruku'* to worship Allah, according to Abu Hurairah, Rasulullah ﷺ said:

لولا شبابٌ حُشِّعَ وشيوخٌ رُكِّعَ وأطفالٌ رُضِّعَ وبهائمٌ رُتِّعَ لَصُبَّ عليكم العذابُ

Meaning: If not because of the youngsters who are in *khusyu'*, the elders who *ruku'* a lot, and suckling babies and animals to Allah SWT, verily torment will befall on you”.

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

Furthermore, the benefits in continuously seeking knowledge are not only for the hereafter, but also contributing positively towards the elderly's cognitive, physical and spiritual aspects (Dench & Regan, 2000; Butler, 2002; Fakhrul Adabi Abdul Kadir, 2007; al Attas, 2011; Elmi Baharuddin & Zainab Ismail, 2013; Doufesh et al., 2016)

Hence, the awareness in seeking knowledge must be inculcated in children's souls from an early age (ali Qarni, 2002; Nik Azis dan Noraini, 2008; Wan Zainab & Farahrushaida, 2015; Zakaria Stapa et al., 2012; Faisal Mohamed et al., 2012; Murihah Abdullah et al., 2015). Overly emphasising examinations hinders the love for knowledge to last long (Abdul Ghafar, 2007; Diyana Razib, 2009). For that reason, parents are the key player in educating the children (Abdullah Nasih Ulwan, 2015; Woolfolk, 1998; Rosnaaini Hamid & Suhanim Abdullah, 2012). In addition, Rasulullah ﷺ has advised children to endlessly love knowledge as they grow. This is traced back from a message in a *hadith* narrated by Abu Hurairah RA, Rasulullah ﷺ said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Meaning; Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism,

Source: (Hadith. Al-Bukhariyy. Kitab Funerals (Al-Janaa'iz). Bab If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islam be explained to a boy? # 1358).

ii) Surroundings and Occupation Factor

However, even though the elderly's background and education still could not lead to developing the love for knowledge, the elderly still have the chance in choosing a good life surroundings. A good life surrounding them has a significant relation in influencing one's quality of life (Berne, 1964; Bandurra, 1977; Hassan, 1987; al Na'imy, 1994; Ibn Khaldun, 2002; Wright dan Taylor, 2004; Azhar, 2006; Smith et al., 2006; Nofrizal, 2006; Wiliam et al., 2007 Shah Rollah et al., 2009; Ratna Roshida, 2009; Zakaria Stapa et al., 2012; Khadijah Alavi & Mahaizan, 2017). Bearing that in mind, planning for future life is as vital and Islam prohibits the Muslims to throw themselves towards destruction, as Allah mentions:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“.... and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

(Al-Quran. Al-Baqarah 2:195)

The factor of surrounding heavily influence one's life. Not every human are destined to have a decent background and life surrounding. Regardless, Allah grants *juzuk ikhtiari* for humans to choose their suitable surrounding to lead their life.

Therefore, the elderly have the option to develop a life surrounding that they will

spend the rest of their life in. The majority of the elderly choose to live alone in the village (Jal Zabidi, 2009; Wan Ibrahim & Zainab Ismail, 2010), some elderly prefer to live with their children in the city (Da Vanzo & Chan, 1994; Wan Ibrahim & Zainab Ismail, 2010; Chen, 2002; Khadijah Alavi et al., 2011; Aishah & Katiman, 2012), there are also elderly who choose to spend their old ages in the *pondok* learning centre for the elderly (Zainab Ismail et al., 2012; Asiah Arief & Novel Lyndon, 2015; Safinah et al., 2017; Syakiran Akmal et al., 2017; Mariam 2018), while there are elderly who choose to live in Rumah Seri Kenangan (Thamil & Suresh, 2017; Afiza Mohd Fauzi, 2018).

A good surrounding might start by choosing good neighbours (Rosnah & Habibie, 2002; Al Ubaidi, 2017; Chang et al., 2016; Gao et al., 2017). Being in old age, most of their children have their own lives. The closest individuals to the elderly are their neighbours. In the case of an emergency, neighbours are the earliest persons to offer help or assistance (Aishah & Katiman, 2012; Long Leng Thang, 2015; Hazim Ahmad et al., 2019). In regards to that, in the context of *hadith*, there is a depiction of a good neighbour as the path for happiness, as narrated in a *hadith* by Nafi' Bin Abdul Harith from Rasulullah ﷺ:

مِنْ سَعَادَةِ الْمَرْءِ الْمَسْكِنُ الْوَاسِعُ ، وَالْجَارُ الصَّالِحُ ، وَالْمَرْكَبُ الْهَيَّئُ

Meaning: Part of the happiness of the Muslim man includes a spacious dwelling, righteous neighbour and a good mount"

Source: (Hadith. Al-Bukhariyy. Kitab of Neighbours, Book The righteous neighbour. #457/116).

In addition, there is a word of wisdom that quotes:

الجار قبل الدا

“(Choose) neighbours first before choosing the house”.

The above *hadith* and the wise saying demonstrate that Islam takes deep consideration on the matter of neighbours. The practice of choosing good neighbours was supported by Muhammad Qutub (1982), Khadijah Alavi (2007) and Salina et al. (2013), where they include neighbours, besides children, colleagues and police as a social support element essential in the elderly's planning of old age. In addition, according to a study by Wan Ibrahim et al., (2009), the elderly's relationship with their friends and neighbours is more important than their relationship with their children for their own prosperity and well-being. Thus, if the elderly aims to lead a quality life in their old ages, it is wise for them to choose good friends or neighbours that have the character of accustoming gatherings of knowledge and drawing themselves close to Allah (Zakaria Stapa et al., 2012; Amran Hassan., 2013; Raudah Siren, 2015; Hudani et al., 2020;). Selecting good circle and surroundings have a major influence on our religious life during the old ages, especially in the world of full with entertainment and social media nowadays. If time is not managed properly, humans will be negligent and faded, just like how time passes by.

The factor of occupation also contributes to the lack of awareness in furthering studies among the elderly. Studies indicate that the elderly who were involved in low-economic sectors during their young ages have less interest in furthering their studies as compared to their counterparts who worked in high-economic sectors (Noornajihan, 2014; Abd al-Fattah Abu Ghuddah, 1996; 'Abdullah Nasih Ulwan, 1968; Razali Saaran, 2010). This owes to the fact that intense physical activities required by the occupations in the low-economic sectors, such as farmers and labourers, thus limiting their energy to attend knowledge

gatherings such as in the *masjid* (Wan Ibrahim & Zainab Ismail, 2010). Exhausted from toiling away under the scorching sun in order to earn a penny requires them to repose and gain energy to strive for tomorrow.

In observation, the elderly in the village continue to serve in intense labour activities despite their old ages due to economic reasons, a contrast to the elderly who had comfortable workplaces and surroundings, such as the teachers and those who work in the city or office. Occasional offerings of knowledge gathering to employees are common among the office working sectors compared to those in physical-related working sectors. This fact is supported by L. de Donder et al., (2014) and Dian Fu Chang et al. (2012) that assert the elderly with a low economic level show less interest in learning. Therefore, it can be said that the factor of occupation plays an important role in attracting the elderly in furthering their studies.

Regardless, researchers argue that we need to be wise in managing our time for our jobs in this world with the knowledge for the hereafter (Abdullah Nasih Ulwan, 1968). To allocate time at least once a week for an hour and a half to learn al-Quran is something feasible for the adults until they reach old ages. It is such a loss if the time granted by Allah in this world is solely spent for working and earning money. This is according to a *hadith*:

عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ
فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَينَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ

Meaning; Ibn Mas'ud narrated that the Messenger of Allah (s.a.w) said: "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew."

Source: (Hadith. Tarmidhi. Kitab al-Qiyamah. Book on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara', #2416).

