

NEED ANALYSIS STUDY ON THE DEVELOPMENT OF ISLAMIC EDUCATION MODEL FOR EARLY BASED ON AL-QURAN

Shah Rizul Izyan Zulkipli
Dr. Noornajihan Jaafar
Nurul 'Asyiqin Aminul Rashid
Mohd Zahir Abdul Rahman

ABSTRACT

Elderly consider physical limitations as a concrete reason to neglect their other Islamic rituals. This situation occurs due to the lack of awareness to improve their current level of Islamic knowledge, particularly the knowledge of fard al-ayn. In fact, the inappropriate approach of elderly education has also inhibited the spirit of elderly to continue studying. Therefore, a model of an educational program Islamic for elderly based al-Quran on guidelines will be developed to create persistent awareness, knowledge and encouragement for this age group to relearn the teaching of Islam in leisure circumstances as well as according to their own physical and psychological capabilities. But for this writing the researchers focus on the need analysis of that particular model a high quality of Islamic educational model for elderly should be develop. The methodology used in this study was the interview method with five experts comprising those in the field of elderly education and Islamic Education. All experts came to a consensus that, a high-quality Islamic education model for elderly should be developed in order to produce a group of elders, who will spend the last moment of their lives in parallel with Islamic teachings.

Key words: Elderly Education, Elderly Islamic Education, Elderly

INTRODUCTION

The al-Quran is a guide and a major source that need to be read, studied and practiced in the daily life of Muslims. This is evidenced by the derivation of the first verse of surah al-Iqra' which calls upon people to read, understand and study. Here, the al-Quran describes education as the most important component in shaping the life, moral, behavior and identity of an individual who is a true Muslim. The claim of knowledge does not account for rank and age, because what distinguishes only the taqwa to Allah SWT. To achieve taqwa to Allah SWT requires the knowledge of equality such as knowledge of fard al-ayn and fard kifayah.

Awareness of the obligation to demand knowledge for Muslims should be fertilized as a learning that has been initiated by previous Islamic scientists. In line with the Malaysian government's call for lifelong learning that aims to build a generation of educated elderly and a good quality of life in line with national progress. However, there are few elderly people who have low awareness of the importance of learning in particular in terms of the preparation of spiritual strength. They consider the level of religious knowledge and worship that has been done has reached a sufficient level. In fact, some of the elderly have deliberately abandoned the mandatory practice and end their ages with something in vain. Therefore, the need for a special Islamic education model for elderly is to be built to provide a formal elderly learning system. The purpose of this study is to identify the essential needs of elderly from the point of view of elderly Islamic education so that the models are built according to the limited level of psychological and sociological capabilities of elderly.

PROBLEM STATEMENT

The issues in elderly in Malaysia is divided into several aspects. Among them are depression, lack of social support from the community, health problems, financial problems and neglect from children (Sharif, Alavi, Subramaniam, & Zamani, 2013). However, from the point of view in the aspect of Islamic education, the elderly are associated with lack of basic fard al-ayn and the preparation of spiritual aspects such as prayer and reciting the al-Quran. There are lots of elderly who consider physical illness as a reason to escape from doing compulsory things. (Elmi Baharuddin & Zainab Ismail, 2013) The phenomenon of the elderly tendency towards unprivileged and subtle consciousness in the knowledge of the hereafter results in the neglect of obligatory ibadah and practice of sunnah. (Ibrahim, Ahmad, & Ismail, 2011). Furthermore, rituals performed in old age are the result of the prevalence of ibadah at a young age. Hence, it is desirable that a detailed study is conducted to identify the needs of the elderly education model based on the study of the al-Quran in Malaysia.

OBJECTIVES OF STUDY

This study aims to analyze the need for the development of the Islamic Education model based on the study of the al-Quran for the elderly.

