

Fuzzy Delphi Method Application in Developing of Syllabus Quranic Class for Elderly

Shah Rizul Izyan Zulkipli; Noornajihan Jaafar; Nurul Asiah Faseah Muhamad;
Shamsul hakim Abd Samad

Ibnu Ummi Maktum research centre: Faculty Quran and Sunnah Studies
Email: izyanzulkipli@usim.edu.my

Abstract:

Purpose: The purpose this article is to develop syllabus Quranic class for elderly.

Design/methodology/approach: To achieve this purpose, the Fuzzy Delphi method was employed in this study. A questionnaire was distributed to 15 experts to obtain consensus.

Findings: The findings reveal that the experts' consensus on the curriculum of the Quranic class for the elderly includes the following points: (1) Starting with Surah al-Fatihah, (2) Beginning with easy surahs that are commonly known, (3) Ensuring the teacher has mastered the syllabus, (4) Delivering the syllabus that is appropriate in terms of timing, location, and target students, (5) Prioritizing the practicality of tajwid over memorizing the names of the rules for the average level, (6) Beginning with correcting the makhraj and tajwid, (7) Emphasizing correct makhraj articulation and tajwid rules in Quranic recitation, (8) Starting with Iqra, (9) Ensuring the syllabus is appropriate for the elderly's cognitive, physical, and psychological capabilities.

Research limitations/implications: The findings from this study have significant implications for the elderly, educational institutions, policymakers, and community leaders in designing curriculum interventions that promote the well-being of elderly individuals through Quranic studies.

Practical Implication: The present study provides valuable insight to teacher that teach the elderly and also institute that organize the class for the elderly.

Originality/value: This study demonstrates the needs of developing syllabus of Quranic class for elderly based on increasing of elderly in Malaysia and mental health issue among them.

Keywords: Fuzzy Delphi Method, Wellbeing, Ageing, Quran Studies.

Introduction

The Quran serves as a remedy and a timeless guide for the community. Aging represents a fragile phase in which every aspect of human beings deteriorates gradually. Decline in terms of physical, cognitive, and sensory functions has a profound impact on human psychology. The feelings of solitude arising from the loss of a spouse and the relocation of children due to family responsibilities can lead elderly individuals to experience melancholy. Therefore, the Quran stands as the primary remedy and companion for the elderly at this juncture.

Quranic study classes in Malaysia are currently experiencing rapid growth. Even though there are al-Quran learning classes provided for the elderly, the number of students is declining along with the participation of the elderly from the same group (Fakhrul Adabi Abdul Kadir, 2007). Upon investigation, errors were found in the teaching method applied by the teacher which were inappropriate with the level of capabilities of the elderly (Sharifah Norshah et al., 2011). furthermore, high-level education system along with teaching and learning process

inappropriate to the level of intellectual capability of the elderly are also contributable to loss of interest in learning and subsequently contributes to the decreasing of participation rate (Shah Rizul Izyan et al., 2018). In conjunction with that, several additional activities, such as doing additional tasks to retain memory capacity out of their willingness contributes to stress among the elderly (Agnes Sombulang et al., 2017) For that reason, learning session for the elderly must be conducted in a casual and easy manner to acknowledge these conditions (Zabidi & Razak, 2016).

Literature Review

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).

Nevertheless, adult education is different from children. This is because the elderly experience declines in terms of physical, cognitive, and emotional aspects. Rasulullah ﷺ taught humans to consider the level of physical, psychological and cognitive capabilities of everyone. This is because an utterance that could not be understood by the listener might invite misunderstanding, as they will interpret it differently from the intended meaning. By practising this awareness, every teaching delivered by Rasulullah ﷺ can be received by all groups, whether those in the rural or the city. *Uslub* practiced by Rasulullah ﷺ can be observed in the hadith narrated by Abu Hurairah as follows:

أَنَّ أَعْرَابِيًّا، أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ " هَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ. قَالَ " فَمَا أَلْوَانُهَا " . قَالَ حُمْرٌ. قَالَ " هَلْ فِيهَا مِنْ أَوْرَقٍ " . قَالَ إِنَّ فِيهَا لَوْرَقًا. قَالَ " فَأَتَى تُرَى ذَلِكَ جَاءَهَا " . قَالَ يَا رَسُولَ اللَّهِ عِرْقٌ نَزَعَهَا. قَالَ " وَلَعَلَّ هَذَا عِرْقٌ نَزَعَهُ " . وَلَمْ يُرَخِّصْ لَهُ فِي الْإِنْتِقَاءِ مِنْهُ

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

Source: (Hadith. Al-Bukhariyy. Kitab al-Tolaq. Bab Iza ‘Arrado Binafyi al-Walad # 5305).