This *hadith* proposes humans to spend their age and time in a balance between the world and the hereafter. In addition, Allah reminds us through surah An-Nur: 37 to balance our lives for the world and the hereafter by saying:

رَجَالٌ لَا تُلْهِهِمِْ بَيْعٌ وَلَا بَأْسٌ وَلَا تُلْهِهِمْ بِحَارَةٍ وَلَا يَنْفَعُ عَنْهُمْ إِذْ يَخْشَوْنَ يَوْمًا تَتَقَلَّبُ فِيهِ
وَالْأَنْبَارُ الْقُلُوبُ

Are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turnabout

(Al-Quran. Al-Nūr 24:37)

Additionally, Allah mentions:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Meaning: And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

(Al-Quran. al-Jumu‘ah 62:10)

Sayyid Qutub in his work, *Fizilal Quran*, asserts that this balance is the characteristics of the Islamic system of life that is to create a balance between the requirements in life, such as working, toiling away, hustling and struggling, with the requirements of the soul that need ‘*uzlah* or temporary self-isolation from the bustling atmosphere in order to focus on remembering Allah. Hence, humans are supposed to balance these elements from their early life. Asyidah and Fariza (2020), Mulyono (2020), Burhanuddin Jalal (2015), and Zainab and Elmi Baharuddin (2012) have also affirmed that the elderly who had accustomed to committing a

particular *ibadah* will have no problem to commit them in the old ages, and vice versa. In that tone, awareness is something that is difficult to be formed by humans, especially when they have reached old age, but awareness is vital in someone before initiating an action or lesson. This is because strong encouragement and motivation, as well as a positive attitude are critical in a learning process (Johdi & Razak, 2009; Zamri, 2008; Salleh Lebar, 1999).

II. Audio

The main thing that interferes with the al-Quran's recitation by the elderly is when they have challenges related to audio. Before reciting, the elderly would have to listen to the teacher's recitations, such as the *makhraj* articulation of letters, before repeating the same articulation. A less effective hearing would cause their articulation to be less accurate. This finding is parallel to the findings by Shams Hakim (2017), Shah Rizul Izyan Zulkiply et al. (2018), Khadijah Alavi and Maizatul Haizan (2017), Barrenas and Wikstrom 2000), Tamasker (2000), Keer and Ciwie, (1997), Stevens (1982), Lim and Stephen (1991), and Janicki and Dalton (1999) that assert the major aspect that standd in the way of elderly during learning is communication, or the articulation of letters, if the elderly suffer from the deterioration of listening. Apart from that, this situation drives the elderly to be depressed and have low self-esteem as the teacher needs to repeat the articulation several times (Khadijah Alavi & Maizatul Haizan 2017; Suzanne Cosh et al., 2019; Holly Reed, 2018).

Hence, other studies also demonstrate that ears play a major role, especially in learning al-Quran. Due to that matter, the ears are the more important organ in

the process of seeking knowledge as compared to the eyes (Zhenghan Qi et al., 2019; Widus et al., 2017; Suyuti et al., 2016; Patonah et al., 2014). Interestingly, the essential organ developed for infants in their mother's womb is hearing (Zainorah & Fauzi Hamat, 2012; Mahdi, Farhadi, & Shahghasemi, 2011; Danial Zainal Abidin, 2006) as mentioned by Allah:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ

"God produced you from your mothers' wombs knowing nothing, but gave you ears and eyes and hearts so that you may be grateful".

(Al-Quran. Al-Nahl 16: 78)

Studies show that as we grow old, the last sense that suffers deterioration is the hearing (Sadeq Al-Hilali & Hussein Radwan, n.d.; G. Blundon et al., 2020; Tapson et al., 2015; Tosch, 1988; Podurgiel, 1990; Pemberton, 2000; Sisson, 1990). In the thought of that, the creation of hearing sense is vital for a man's life. Hence, it is not surprising if there is anxiety due to hearing loss among the elderly. Therefore, Islam asks to be mindful in preserving the healthcare of the hearing and sight senses, as well as other body parts, with one of the methods is to pray as noted by the following verse:

اللهم عافني في بدني، اللهم عافني في سمعي، اللهم عافني في بصري لا إله إلا أنت
 “O Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You” (Hisnul Muslim)

The above verse puts hearing first before the sight, denoting that the ears' functions more importantly and need to be taken care of.

In the phase where the elderly suffer from various physical deteriorations, they will eventually face psychological problems where their emotion tend to get fragile (Raudah Siren, 2015; Mariam Abdul Majid, 2018; Khadijah Alavi, Maizatul Haizan Mahbob, 2017; Seow Ta We & Shalini, 2014). Their self-esteem declines due to the factor of physical weakness. At times, they also face cognitive problems, such as dementia, short attention span, difficulty remembering new things (ZamZam et al., 2009; Sidik et al., 2004; Suzana et al., 2015; Tengku Aizan et al., 2017; Rashid & Tahir 2014; Peter & Alexender, 2006). All of these factors cause them to feel ashamed, highly sensitive and ego from time to time. This finding is aligned with the findings in studies by Seow Ta We and Shalini (2014), Suziana and Zuliza (2020), Zabidi Razak et al. (2016), and Surina Nayan (2004) that argue the phase of old age makes the elderly to be highly sensitive and seems to go back to the ages of 2-4. Due to that matter, al-Quran has a record that says:

فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (Al-Quran. Al-Isra' 17: 23)

This verse of al-Quran calls for humans to mind their speech with the elderly as they have fragile emotions. Hence, speak with modesty and never raise the voice or make uncomfortable facial expressions (Atiyah Ali et al., 2019 Shafie, Che Noh & Lubis, 2016; Ibrahim, 2002; As-Suyuti, 1987; Sayyid Qutub, 1988, Rosnaaini Hamdi & Suhanim Abdullah, 2015).

5.3.2 Needed Development Model Base on Experts

The second research question for the first objective is to seek if there is a need to develop a model of Quranic teaching for the elderly based on the experts'

consensus. The findings for the first phase as shown in page 208 indicate that all experts have mutually agreed on the development of the Quranic teaching model for the elderly. Even more, the experts have mutually provided positive responses and various suggestions for developing the model. This consensus is aligned with the prior findings that state just a few al-Quran learning systems that emphasises limited aspects from physical, cognitive and psychological for this group of people (Jal Zabidi, 2009; Sharifah Norshah, 2011; Zainab Ismail, 2012; Jasmi, Aderi, & Noh, 2013; Dwi Meilani, 2013; Zabidi & Mariam, 2016; Khadijah Alavi & Maizatul Haizan, 2017; Shamsul Hakim, 2017; Mariam, 2018).

According to the majority of experts in the first phase, the lesson for the elderly is purely driven by the experience of the teacher, without any specific guideline for the teachers to teach the elderly. A lesson without a guideline and only relying on the experience is prone to the risk of occurring mistakes, especially on its approach and teaching method. These mistakes would only put the teacher at a loss and vanish the interest of the elderly in learning al-Quran. Additionally, all experts agreed that the approach of teaching the elderly is different from teaching teenagers and children (M. Umriyah et al., 2012; Sharifah Norshah et al., 2011; Ahmad Misbah, 2016; Asmin, 2011.; Ramlan et al., 2008). Hence, the development of a model of Quranic teaching for the elderly is a great need. This is to facilitate the teachers in adopting the accurate approach and methods relevant to the elderly's unique level of capacity.

As a conclusion, the first phase of this research has answered two aspects, which are 1) The challenges faced by the elderly in the learning process, and 2) the need to develop model of Quranic teaching for the elderly. The findings have fulfilled the recommendations from previous studies by Najib Adullah et al. (2019), Hanafi Md Muidnudin (2019), Asiah Kamal et al., (2019), Zabidi Razak et al., (2016), and Mariam Abdul Majid et al. (2018) that proposed to develop a model for the elderly's lesson. The model must, however, seriously consider the capability of the elderly in terms of physical, cognitive and psychology as well as their capacity in apprehending the lesson contents.

Managed to acquire the findings for the phase of need analysis as well as gaining the approval aligned with previous studies, the researcher draw a conclusion that this model of al-Quran's teaching for the elderly must be developed. As much as the education for the children, from the level of secondary school to higher institution, are perceived essential, the education for the elderly must also be held the same. Regardless, the lesson for the elderly does not prepare them for the worldly affairs, but instead for the betterment of their personal quality in the old ages and as a provision for the hereafter. With those purposes in mind, it is high time to develop an empirical and systematic model of Quranic teaching for the elderly. Teaching without guidelines would only drive to a "trial and error" approach which would waste the time for both teacher and students in the end. The researcher also emphasises the importance of conducting a need analysis before constructing the syllabus and developing the model or module. This is to ensure every need could be met according to the target demand.