METHODOLOGY OF STUDY

This study uses a qualitative method based on analytical documents from past studies and related works, observation method and interview method. Interview technique is selected in this study as it is the most appropriate way to collect data in qualitative studies (Marshall and Rosman, 1995). The rationale for the statement is because through interviewing methods, it will help researchers to obtain more and more detailed data. Furthermore, to choose is the elderly who have health and physical weakness (Kasran, 2015). In terms of interviews, five experts are selected including fields like Islamic education, elderly education and individuals involved in developing curriculum institutions, especially "pengajian pondok" (hut school) for elderly. The sample of "pengajian pondok" for this study is the Sri Mesra Care Center at Ampang, Selangor and the Red Spot Care Center in Seremban, Negeri Sembilan.

IMPORTANCE OF ELDERLY EDUCATION

Islam calls for Muslims to always seek knowledge until the end of life. The presence of a person at a knowledge event, especially that which is directed towards religious knowledge, will be given the peace, mercy and praise of Allah SWT. This is in line with the hadith narrated from Abu Hurairah RA that the Prophet (SAW) said:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

Meaning: No people gather together in one of the houses of Allah (mosque), reciting book of Allah and studying it among themselves, except the sakinah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him.

(Hadit Riwayat Muslim. Hadith no. 2699)

This hadith illustrates the advantages of getting the knowledge especially those involving the al-Quran irrespective of age. In fact, Islamic education for elderly has grown from the time of Rasulullah SAW to this day. Islamic education at mosques is still maintained either formal or informal (Mohd Yusof, 2010). However, the form of elderly education in Malaysia especially in major cities has received encouraging response. This is in line with the pioneering awareness and initiative of elders in learning and starting to plan activities by attending classes organized by mosques, universities and affiliations of the elderly groups themselves.

Encouraging the empowerment of the elderly is also strengthened by the Department of Social Welfare. This is coupled with the call of the Malaysian Government to ensure lifelong learning for elderly to strengthen towards a more active and quality life (Ramlan, Ahmad, & Wan Mohd Rashid Wan Ahmad, 2008). University Putra Malaysia for example has set up an institution that studies gerontology and provides lifelong education for elderly. The establishment of this institution is considered to be a good starting point for producing quality status citizens. Although religious filling in lectures and post-religious studies conducted at mosques and mass media have received encouraging response, however, special Islamic education for elderly has not yet been explored and formalized.

Islamic education is an important lesson and should be given attention by every Muslim regardless of background and age. According to a study by Zabidi and Razak (2016), the basic essentials for elderly are spiritual strength and affection. The spiritual power here is the reinforcement in preparation for old age. This statement is further reinforced by the study conducted by Elmi Baharuddin & Zainab Ismail, 2013 which explains that elderly with high spiritual levels will cause their hearts and feelings to calm down. It can build the inner strength of elderly in the face of challenges in the bitter age.

The benefits that are available to elderly in learning, among others, are to stimulate the mind to stay active and healthy. This is reinforced by the study of (Al-Attas, 2011) which says that the recitation of the Qur'an greatly influences the memory strength from the point of strength of religious, spiritual, and stimulating brain compared to those who do not read the Quran. In fact, al-Quran learning can also benefit the reader's health by reducing blood pressure, pulse and can cause muscle relaxation (Doufesh, Ibrahim, Ismail, & Ahmad, 2016).

In the West, aspects of elderly education are considered strong and growing. Among them, U3A in Australia has provided learning opportunities for elderly using a more formal system (Swindell, 1993). While universities in the United Kingdom have

organized many programs in the holiday for elderly. In the United States, informal education has grown extensively over the past 20 years (Wolf, 2009).

Education and learning are considered as an important factor in enjoying positive quality of life in the elderly (WHO, 2002). Community engagement enables elderly to enjoy the fun and enable elderly to adapt to environmental changes such as technology, lifestyle, financial, and health.

Active aging and longevity are associated with one's ability to solve problems and adapt to changes. (Smits et al., 1999). This is reinforced by Butler's explanation (2002) that involvement in social activities contributes to good health and longevity as well as reducing the cost of physical and emotional disorders. Furthermore, (Dench and Regan, 2000) explain the effects of formal and informal learning for elderly (50 and over) will give the benefit such as enjoyment of life, self-confidence, feelings about self, satisfaction with life, coping ability, increased social involvement, and better health. The most important reasons older people gave for learning were to keep their brains active and to enjoy the challenge.