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

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

إِنَّ اللَّهَ لَمْ يَبْعَنِي مُعْتِنًا وَلَا مُتَعْتِنًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُبَسِّرًا

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

Source: (Hadith. Muslim. Kitab Al-Tolaq. Bab Bayan An Takhbirah Imratah La Yakunu Talaqan Illa Bi Al-Niyyat # 1478).

The Prophet remarked as a teacher to his ummah:

يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا

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

Source:(Hadith. Al-Bukhariyy. Kitab al-‘Ilm. Bab Kana Al-Nabiyy ﷺ Yatakhawwaluhum Bi Al-Maw‘izoh Wa Al-‘Ilmi Kay La Yanfiru # 69)

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

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

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

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

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

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

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

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

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

With regards of these studies, researcher can be concluded that the education for adults or andragogy contrasted the child education or pedagogy. Adults extensively tend to independently prepare the syllabus, facilities and others according to their requirements. In

fact, adults see their objective clearer and the lesson will be more meaningful should they learn the knowledge that they want.

Method

Fuzzy Delphi Method (FDM) is a method and measurement instrument that has gone a rebranding from the Delphi Technique. This method was introduced by Murray, Pipino and Gigch in 1985. Fuzzy Delphi Method is an assemblage of Fuzzy Numbers and Delphi Technique. This means that Fuzzy Delphi Method is not a new instrument but in fact an improvised version of the Delphi Method. The improvisation indirectly makes Fuzzy Delphi Method a more effective measuring tool due to its capability in resolving ambiguous problems in a study.

Berliner (2004) asserts that lecturers with over five years of experience are classified as experts, whereby they have continuous experience in teaching and management. According to Mullen (2003), experts are those who are trained in certain disciplines. Meanwhile, Akbari and Yazdanmehr (2014) state the term 'experts' in education field refers to individuals with over five years of experience and based on their experience in specific. According to Ridhuan et al. (2014), Fuzzy Delphi Method which involves the development of models, gaining consensus and agreements from experts is a must.

Adler and Ziglio (1996) affirm the appropriate number of experts for Delphi methods is around 10-15 peoples if the consensus high among them. Clayton (1997) states that the suitable number of experts is between five to 10, however the "rule of thumb" in Delphi technique's sampling amount of 10-15 is normally sufficient. Apart from that, Cavalli and Ortolano (1984) assert the samples for FDM between eight to 12 as sufficient, in case the samples are homogenous in nature, similar to opinion by Philip (2000) which affirm the experts' sample between seven to 12 peoples. Jones and Twiss (1978) suggest the suitable number of experts in this method as 10 to 50 people. However, the researcher will appoint 15 experts in this phase based on their respective prowess.

Research Samples

In this phase, the researcher employed Fuzzy Delphi Method and purposive sampling. According to Hasson, Keeney and McKenna (2000), sampling method suitable with FDM is non-probability sampling, either purposive or criterion sampling. This method is selected with regards of the preselected samples and their representativeness, and they are chosen based on the purpose to observe their in-depth knowledge and experience on the studied area. According to Merriam (2016) purposive sampling is also explain selecting study participants purposively is very good because they are able to provide information to the point where there is no more new information or the information overlaps. To evaluate model's construct and elements, the researcher had selected 15 experts from a variety of disciplines according to their expertise. The type of expert is heterogeneous when the expert come from multiple expertise (Gordon, 1994). Due to the fact that the developed model is concerning elderly, thus, three experts from the field of gerontology were also selected. To acquire data pertaining to al-Quran teaching to elderly, the researcher considered the teachers who are teaching elderly and the remaining are those with direct involvement with the managements of the elderly's' nursing homes.