5.4 Discussion for the Findings of the Design and Development Phase

The objective for this phase is to design and develop a model of Quranic teaching for the elderly. For this phase, the Fuzzy Delphi Method (FDM) was employed to gather the experts' consensus on the elements, constructs and items of the model. It was conducted to answer the following research questions:

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 Quranic teaching method for elderly?

Overall, the findings in the phase of the model's design and development have answered both research questions with the model's prototype successfully built based on the experts' consensus. This research primarily aims to develop a model of Quranic teaching for the elderly. All elements were analysed by using FDM. The findings of the analysis managed to list out four main elements, eight constructs and 108 items as explained in previous chapters (refer table: 4.3, page 215).

There are four main elements in this model, which are 1) the process of Quranic teaching, 2) the criteria of the teachers, 3) the lessons syllabus, and 4) the learning facilities. These elements have been mutually agreed upon by the experts during the FGD session and through the FDM. These elements were also gathered from the experts' recommendations during the need analysis of the first phase,

subsequently indicating that these elements meet the requirements of the elderly. Each element contains its constructs and each construct contains items.

For the first element that is the process of teaching al-Quran, three constructs are included, which are i) Beginning the lesson, ii) Lesson of development iii) End of lesson. These constructs were adapted from the theory of teaching process by Yusof Ahmad (2000). Despite the elderly's lesson must be conducted in a casual environment (Knowles, 1984; Yazidah Yahya, 2019; Mariam Abdu Majid et al., 2017; Zabidi Razak et al., 2016; Sharifah Norshah, 2011), the researcher believes that the teaching and learning must be planned so the learning process could be conducted in a smooth manner. Therefore, Yusuf Ahmad (2000) had introduced such a method where the lesson could be conducted in a casual mode, especially in the *surau* and *masjid* where the target is the public and the elderly.

For the element of the al-Quran's teaching method, there are five constructs the researcher wish to emphasise. They are i) the importance of investigating students' background, ii) the relevant approach for the elderly, iii) the method of teaching the *makhraj* and *tajweed* to the elderly, iv) the method of guiding the elderly from making mistakes, and v) the importance of sharing the essence of al-Quran to the elderly. These made eight main things to be discussed in the second phase, including the elements of the teacher's criteria, the lesson syllabus and the learning facilities.

i) The Importance of Investigating Students' Background

The first thing is the importance of investigating students' background. Among the priority for this model is the teacher is encouraged to conduct personal interviews to screen the students. These interviews aim to find out more about the students' background, purposes, requirements as well as their level of recitation before initiating the lesson. This is also based on Knowles' (1984) theory of andragogy, which emphasises the need to understand why elders need to learn. This regards the fact that every elderly enrolls in the lesson with a different set of background, requirements and targets. Once the teacher managed to recognise the level of recitation from the elderly, they could classify the elderly into the appropriate level of recitation. This personal screening method fully considers the elderly's privacy, especially those who cannot recite properly, as there is a finding that indicates the major problem for the elderly in reciting al-Quran is they are ashamed if other people find out they cannot recite properly (Azizan & Bahaman, 2001).

The noteworthiness on students' background is parallel to studies by Taha (1994), Lazim (2000), Anzaruddin (2008), Ghazali Yusri et al. (2010), Che Radiah and Masittah (2011), and Mohd Shahrizal et al. (2012), which remarked that once the background has been apprehended, the right approach can be applied. This approach is then able to attract students' interest and be consistent with their attendance to the class. In addition, the lesson can be more effective and produce positive results (Maznah & Carter, 2010; Ghazali, 2010).

This suggestion might seem complex and unfeasible, its benefits on the teaching and learning session are enormous. This matter is also supported by Andrea Creech and Susan Hallam (2015) by stating:

"You must keep up to date with their stories – it might take a long time, but it's very rewarding".

All in all, the researcher views this personal interview method as significant to recognise a student further. Moreover, the practice of taking notes of the students in front of them and saving it in detail are matters that should not be underestimated by teachers and indeed should be practised again. The act of good listening and recording each information in detail will make the elderly feel appreciated and respected. Furthermore, should an issue arise in the future, the teacher could refer to the recorded information to look for the cause and finally solve the issue in handy.

ii) The Relevant Approach for the Elderly

After being successfully recognised their students, the teacher could adopt the relevant approach on them. This is the second point the researcher wishes to highlight. There are 19 approaches that have been agreed, but the first item that was prioritised is the teacher should lead the recitation of surah *al-Fatihah* for the elderly, as the surah involves the obligatory *ibadah*, which is *solat*. Besides that, a wise approach could win the heart of the elderly to remain furthering studies (Adib Salih et al., 2017; Mariam Abd Majid et al., 2017; Noornajihan, 2014; Zarnuji, 2013; Sayyid Qutb, 1977). Specifically, the wise approach here refers to the approach full of love, casual, without pressure and persistently guiding (Mariam Abd Majid, 2018; Zabidi Razak et al., 2016; Gilian M. Boulten, 2010; Che Radiah Mezah et al., 2011; Yazidah Yahya et al., 2016). One of the objectives in developing this model is to create an atmosphere of loving al-Quran among the elderly that leads to the desire of reciting and *tadabbur* the al-Quran on their own and without

any force. Finally, the al-Quran is adopted as an entertainment, companion and remedy for them in their old ages. Regardless, the approaches listed in this model would be hard to implement if the teacher did not conduct the initial step, which is to personally interview students to find out their backgrounds.

In addition to that, there is an item in this model that demands the teacher to adopt a suitable approach for the students. This is parallel to a method practised by Rasulullah ﷺ. In a *hadith*, it is narrated that Rasulullah ﷺ was teaching Muaz when the Prophet went on a ride with him. Rasulullah ﷺ called upon Muaz three times and he answered all three. After the third call, Rasulullah ﷺ said:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ قَالَ
يَا رَسُولَ اللَّهِ أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا قَالَ إِذَا يَتَكَلَّمُوا وَأَخْبِرْ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِي

Meaning: He said, “If anyone testifies sincerely from his heart that there is no God but God and that Muhammad is God’s messenger, God will declare him immune from hell.” He asked, “Messenger of God, shall I not then inform people of it, so that they may be of good cheer?” He replied, “Then they would trust in it alone.” Mu’adh told about it at the time of his death, to avoid sinning.

Source: (Hadith. Al- Bukhariyy. Kitab Mishkat al-Masabih # 25).

This *hadith* demonstrates the importance of recognising the students or *mad’u* before preaching the knowledge, for the reason of different levels of understanding and background among them. The above verse was told by Rasulullah ﷺ to Muaz, realising his level of intelligence and attitude, but not to other people, as the Prophet ﷺ prophet ﷺ worried about the distinctive levels of understanding and acceptance. This matter was supported by Syeikh 'Abd al-Fattah Abu Ghuddah (1996), ‘Abdullah Nasih Ulwan (1968), Kamarul Azmi Jasmi and Ab. Halim Tamuri (2007), and Noornajihan Jaafar and Zetty Nurzuliana (2015), on emphasising the

importance of recognising students before initiating the lesson in order to acknowledge their differences.

iii) The Methods of Teaching *Makhraj* and *Tajweed* for the Elderly

The third aspect to be underlined is the methods of teaching the *makhraj* and *tajweed*. These are the essence in the model of Quranic teaching for the elderly. In this model, the experts have mutually agreed to prioritise the aspect of teaching according to students' level of capability. This is aligned with the theories by al-Kailany (1986) and Smith (2012). If the element of force exists, it will cause pressure and refusal from the elderly. This statement is supported by Zabidi Razak et al. (2016), Lunandi (1987), and D. Asmin (n.d.) in their studies. Moreover, according to Dilla, Solfema and Irmawita (2018), and H. Kasran et al. (2015), to put elderly learning under pressure and force would not make them learn. In teaching *makhraj* of al-Quran, the main components that the teacher should pay attention to are the functions of the ears, jaws, tongue, teeth and mouth of the elderly. If weakness is found in these components, the teacher could grant the chance for the elderly to recite according to their capability. This practice is aligned with prior studies that assert the elderly constantly face with the problem of articulating the *makhraj*, owing to the factor of deteriorations in their sensory functions, which are the ears and the mouth (Warekul, 2014; Shamsul Hakim, 2017; Shah Rizul Izyan Zulkipli et al., 2018; Khadijah Alavi, 2016; Maizatul Haizan, 2017; Barrens & Wihstrom, 2000; Tamasher, 2000; Keer & Ciwie, 1997; Stevens, 1982; Lim & Stephen, 1991; Janicki & Dalton, 1999).