The learned knowledge enables ibadah to be done with confidence. The religious classes at the mosque were seen to be successful in raising awareness, enhancing moral aspects, understanding the responsibilities of life and improving the practice of loving Muslims (Fakhrul Adabi Abdul Kadir, 2007). Like the practice of greeting fellow Muslims, pilgrimages, visiting friends and neighbors and practices that add to their intimacy with each other. While in terms of knowledge, religious classes at mosques are able to provide understanding on current issues, good financial management, sales and the need for zakat. Even studies from (Elmi Baharuddin & Zainab Ismail, 2013) also suggest that the preparation of the elderly from the mind and knowledge aspects such as the knowledge of aqidah, the proper practice of worship, the Prophet's stories and the praiseworthy character enhanced.

RESULT

After observation and interviews are done, there are some challenges and problems faced by the elderly in studying. Therefore, before designing a model of Islamic Education based on Quranic study, the earliest step that should be done is to analyze the needs of the development model by addressing problems and challenges in elderly education. These goals and factors will guide towards the provision of appropriate learning materials learned and mastered by them.

a. Subject

Observation should be emphasized on syllabus and subjects taught to the elderly. In addition to the study of the al-Quran, fiqh and tawhid need to be refined with tasawuf subjects to purify the heart and soul. Besides, the knowledge that is taught should be in line with the limitations of the elderly minds that are aware of the deterioration. The high level of learning syllabus which is difficult to be understood, could eliminate the interest of the elderly to continue to study and lead to giving up.

b. Teacher

In addition, the selection of teachers and the teaching techniques for elderly should be given attention. Teachers should be comprised of individuals who understand the limited psychology and physics of the elderly. Repetitive and gradual description are closer to the heart of the elderly. The appropriate instructors' characteristics should be emphasized. Accepting elderly to a teacher is a key to success in the future. The preparation of teachers who understand psychology and sociology of the elderly is crucial to help facilitate students' interaction with teachers. Teachers should not only understand the physical and mental capabilities of the elderly, but must always be prepared to be patient with every difficulty experienced by the elderly in understanding the subject. This is important to ensure continuity of the implementation of the module's requirements.

c. Elderly Psychology And Physical

Teaching an elderly requires a high level of understanding and effort in the teaching staff. This is because the elderly are older, experienced and have more sensitive emotions than children and adolescents. Also, the elderly can become tired and lose focus when learning is too heavy and lasts for a long time. It is important to understand that most elderly experience limitations in the ability of the pro-aging process. Among the limitations faced by them are the limitations of energy which result in the activities conducted need limited time. In addition, the problem of voice aspect that applies either through breathing or absence of teeth or accents such as using local dialect in daily speech causes difficulty in reading and reciting Quranic verses. However, this is not a big thing as they will be given the opportunity to recite the al-Quran according to their respective terms of ability. Among the key issues that need to be addressed are those who suffer from the aging process.

d. Time, Place and Infrastructure

Time is an important thing in learning. The habits of the elderly welfare home, the Zuhur time is a time of relaxation for the elderly. Therefore, most "pengajian pondok" begin their studies in the morning and later in the evening. Each day the subjects taught are different. The learning process is also not limited in the classroom. The invitation of external instructors can be more interesting and not boring. Suitable infrastructure for elderly also helps the elderly who are less able to learn.

After highlighting previous studies, researchers found that studies on elderly Islamic education conducted in the elderly “pengajian pondok” were very limited compared to those in neighboring Indonesia. The research on the study of elderly “pengajian pondok” in Indonesia is widely discussed. Therefore, the need for a study on elderly Islamic studies model is to guide individuals involved with elderly Islamic education.

DISCUSSION

Looking at the importance of Islamic education for the elderly as well as challenges faced by the elderly, it can be concluded that the need for a study is to develop the model of the elderly Islamic education. This model development study needs to emphasize the syllabus of elderly Islamic education so that the factors, goals and desires of the elderly in studying religious knowledge are met.