A similar situation can be observed in the lesson of *tajweed*. The findings demonstrate that reciting al-Quran with *tajweed* is more important rather than memorising the name of each rule of *tajweed*. Among the reason underlying is the declining memory capacity of the elderly (Suridah & Rahimah, 2018; Zamzam et al., 2009; Khadijah Alavi & Maizatul Haizan, 2017; Suziana & Zuliza, 2017; Zaila Husin & Khadijah Alavi, 2016; Rasyidah Rusid et al., 2017; Agnis Sombuling et al., 2017; Syakiran Akmal Ismail et al., 2017; Hamka, 1999; Abu Hayyan, 1993; Elmi & Zainab, 2013). Furthermore, any exercise or test on memorising the *tajweed* rules given will put them under pressure (P9). In fact, the elderly must be inculcated that *tajweed* is easy (P6). There are other methods to assess the elderly's level of understanding in *tajweed*. One of the methods is the teacher could ask the elderly to point out one *tajweed* rule in the al-Quran that they know for the day. This method was suggested by the experts because the elderly prefer to learn in a casual mode and without pressure, unlike in the test or open question. This finding is aligned with those by Mariam Abdul Majid, (2018), Sharifah Norshah et al. (2011), and Azura Tamat and Suresh Kumar N (2019) that argue the knowledge of *tajweed* to be taught to the elderly must be in the sense of enhancing their recitation and not putting the burden on them. To sum up, teachers are required to deliver the teaching of *makhraj* and *tajweed* as easy as possible in consideration of the elderly's capacity issue.

iv) The Method of Guiding the Elderly from Making Mistakes

The fourth point is guiding the elderly when they commit mistakes. In general, the elderly are individuals with fragile emotions (Surina Nayan, 2006; Shah Rizul Izyan Zulkiply et al., 2018; Mariam Abd Majid, 2018; Khadijah Alavi, 2012; Seow Ta

Wee and Shalini, 2014; Kurt Wolff, 1959). In regards to that, teachers must be prudent in guiding the elderly once they made mistakes when reciting al-Quran. According to expert (P6) of the first phase, a harsh remark would only make them sulk and no longer interested in attending the al-Quran class again. Among the methods recommended by the experts is to let the elderly finish their recitation before giving admonition. If the teacher remarks directly after the mistake committed, the instant feedback is afraid to cause disruption and confidence loss. The method practised by Rasulullah ﷺ in giving admonition is to apply subtle language and respect the target's self-esteem. There was a situation in which the Prophet noticed someone committing a mistake. He did not rebuke "You are wrong, you will be tormented by Allah". In contrast, the Prophet ﷺ waited for the space and chance to reproach the individual pragmatically so he would not feel ashamed ('Ali 'Abd al-Halim Mahmud, 1996). Besides that, the agreed manner of giving remarks and offering guidance is by not showing negative responses or facial expressions. Indeed, teachers are required to be more mindful of the elderly's emotions before giving remarks. This finding accorded with a suggestion by Prophet Muhammad ﷺ that giving remarks should be done in the most subtle way and without causing the individual to lose face. The use of subtle language is necessary, especially with the elderly that tend to get offended and sulk easily.

v) The Importance of Sharing the Essence of Al-Quran to the Elderly

The fifth aspect in discussion is the al-Quran teacher must share some of the gist, narratives, and lessons found in the al-Quran so it would be something that they hold on to once they headed home. Mahfuz (1992) assert that in the case of lesson for the elderly, the content of knowledge can be kept to minimal but the discussion

is in-depth and associated with daily life. This is to avoid the elderly from feeling the lesson as heavy. As the elderly are prone to have short memory, an emotional narrative approach must be applied to them. In such an approach, the information can be remembered longer in their memory (al Nashmay, 1980; Shen et al., 2009; Pessoa et al., 2008; McCaugh, 2000; Lalumiere, 2017). This finding also supported the findings from other studies (Elmi Baharuddin & Zainab Ismail, 2013; Zabidi Razak et al., 2016; Mariam Abdul Majid, 2018; Raudah Siren, 2015; Hamzah Djunaid, 2014; Sharifah Norshah et al., 2011; Fatimah et al., 2009; Safinah et al., 2017; Rosnah & Habibie, 2002) that the elderly desire for the al-Quran lesson that is filled with *tasawwuf*, love and *iman* reinforcement from the aspect of *aqidah* to hold on during their old ages. Apart from that, from this session, the teacher has the opportunity to practice two-way learning in which the elderly get to share their experience, lessons and opinions out of the narrative from the al-Quran. This two-way discussion definitely offers value to the elderly as they feel functional once again when sharing something from their life (Setiyawan Gunardia et al., 2019; Knowles, 1984; Kiatiwan Amatayakul, 2003; Hamdan et al., 2004)

vi) The Criteria of the Teacher Required to Teach the Elderly

The sixth aspect to be highlighted is regarding the criteria of al-Quran teachers for the elderly. Rasulullah ﷺ emphasised the quality of teacher who will teach al-Quran, as it influences the quality of the teaching and learning. Moreover, in *Taalim Wa Mutaalim*, Zarnuji (2013) has outlined the method in selecting the teacher by the student. This demonstrates that students have the right to choose the teacher they feel compatible before beginning the lesson. Among the criteria of teacher suggested by Abu Hanifah RA is someone who is persistent in being subtle and

patient. In this model, there are 19 criteria deemed as required for the elderly's al-Quran teacher. The main criteria of the teacher are sincere and patient in guiding and loving. These characters, despite being perceived as generic and required to have in all teachers (Abdullah Ishak, 1989; al-Ghazali, n.d.; 'Abdullah Nasih'Alwan, 1968; al-Nahlawi, 1979; al-Hammadi, 1987; Kamarul Azmi Jasmi, 2010; Mohd Kassim Tusin, 2010; Noornajihan Jaafar, Zetty Nurzuliana Rashed, 2015), the researcher is of the opinion that when it comes to teaching the elderly, the sincerity, patience and love are highly sought after. This owes to the previous discussion that the elderly face various kinds of deterioration. Hence, their level of progress in recitation might not be the same as the youngsters, which to an extent, the same mistake might occur multiple times. Requiring to repeat the same thing over and over again, added with a slow pace of recitation level demand a great deal of patience by the teacher (Mariam Abd Majid, 2018). In regards to that, the characters of sincere, patient and loving must be instilled in the soul of an al-Quran teacher for the elderly. Sincere is a quality that does not look forward to any reward in return except for the blessing from Allah (al-Ghazali, 2006; Haron Din, 2007). Teachers with such quality will feel calmer and would not put high hopes on the level of recitation progress. Besides that, another important quality that must exist for an al-Quran teacher for the elderly is the knowledge of gerontology. In other words, teachers must have a little bit of background knowledge on the changes of physical, psychological and cognitive taking place during the old ages. This vital aspect was supported by Turner and Street (1999), Bendsaid and Fadila (2014), Lucchetti et al. (2017), Thamir Chelvi and Suresh Kumar (2017), and Khadijah Alavi and Rahim M. Sail (2010) that recommended the teacher to have gerontology

knowledge so that the suitable approach and communication could be employed upon the elderly.

vii) The Syllabus that Meet the Needs of the Elderly

In regards to the syllabus, nine items are outlined in the model of al-Quran's teaching for the elderly. On top of the list is to initiate the lesson by correcting the recitation of *al-Fatihah*, followed with easy surahs and moving on to the difficult ones. This syllabus is also constructed based on the theory by al-Kailany (1986). Besides that, the syllabus must be relevant to the capability levels of their physical and cognitive, as well as acknowledging their psychological aspect (Zabidi et al., 2016; Mariam et al., 2017; Sahlawati et al., 2016; Sharifah Norshah et al., 2011; Khadijah Alavi, 2012). The syllabus for the elderly must be built according to the demand of the elderly. When the syllabus is built on their demand, they would feel like this is the second chance in learning al-Quran. Such a situation will motivate and drive them to participate in the class positively (Valerie Mcgrath, 2009). Therefore, in the context of other lessons, the individuals that develop a module, model or syllabus might want to go through the phase of need analysis (Taba, 1962; Husaini Kasran et al., 2019). In addition, the syllabus of the elderly should also be light and not stressful (Mariam Abd Majid, 2018; Zabidi Razak et al., 2016; Gilian M. Boulten, 2010; Che Radiah Mezan et al., 2011; Yazidah Yahya et al., 2016). As a matter of fact, the elderly do not like a lesson with an examination system. It is so because they learn something at this stage for the sake of the hereafter (Mariam Abd Majid, 2018). Better yet, the elderly are pleased if the syllabus or lesson can be applied in their daily lives (Knowles, 1984; Benaounda Bensaid & Fadila Grine, 2014; Valerie Mcgrath, 2009).

viii) The Features of Al-Quran Specially for the Elderly

The eighth aspect is the features of al-Quran for the elderly. The need for the al-Quran with bigger writings must be emphasised. As discussed in the first phase, due to the nature of the elderly who are prone to have blurry vision, watery eyes and other symptoms, the al-Quran with bigger writings become a necessity for the elderly. The need for reading materials with bigger writings is aligned with the studies by Yazidah Yahya et al. (2016) Ely Salwana et al. (2018) Zawiyah Mansor et al. (2017) Rasyiqah Rusdi et al. (2017) Aslina et al. (2018) J. Schuetz (2007). The al-Quran complete with coloured *tajweed* rules would also accommodate the elderly to be smooth in their recitation.

ix) Conducive Class for the Elderly

The next aspect is the facility to run the al-Quran class for the elderly. As per discussion in the first phase, the elderly require a comfortable and conducive class, and this matter is aligned and also suggested in prior studies by Azura Tamat and Suresh (2019), Kumar, Sharifah Norshah et al. (2011), Sahlawati et al. (2016), Noornajihan Jaafar (2014) Knowles (1984), Raudah Siren (2015), Najib Adullah et al. (2019), and Setiyawan Gunardi et al. (2019). Among the required facilities are class fully equipped with tables and chairs, air-conditioning units, good lighting, teaching aid materials as well as stationeries. In addition, to keep tabs on the elderly's privacy and to ensure effective learning, it was suggested to have a maximum of 10 students for each class.

On top of that, there are several things the researcher wishes to highlight, which is the provision of a social corner for the elderly. Due to the reason that the

social relationship between the elderly and their children are getting loose each day (Berg et al., 1981; Marziah et al., 2013; Wan Ibrahim et al., 2009; Azura Tamat et al., 2019; Seong Ting et al., 2012), the idea of this social corner is good to be realised to redeem the elderly's right of social. The social corner could also serve as a pantry. It is indeed true that education for blesses the elderly with various benefits. In this regard, it provides a positive social medium for the elderly to regain their active lifestyle that translates to quality health, specifically in the cognitive function, where it avoids diseases associated with declining memory, such as dementia and Alzheimer's, for the reason of social interaction in the class (Peterson, 1976; Sahlawati et al., 2016; Bassuck et al., 1999; Zunzunegui et al., 2003; Fratiglioni et al., 2004; Barnes et al., 2004; Craik et al., 2010; Ertel et al., 2008).

Additionally, the researcher views that the elderly should be awarded with appreciation through small ceremonies, certificate awards and some feast at the end of the lesson period. It might seem as petty but all these are matter to the elderly and will make them feel appreciated and uplift their interest to attend the gathering of knowledge, especially the al-Quran class. This view is also admitted by Zimmer et al., 2016; Feliciano and Montserrat, 2010; Deci, 1975, Deci & Ryan 1985; Robert J. & Brian P., 1989; Tengland, 2012; Nan Greenwood & Raymond Smith, 2016).

Overall, the second phase had answered the research question of 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 that should be included in the Quranic teaching method for the elderly. The prototype of this model illustrates four elements, eight constructs and 108 items in the beginning, but after

going through the FDM, 20 items were rejected making the final item for this phase 88. The items were arranged according to experts' priority and already achieved the experts' consensus. The rejected items did not meet the accepted item conditions, whereby the threshold value, d , must be less than 0.2, the percentage value must exceed 75% and the alpha-cut value, α , must be over 50%.

5.5 Discussion for the Findings of the Evaluation Phase

The evaluation phase is the final phase for the development of this model. The objective of this phase is to evaluate and validate the developed model. This phase involved several experts to assess and evaluate the model of Quranic teaching for the elderly.

The research question needs to be answered in this phase is:

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

Besides the assessment on each item as conducted by the experts through scale rating, the followings are the overall assessment on the model of al-Quran's teaching for the elderly:

- 1) This model is practical to be implemented by al-Quran teacher who teaches the elderly.
- 2) This model has the potential to serve as a guide for the al-Quran teacher in planning al-Quran lesson for the elderly.
- 3) This model clearly depicts the guides related to the al-Quran's teaching method for the elderly (Beginning of lesson, Lesson development and End of lesson).

- 4) This model clearly depicts the guides on the criteria of an al-Quran teacher for the elderly.
- 5) This model clearly depicts the guides on the syllabus for al-Quran's teaching for the elderly.
- 6) This model clearly depicts the guides on the al-Quran's learning facilities for the elderly.

Besides the items that were scale-rated by the expert as reported in Chapter 4, the following present six aspects of discussion that serve as the assessment for the al-Quran's teaching model for the elderly.

- i) **This model is practical to be implemented by al-Quran teacher who teaches the elderly.**

Firstly, the experts mutually argue that all elements and items for this al-Quran's teaching model for the elderly are very practical to be implemented by the elderly's al-Quran teacher. Its first justification is, from the findings of data analysis conducted during the third phase, favourable responses were received from the experts backed with the data of scaling evaluation that demonstrate all items reached the level of acceptance, which are above 70%. Secondly, this model has undergone the need analysis phase, where the needs and wants of the elderly and the al-Quran teacher were put into consideration. In addition, Husaini Kasran et al. (2017) and Taba (1962) stressed that each model or module development must undergo the need analysis phase. Thirdly, the constructed items were originally suggested by the elderly and al-Quran teachers with over 10 years of experience in

teaching (refer the list of phase one experts in table 3.2 page 145). It was constructed in that manner so that the items in this model could resolve the problems faced by the elderly during the lesson, to an extent that it serves as a guide for al-Quran teachers that teach the elderly in finding a suitable approach to interact with the elderly in a conscionable manner. Fourthly, despite this model is based on the andragogy theory (Knowles, 1984) introduced by the western, the theory overall, however, is compatible to be implemented on the elderly in Malaysia. As a matter of fact, there are other research models that adopt the andragogy theory as their model development theory (Yazidah Yahya et al., 2019; Sharifah Norshah et al., 2011; Zabidi Razak et al., 2016; Mariam Abdul Majid et al., 2017). In its essence, this model still adopts the fundamental method of Quranic teaching by Rasulullah ﷺ, which is *talaqi musyafahah* as well as other supporting theories (Yusof Ahmad, 2010; al-Kailany 1987; ar Razi, 2000). Hence, this model is practical for the elderly and also the al-Quran teacher during the learning session.

ii) This model has the potential to serve as a guide for the al-Quran teacher in planning al-Quran lesson for the elderly.