Most elderly have limited cognitive levels to master the subjects. Therefore, the subjects taught should be well remembered and practiced for their future supplies. Additionally, studies also need to be done to identify the characteristics of appropriate instructors to teach the elderly. The teachers should be someone who fully understand the psychological, physical and cognitive dimensions of the elderly. As well as having a knowledge of androgyny, educators need to be patient and gentle with the elderly because they are highly sensitive (Zabidi, Razak, Pengurusan, & Pendidikan, 2016).

In addition, time, place and infrastructure are also very important in the needs of the educational model. Studies should also consider the periods of teaching time and the right time to teach. As you can see, these elderly people have a weak focus. Additional non-elderly-friendly infrastructure also contributes to focus lost while studying.

After the research from the past studies and the result of the study findings, a necessary study is needed to strengthen the institution of elderly education in tandem with other developing countries. Elderly education is not only able to form a positive environment but also to build social networks. This can reduce depression and loneliness problems among the elderly. Awareness of knowledge must exist in every human being, and in particular the elderly. The will to improve the ibadah and devote life to worship must be in the soul of the elderly. It can not only increase the life of a community but can make one more respected and in good health. Therefore, this elderly Islamic education model needs to be developed as the majority of Malaysians are Muslims. This model can be used as a reference and guide to elderly care centers under government, private or elderly' centers.

CONCLUSION

Muslims, especially the elderly, need to make preparations from young to plan their old days. Religious knowledge, especially *fard al-ayn* knowledge, should be refreshed at a young age so that the deeds of *ibadah* can be derived from youth to old age. Steady spiritual supplies from a young age make the elderly more positive to face the old age. However, the mistakes in delivering knowledge to elderly can keep them unmotivated to continue studying. When studying the needs of this elderly citizen's Islamic education is successful, further research should be pursued with the development of a elderly Islamic education model to produce educated and qualified elderly.

REFERENCES

- Al Quran
- Sahih Muslim, Kitab Mausuah Hadith Sharif Kitab As Sunnah, Salih Bin Abdul Aziz, Maktabah Darul Salam, 2008.
- Amran Hassan. (2013). Perasaan ‘Loneliness’ @ Kesunyian dan Strategi Daya Tindak dalam Kalangan Warga Emas yang Menghuni di Rumah Seri Kenangan, Cheras, Selangor, *Jurnal Of Human And Development Communication*.
- Butler, R. N. (2002). The study of productive aging. *The Journals of Gerontology: Series B: Psychological Sciences as Sciences*, 57(6), S323.
- Dench, S., & Regan, J. (2000). *Learning in later life: Motivation and impact*. Nottingham, UK: DfEE.
- Doufesh, H., Ibrahim, F., Ismail, N. A., & Ahmad, W. A. W. (2016). Adaptive Neuro-Fuzzy Inference System for Predicting Alpha Band Power of Eeg During Muslim Prayer (Salat). *Biomedical Engineering-Applications Basis Communications*, 28(6), 1–9. <https://doi.org/10.4015/S1016237216500435>
- Fakhrul Adabi Abdul Kadir. (2007). Keberkesanan Kelas Agama Di Masjid Daerah Hulu Langat Selangor. *Jurnal Usuluddin*, 25, 73–88. Retrieved from http://apium.um.edu.my/journals/journal_usul/No_Usul.php
- Kasran, H. Bin. (2015). Analisis Keperluan Pembelajaran Bahasa Arab Dalam Kalangan Warga Emas, 2015(March), 9–10.
- Mohd Yusof, A. (2010). Pengajaran dan pembelajaran pendidikan islam di masjid. *Seminar Kebangsaan Pengajaran Dan Pembelajaran Berasaskan Masjid 2010*, 1–20.
- Zabidi, A., Razak, A., Pengurusan, J., & Pendidikan, D. (2016). No Title, 2016(Irsyad), 1055–1069.
- Elmi Baharuddin, & Zainab Ismail. (2013). Hubungan Kecerdasan Rohaniah Warga Tua dengan Amalan Agama di Rumah Kebajikan. *Islamiyyat*, 35(1), 19–28.
- Fakhrul Adabi Abdul Kadir. (2007). Keberkesanan Kelas Agama Di Masjid Daerah Hulu Langat Selangor. *Jurnal Usuluddin*, 25, 73–88. Retrieved from http://apium.um.edu.my/journals/journal_usul/No_Usul.php
- Ibrahim, W., Ahmad, W., & Ismail, Z. (2011). Population Ageing and Religious Participation Among Rural Elderly in Terengganu, Malaysia. *Journal of US-China Public Administration*.