Secondly, this model is capable to serve as a guide to al-Quran teachers in planning the elderly's al-Quran lesson. From the assessment conducted through scale rating and verbally, the experts have drawn a clear picture that this model is suitable to be adopted as a guide by al-Quran teachers in planning the elderly's al-Quran lesson. As argued in prior research (Mariam, 2017) and findings in the first phase (P2, P3, P4, P5, P6, P7, P9) it is established that there is no al-Quran's teaching model specially constructed for the elderly. In addition, expert P3 remarks that the teaching method being used is based on "trial and error" or based on the experience

from the previous teaching. With that being said, most teachers will teach their students as to how they were taught (P6). This matter is harmful if the teacher teaches the elderly with pedagogy method as well as rough and forcing approaches (P6, Mariam Abd Majid, 2018; Zabidi Razak et al., 2016; Gilian M. Boulten, 2010; Che Radiah Mezah et al., 2011; Yazidah Yahya et al., 2016). This is because the method of teaching children is different from teaching adults (Sharifah Norshah et al., 2011; Knowles, 1984) In thought of that, this model was developed by leveraging the experts' consensus consisting 43 experts in the fields of al-Quran, gerontology, and the elderly individuals to ensure each developed item is elderly-friendly and practical as a guide by the elderly's al-Quran teacher.

iii) This model clearly depicts the guides related to the al-Quran's teaching method for the elderly (initiation, development and concluding the lesson).

For the third aspect, this model has clearly depicts the guides on the methods of teaching al-Quran for the elderly, specifically in the phase of initiating the lesson, lesson development and concluding the lesson. All experts agreed on the construct through the percentage scores of over 70%. This element was however received an addition during the assessment phase where the experts had suggested to include the gender classification in the aspect of students' classification. The item was mutually agreed upon and accepted under the construct of classification. The justification for the inclusion of the item is some elderly are more comfortable if the al-Quran class is conducted separately by gender. Another topic discussed was how to overcome the feeling of ashamed when reciting al-Quran. The elderly have a considerably high embarrassment to recite al-Quran out loud. This matter is a finding from the first phase (refer page 194) Therefore, this model offers a solution

for al-Quran teachers which is by interviewing the students in person to investigate any problem, the source of feeling embarrassed, anxious or even traumatised for having scolded by the teacher during learning al-Quran in their childhood. Besides that, the teacher could let the elderly choose the class they are comfortable with, either the al-Quran class or *iqra'* (Knowles, 1984; Tamat, 1984). The teacher might as well create a good relationship and give some space for the elderly to share their experience, give appraisals and encouragement on their opinions during the session of al-Quran's *tadabbur* (Erikson, 1963). This approach could build their self-esteem and they would be more confident while gradually eliminating the feeling of embarrassment (Jurate Sucylaite, 2015; Santrock, 2012; Lech Kosciak, 2018). This approach is not only making the elderly feel appreciated, they would also feel their life to be more valuable since their opinions are heard (Khadijah Alavi & Maizatul Haizan Mahbob, 2017; Gillian M, 2010; Asmin, 2011). In fact, the approach was what Rasulullah ﷺ adopted on the companion, where the Prophet ﷺ became a good listener and giving praises and rewards for each good deed committed. This is as narrated in the *hadith*, where Rasulullah ﷺ lined up Abdullah RA, Ubaidillah RA and many other children from Bani Abbas, and the Prophet said:

من سبق إليّ ، فله كذا وكذا قال : فيستبقون إليّ ، فيقعون على ظهوره وصدرة ، فيقبلهم ويلزمهم

Meaning: Those who can match me in this and this, then they ran to race until they climbed on the back and chest of the Prophet ﷺ

Source: (Hadith. Musnad Ahmad. chapter 2. page 420 #1836)

This *hadith* demonstrates the wisdom of giving appraisals and encouragement to students and their positive impact on the learning development. Besides that, in the method of teaching the *makhraj* of the letters, the experts suggested to replace the

word “stressing” to “introducing” the *makhraj* of the letters to avoid from creating anxiety among the elderly. It is for the reason that the elderly have problems in oral aspect where their tongue might get hard and loss of teeth, making them incapable to articulate the *makhraj* of the letters properly. Hence, the word was suggested to be replaced so that this model gives the perception that learning al-Quran is easy. In the same time, Rasulullah ﷺ had admitted that he was sent by Allah SWT as an educator and guider that facilitates the affairs of others. This matter is according to a narrative by Muslim, stating:

إِنَّ اللَّهَ لَمْ يَبْعَنِي مُعَنِّيًا وَلَا مُتَعَنِّيًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا

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

Source: (Hadith. Muslim. Kitab of divorce. Bab giving one's wife the choice does not count as a divorce, unless it is intended as such. #1478)

iv) This model clearly depicts the guides on the criteria of an al-Quran teacher for the elderly.

The fourth aspect discusses the criteria of al-Quran teachers, in which all experts mutually assert that this model demonstrates clear guidance on the teacher's criteria. All items in the criteria of teachers received good scoring values, which are above 70%. There was a suggestion from the experts to add one more item for the criteria, whereby the teacher must mind their ethics and discipline as a teacher. This item was suggested by the experts because there are some teachers with disciplinary issues, such as coming late for class, not focusing on the lesson and also using mobile phones during class. Lessons for the public adults might not be as formal as those in schools or universities, but it is not an excuse for the teacher to take issues

related to discipline for granted. Instead, it must be stressed seeing that the elderly consist of individuals from multiple backgrounds. In addition, Rasulullah ﷺ had emphasised the aspect of selecting a quality al-Quran teacher. In a *hadith*, Rasulullah ﷺ outlined the individual with authority in teaching al-Quran, stating:

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ ذُكِرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ ذَاكَ رَجُلٌ لَا أَزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ " خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ . فَبَدَأَ بِهِ . وَسَلِّمَ مَوْلَى أَبِي حُدَيْفَةَ، وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَيِّ بْنِ كَعْبٍ

Meaning: Abdullah bin Masud was mentioned before `Abdullah bin `Amr who said, "That is a man I still love, as I heard the Prophet (ﷺ) saying 'Learn the recitation of Qur'an from four from `Abdullah bin Mas`ud -- he started with him-- Salim, the freed slave of Abu Hudaifa, Mu`adh bin Jabal and Ubai bin Ka`b."

Source: (Hadith. Al- Bukhariyy. Kitab Merits of the Helpers in Madinah (Ansaar). Bab the virtues of Ubayy bin Ka`b. # 3808)

If this matter is taken lightly, it would jeopardise the reputation of al-Quran teachers as the role model and might cause the number of students to decline (Noornajihan, 2014; Azhar Muhammad & Nor Syakirah Samsuni, 2008; Ab. Halim Tamuri & Zarin Ismail, 2005; Zahariah Aiyub, 2005; Ab Halim Tamuri et al., 2004; Wan Mohd. Zahid Mohd. Noordin, 2003; Airi Abu Bakar; 2003).

v) This model clearly depicts the guides on the syllabus for al-Quran's teaching for the elderly.

The fifth aspect in line is the syllabus of teaching al-Quran for the elderly. From the conducted assessment, all experts agreed to state that the syllabus of teaching al-Quran for the elderly demonstrate its relevance to be adopted in the guide of al-Quran lesson for the elderly. All of the items in the syllabus attained good scoring

values which are above 70%. In general, this syllabus was constructed based upon the theory of teaching al-Quran by al-Kailany (1986) and also through the process of the first phase and the second phase. Other items in the syllabus are also suitable for other subjects for the elderly. Besides that, the main objectives for this al-Quran syllabus are easy, not pressing and conducted according to the elderly's level of capacity. This is relevant to a noble *hadith* of Prophet:

أَمَرْنَا أَنْ نَكَلِّمَ النَّاسَ عَلَى قَدْرِ عَقُولِهِمْ

Meaning: Speak to the people according to their level of understanding

Source: (Hadith. Al-Sakhawī, kitab al-Maqāṣid al-Ḥasanah fī ma Ashtahar ‘ala al-Alsinah, # 177)

The syllabus for the elderly's al-Quran lesson is not the same as the syllabus in the formal educations where each institution allocate the target to finish within a certain time (Nurjanah Mastor, 2020; Nor Sakinah Mohamad, 2019; Lo Yoon Me, 2019; Zamri Mahamod & Aisyah Mohamad Noor, 2011), because those institutions are bound with examinations. This relates to the vision and mission of the elderly in the interview during the screening of students. According to expert (P6) of the first phase, each elderly has a different target; some target to *khatam* al-Quran in a few years time, some target to *khatam* before Ramadhan, and some settle for positive improvement on daily basis.

“To achieve perfectly is not the level of elderly, it is the level of Qaris. For the elderly, we want them to come and get something that is better than zero. At least from the scale of 10, they get 6,7.”

(P6 2019)

In reality, the syllabus for the elderly's al-Quran lesson does not designate any period for the elderly to learn al-Quran as they learn it not for examination nor the world, but as a supply for the hereafter (Mariam Abd Majid, 2018). Anyhow, the syllabus for the elderly must also be constructed systematically and tailored to the elderly's preferences (Asiah Kamal et al., 2019; Najib Adullah et al., 2019; Hanafi Md Muiddudin, 2019)

vi) This model clearly depicts the guides on the learning facilities for al-Quran's teaching for the elderly.

The sixth aspect, which is the final aspect is the guide in learning facilities in the elderly's al-Quran lesson. Experts have mutually affirmed that this model clearly illustrates the guide on learning facilities in the elderly's al-Quran lesson. All of the items in the syllabus attained good scoring values which are above 70%. Among the items listed in this element are conducive class, time, number of students and several items as displayed in page 318. However, there were two additional items discussed by the experts under the element of learning facilities, which are the turn for recitation and the frequency of al-Quran class. The discussion on the time for recitation was critical as each expert has distinctive opinions. Differences occurred when there was expert believed that the al-Quran recitation must be conducted in turns like in the *tadarus* al-Quran during the month of Ramadhan. It was suggested to avoid the elderly from feeling bored waiting another elderly reciting one to one with the teacher. However, there was also a view that dismissed this individual recitation method as the elderly would only come to class during their turn to recite. Both methods were discussed by Adel Abdul Aziz (2006) who asserted the best method for the elderly is the individual recitation, and this was supported by

Maznah (2010) by remarking that the elderly are very fond of the “table moment” with the teacher. Reciting al-Quran together as a group is only relevant if the majority of the students are good at recitation. In addition, Adel Abdul Aziz had also provided a guideline for the teacher if they want the al-Quran class to be conducted as a group. In the end, experts agreed to leave it to teachers and students in determining the appropriate method. To conclude, the experts mutually agreed that the elderly could be given a maximum of 10 minutes to recite al-Quran in front of their teacher.

Overall, during the presentation of the model’s prototype, it contained 98 were added and summing every item in the model of Quranic teaching for the elderly to 92 items. These additions were made to fill in the gap in this prototype. The results of this evaluation seek to fill the gaps that have been suggested by a previous study by Che Radiah and Masittah (2011) that assert the failure of some institutions or teaching centres to provide a learning program that meets the goals, objectives and needs of elderly to learn has hampered their determination and motivation to continue their studies. They added that complex teaching aid materials along with the teaching and learning process unsuitable with the levels of intellect and physical of the elderly became the main contributor for the declination of attendance by the elderly (Che Radiah & Masittah, 2011). Hence, after the assessment had been conducted, the consensus from the al-Quran teachers and the elderly reflect this model as a good one and fulfilling the needs of the elderly as well as suitable to their levels of capability in physical, cognitive and psychology.

5.6 Research Implications

5.6.1 Theoretical Implications

This research is essentially adopting the theory of *talaqqi musyafahah* that is the Quranic teaching between Rasulullah ﷺ and Jibril AS as the groundwork in the model of Quranic teaching for the elderly, other than the combination of several theories as the base in building the items for the elderly. Since the teaching of al-Quran in this context focuses on the elderly, the theory applied is andragogy. Despite suggestions on the applications of geragogy and herogogy, this research however more acknowledges the findings of prior research by Sharifah Norshah et al. (2011), Mariam (2018), Zabidi Razak (2016), and Yazidah Yahya (2019), which applied andragogy as the learning theory for the elderly in their model development. It is also suitable for the elderly's level of ages in this research that focuses on those in 50-80 years old.

The theory of andragogy was also employed in previous studies, such as in the development of Arabic lesson module for the elderly (Yazidah Yahya, 2019) where he combined the aspects of physiology, psychology, life situation, background and experience of the elderly in the theory as the cornerstone for the module.

Meanwhile, in terms of the al-Quran class for the adults, Sharifah Norshah (2011) integrated the theory of andragogy with the *manhaj* of teaching by Rasulullah ﷺ as an approach in al-Quran lesson for the adults in the *Masjid* of UNISZA. That research is almost similar to this research in the sense of applying the same theory, but due to this model is specifically built for the elderly, then the

theory of the elderly by Ar Razi (2000) is adopted to apprehend the physiology of the elderly.

For the academic monograph of elderly in *pondoks* in Malaysia, Mariam et al. (2017) consolidated the theory of andragogy with theories of model reasoning, problem-solving and inquiry training. In addition, the theory in this research is also aligned with suggestions in prior research by Ramlan et al. (2008), Husaini Kasran et al. (2015), and Zabidi Razak et al. (2016) that state the theory of andragogy is supposed to be the supporting theory for the lesson module or model for adults class.

Hence, this research has expanded current theories while retaining the teaching method by Rasulullah ﷺ as the fundamental of teaching, yet still not dismissing the currently proposed theories such as the theory by Yusof Ahmad (2010) and theory by al-Kailany (1986). The results indicate that the accepted items of the model are also aligned with the existing theories.

In the same time, this research also adopts other supporting theories to reinforce the challenges faced by the elderly, which is the theory by ar-Razi (2000). The results of this research support the existing theory by ar-Razi (2000) that assert despite the elderly suffering from weaknesses in terms of physical, cognitive and psychology, they still have strong determination, sharp mind, mature 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.

In a conclusion, this research reinforces theories by adopting the existing Quranic teaching method by Rasulullah ﷺ, which is *talaqqi musyafahah*, arranged

with the theories by Yusof Ahmad (2010) and al-Kailany (1986). The support from the andragogy theory that has been adopted by prior researchers and broadening the existing theories by adding the ar-Razi theory to offer the understanding on the aspect of ageing. This is so the Quranic teacher could better apprehend the situation faced by the elderly which are battling with their various limitations.

5.6.2 Implications to Organisations, NGO and Society

The findings of this research are significant and bring benefits to the elderly and Jabatan Kebajikan Masyarakat Malaysia (JKM) in identifying problems faced by the elderly in their daily lives, especially during the learning session. The results managed to indicate that the appropriate teaching method could attract the elderly to continue learning al-Quran. This matter is supported by the acquired findings. Several important findings need to be given special attention to reinforce al-Quran recitation among the elderly in Malaysia. Hence, this section will discuss and provide a detailed explanation of the implications of this research.

5.6.3 Implications to Knowledge Advancement

To a certain degree, this research contributes to the body of Islamic education knowledge. This research managed to interweave the principles in Islamic education with the principles in conventional education with the expansion of existing theories with the fundamental principle of Islam which are Quranic teaching and andragogy.

Other than that, this research seeks to exert a difference in the methodology of Islamic education that has been focusing on textual and qualitative analysis. Hence, this research attempts to deliver a new perspective by utilising the design and

development research. Comprising three major phases, this research entails different approaches in each phase. The data collection and analysis involved more effective methods, such as the Fuzzy Delphi Method (FDM) in the second phase of research and the Nominal Group Technique (NGT) in the model assessment phase. Employing FDM is effective in the model development phase since it is related with the opinions and consensus from experts. Meanwhile, the model assessment phase utilised NGT that is very effective in social sciences research, where its advantage is delivering a critical discussion by the experts, supported with scale rating evaluation.

In a conclusion, this research brings huge implications with the adoption of a new method that is the design and development. Apart from that, it contributes to the body of Islamic education knowledge with pragmatic-based research that combines multiple methods.