- Doufesh, H., Ibrahim, F., Ismail, N. A., & Ahmad, W. A. W. (2016). Adaptive Neuro-Fuzzy Inference System for Predicting Alpha Band Power of Eeg During Muslim Prayer (Salat). *Biomedical Engineering-Applications Basis Communications*, 28(6), 1–9. <https://doi.org/10.4015/S1016237216500435>
- Fakhrul Adabi Abdul Kadir. (2007). Keberkesanan Kelas Agama Di Masjid Daerah Hulu Langat Selangor. *Jurnal Usuluddin*, 25, 73–88. Retrieved from http://apium.um.edu.my/journals/journal_usul/No_Usul.php
- Kasran, H. Bin. (2015). Analisis Keperluan Pembelajaran Bahasa Arab Dalam Kalangan Warga Emas, 2015(March), 9–10.
- Mohd Yusof, A. (2010). Pengajaran dan pembelajaran pendidikan islam di masjid. *Seminar Kebangsaan Pengajaran Dan Pembelajaran Berasaskan Masjid 2010*, 1–20.
- Zabidi, A., Razak, A., Pengurusan, J., & Pendidikan, D. (2016). No Title, 2016(Irsyad), 1055–1069.
- Ramlan, Z. A., Ahmad, E., & Wan Mohd. Rashid Wan Ahmad. (2008). Pendidikan Sepanjang Hayat: Isu, Cabaran Dan Peranan Sekolah Membangun Modal Insan Dalam Komuniti Setempat. *Seminar Kebangsaan Pengurusan Pendidikan Pkpgb 2008*, 1–9.
- Sharif, N. C., Alavi, K., Subramaniam, P., & Zamani, Z. A. (2013). Pengalaman dan faktor pengabaian warga emas dalam komuniti (Experiences and factors of negligence among elderly in community). *Journal of CSocial Sciences and Humanities*, 53(9), 1689–1699..
- Reem al-Attas, (2011) The Qur'an and memory a (study of the effect of religiosity and memorizing Qur'an as a factor on memory) poster presentation, Julay 2011, vol 7
- Swindell, R. (1993). U(3)A: The university of the third age in Australia: A model for successful ageing. *Ageing and Society*, 2(13), 245.
- Smits, C. H., Deeg, D. M., & Schmand, B. (1999). Cognitive functioning and health as determinants of mortality in older populations. *American Journal of Epidemiology*, 150(9), 978–986.
- Wolf, M. A. (2009). Older adulthood. In P. Jarvis (Ed.), *The Routledge international handbook of lifelong learning*. London: Routledge.
- Wan-Ibrahim, W. A., Zainab, I., Muhammad-Hafeez, Z., Siti-Hawa, M., Faraha, A., Noredayu, A. G., & Noraini, M. T. (2012). Kepatuhan agama asas pembentukan tamadun ummah: Kes tahap kepatuhan agama warga tua wanita Felda Chiku, Kelantan

Shah Rizul Izyan Zulkipli
Fakulti Pengajian Quran dan Sunnah
Universiti Sains Islam Malaysia,
71800, Nilai Malaysia
Email : albahanji_1608@yahoo.com

Dr. Noornajihan Jaafar
Fakulti Pengajian Quran dan Sunnah
Universiti Sains Islam Malaysia,
71800, Nilai Malaysia

Nurul 'Asyiqin Aminul Rashid
Fakulti Pengajian Al Quran dan Sunnah
Universiti Sains Islam Malaysia, 86800, Nilai Malaysia

Mohd Zahir Abdul Rahman
Fakulti Pengajian Al Quran dan Sunnah
Universiti Sains Islam Malaysia, 86800, Nilai Malaysia