5.6.4 Implications to Religious Practices

This research facilitates Quranic teachers for the elderly in better recognising the elderly's weaknesses in three aspects, which are physical, cognitive and psychology. By knowing the elderly better, the teacher can apply the right approach in teaching them al-Quran. This research investigates the elderly's requirements that need to be met during the al-Quran learning session. These requirements are vital for them to be comfortable in learning the Quranic and consequently absorbing its gist more notable. This research attempts to resolve the elderly's mental health issue where according to previous research, education benefits the elderly with good health, especially the Quranic education. The elderly get to rejuvenate their brain cells by consistently learning new things. On top of that, by enrolling in

education, the elderly's social right that has been disconnected can be restored and subsequently avoid feeling lonely, depressed and other kinds of mental issues.

From the other perspective, Islam calls humans to spend their time and age with goodness and draw themselves closer to Allah. Hence, the time and age blessed upon the elderly are the life capital to be leveraged in multiplying performing religious practices. By reciting al-Quran and *tadabbur* the recited verses, the elderly are not only get to improve their spiritual quality, but the al-Quran itself acts as a *shifa* from all sorts of mental issues prone to attack the elderly in the old ages. By reciting al-Quran, the elderly train their brain to focus. This owes to the fact that every single letter requires accurate articulation of *makhraj* and *tajweed* applications. This kind of brain exercise is beneficial and prevents the risk of dementia and Alzheimer's disease. Apart from that, by reciting al-Quran, the elderly train their eyes, ears and tongue to function every day. Anything within the body component if not being used or moved will drive them to dysfunction or cell degeneration. The benefits are not only in this world, but ultimately for the hereafter, as Allah will question every sense that was blessed upon humans, was it used to commit sins or to perform ibadah, as mentioned by Him in surah at-Taubah:

111

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.

(Al-Quran. At-Taubah 9: 111)

According to Al Ghazali (1998), individuals must practice *mujahadah* and attempt to behave in a good attitude. *Mujahadah* and the attempt must incorporate knowledge and pure heart as a result of *tazkiyah nafs* conducted with *istiqamah* recitation of al-Quran. Hence, the progress in spiritual and religion among the elderly must be expanded and encouraged so they could fill the rest of their life with goodness and refrain from committing the worthless.

5.7 Recommendations for Future Research

In the observation of several limitations in this study, a number of recommendations for future research are outlined for further investigation and innovation by future researchers. The recommendations are as the followings:

5.7.1 Recommendations for the Government

Based on the findings, authorities namely the Ministry of Women, Family and Community Development, especially the Department of Social Welfare (JKM), along with the Department of Islamic Development (JAKIM), *masjid* institutions and academic industry players are recommended to multiply their efforts to provide more al-Quran classes for the elderly in a small scale yet systematic, such as in *masjids* and al-Quran class for the elderly in the village. In addition, these al-Quran classes must be coordinated by al-Quran teachers with the knowledge and experience of dealing with the elderly, including communicating with them prudently. Allocating more al-Quran teachers in Rumah Seri Kenangan throughout Malaysia is a pressing need.

5.7.2. Recommendations for the Education Institutions and Parents

Upon the interviews with many experts, the researcher expresses their concern on the quality of recitation by the children nowadays. The experts suggested al-Quran teachers and parents who teach al-Quran to their children constantly improve their recitation as well, since the quality of recitation by students would also get affected by the quality of recitation by teachers or parents. Besides that, teachers or parents need to encourage proper recitation of al-Quran rather than focusing on *khatam* al-Quran. This is given the physical features of children, for instance, their tongue is still flexible and easy to shape for correct articulations of letters' *makhraj* as compared to the adults.

5.7.3 Recommendations for the NGOs

The NGOs can play their part by offering volunteers to teach, share and interact with the elderly. Moreover, in the west, "*the elderly helper*" has been applied for quite some time in primary school education so that the gap between youngsters and the elderly can be narrowed down. Especially for the elderly under the supervision of the government and NGOs, most of them are alone and abandoned. Therefore, they long for the love, sharing in the form of *iman* strength and others in living the remaining of their lives.

5.7.4 Recommendations to Adopt Al-Quran as a Life-Long Learning

Apart from that, schools, the government sector, NGOs and businesses must bear the awareness to conduct al-Quran classes on their premises so that the lesson does not stop at the school level. The analysis of the findings indicates the level of al-Quran's recitation mastery among teenagers and the elderly is low. This owes to

the fact that most society members within the ages of 20-50 will abandon al-Quran recitation as they shift their focus on career and family.

5.7.5 Recommendations for Future Researchers

(i) A model for *tadabbur* al-Quran for the elderly

Since this research lays more focus on the aspects of recitation, such as *makhraj*, *tajweed* and the essence of al-Quran's content, future studies might want to build a model of *tadabbur* al-Quran for the elderly, particularly the verses of al-Quran that could strengthen the elderly's spiritual in performing *ibadah* to prepare themselves for the hereafter.

(ii) A model for homeless elderly

This research focuses on the weak and average elderly. Future researchers are recommended to build an al-Quran's teaching model especially for homeless elderly, since this group of elderly requires a specific model to create awareness toward knowledge. They have been lacking such awareness as they were raised in negative surroundings and failed to receive proper education since they were children.

(iii) Research on model's effectiveness

The model assessment process for this research employed the NGT method by involving experts comprising al-Quran teachers and elderly students. Therefore, future research can conduct a model assessment by focusing on its effectiveness on teachers and the elderly to investigate its weaknesses and voids that can be addressed.

5.7.6 Recommendations for Printing Industry

Naturally, the elderly face deteriorations in terms of physical, cognitive and psychology. Their experience in learning worsens added with the poor teaching aid materials such as al-Quran which is printed with small writings and heavy to carry around. Hence, the al-Quran with bigger writings and lightweight is a pressing need in order to keep the elderly's Quranic learning smooth. The researcher suggests publication and printing institutions to produce bigger writings' al-Quran. It is not only convenient for the elderly, but also for students of special education with blurred vision and other visual problems.

5.7.8 Recommendations for Application Developers

Among the impact of the COVID-19 pandemic is the increasing demand for application software to help people catch up with daily routines, especially for the elderly who are prone to bigger risk when they step out of their homes and are in dire need of assistance for shopping, paying utilities and so on. Lessons are mostly held online and there are also elderly who managed to keep up with their al-Quran class online. However, the challenge aroused when the elderly encounter an application that only serves in smaller writings and is not elderly-friendly. Therefore, in preparing to be an ageing nation by the year 2023, the researcher recommends application developers develop a specific application for the elderly to run their daily tasks.

5.8 Conclusion

Collectively, this research was conducted based on the objective to build an al-Quran's teaching model for the elderly through the process of design and

development research involving three major phases, which are the need analysis phase, the design and development phase and the model evaluation phase.

The first phase, which is the needs analysis phase entails interviewing nine informants, where six are experts and the other three are elderly students who learn al-Quran. The researcher created cluster breakdown; the elderly living in the city, the elderly living in the village and the elderly living in the government's elderly care centre, which is Rumah Seri Kenangan. The results from the analysis demonstrate critical issues and the need for developing an al-Quran's teaching model for the elderly.

The second phase of the research, which is the design and development phase, is the major section of this research. Data was gathered using FDM which involved 15 experts determined by their expertise deemed relevant to this study. As a result, the elements and the prototype of this model were built based on the experts' consensus and opinions. The findings of this phase demonstrate all 15 experts have reached a consensus on the created model and the model was suitable to be assessed in the following phase.

The third phase of this research entails the assessment of the built model. This phase adopted the NGT method which is by gathering the evaluation from six experts. The findings demonstrate that all constructs of the model have significant relation and are appropriate to be implemented by the teacher who teaches al-Quran to the elderly.

All in all, besides adopting the teaching method by Rasulullah ﷺ, which is by *talaqqi musyafahah*, in teaching al-Quran to the elderly, other *hadiths* from the

Prophet ﷺ were adopted as the cornerstone to build items for the approaches of teaching al-Quran to the elderly. Apart from those, this study interweaves supporting theories from Yusof Ahmad (2010), al-Kailany (1986), andragogy theory (Knowles, 1984) and theory by ar-Razi (2000) to further strengthen the foundation of this model. Results from the experts' consensus conclude that the teaching of al-Quran on the elderly must be relevant to the levels of physical, cognitive and psychological capacities of the elderly.