Experts	
Panel 1	A lecturer in al-Quran studies and teaching the elderly
Panel 2	A lecturer in al-Quran studies and Founder of Model al-Quran class for adult in Terengganu
Panel 3	A lecturer In Islamic Education and founder of education and nursing home for elderly
Panel 4	A lecturer in Islamic Education and teaching al-Quran for elderly
Panel 5	A lecturer in Da'wah and Gerontology
Panel 6	A lecturer in Gerontology
Panel 7	A lecturer in Islamic education and teaching al Quran for elderly
Panel 8	A principal and teacher al-Quran adults in Kuala Lumpur
Panel 9	A founder of private al-Quran Class for adults in Bangi
Panel 10	A teacher al-Quran for elderly and Bilal Masjid in Kelantan
Panel 11	Takmir and Fard' Ain teacher at elderly nursing home in Negeri sembilan
Panel 12	Al-Quran Teacher for elderly in masjid
Panel 13	A Lecturer in <i>Qiraat</i> and teaching al-Quran for elderly
Panel 14	A Coordinator of an Elderly Nursing Centre
Panel 15	A Elderly Student and learning al-Quran in private class

The above table exhibits 15 experts involved in developing model of Quranic teaching for the elderly. Majority of them are experts with the knowledge in al-Quran as well as having the experience of more than five years in teaching it to the elderly. An expert specialising in gerontology was also involved to assess whether the constructed items acknowledge the requirements of the elderly. Besides that, the elderly who are learning al-Quran were also involved so the items constructed meeting their needs and preferences.

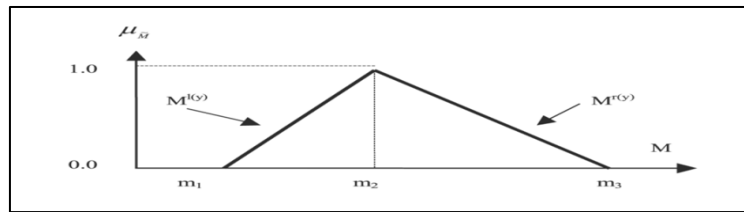
There are several steps need to be followed by the researcher in conducting analysis using Fuzzy Delphi method. The procedure for analysis using FDM is as follows:

Step 1: Selecting experts. In this study, there are 15 experts appointed as explained in previous chapter. They are requested to determine the priority for evaluation criteria of the variables,

which will be measured by using linguistic variables. The process to acquire information and data depends on the efforts of the researcher. Among the applicable methods are organising academic workshop or seminar and inviting the associated experts and meeting the identified experts in person.

Online sharing such as emailing the identified experts known to have expertise in the required field by the researcher. However, in this phase, the researcher chose to meet the selected and identified experts in person to accommodate discussion and information process on the forecasted issues in the items and so on.

Step 2: Determining linguistic scale. This process involves the conversion of all linguistic variables into triangular fuzzy numbers. This step also involves the conversion of linguistic variables by accumulating fuzzy numbers (Hsieh, Lu & Tzeng, 2004). Linguistic scale resembles Likert scale that is applied in other studies, but it is added with fuzzy numbers based on triangular fuzzy numbers views (fuzziness expert opinion). Three values are shown in the figure below:



Triangular Fuzzy Number

M_1 = minimum value; M_2 = medium value; M_3 = maximum value. In other words, linguistic scale is applied to convert linguistic variable scale to fuzzy numbers. The scale of agreement must be (three, five and seven in linguistic scale). The higher the scale, the more accurate response analysis acquired (Muhammad Ridhuan, 2013).

Fuzzy Numbers

7 Point Fuzzy Scale	m1	m2	m3
Strongly agree	0.09	1.00	1.00
Very agree	0.70	0.90	1.00
Agree	0.50	0.70	0.90
Undecided	0.30	0.50	0.70
Disagree	0.10	0.30	0.50
Very disagree	0.00	0.10	0.30
Strongly disagree	0.00	0.00	0.10

Step 3: Following the response from chosen experts, the researcher is required to convert all Likert scale into fuzzy scale. This process is also known as identifying mean responses of each fuzzy numbers (Benitez, Martin, & Roman, 2007). This process is done based on the formula;

$$M = \frac{\sum_{i=1}^n m_i}{n}$$

Step 4: Process of identifying threshold value “d”. Threshold value is critical in identifying level of consent among experts (Thomaidis, Nikitakos & Dounias, 2006). The gap between each fuzzy numbers $m=(m_1, m_2, m_3)$ and $n=(n_1, n_2, n_3)$ is calculated with equation:

$$d(\tilde{m}, \tilde{n}) = \sqrt{\frac{1}{3} [(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$$

Threshold value is critical in identifying level of consent among experts. According to Cheng and Lin (2002), if the threshold value is less or equal to 0.2, thus it is considered as reaching experts’ consensus. Meanwhile, group consensus must be above 75% for each item, or else second round must be executed.

Step 5: Identifying alpha level for fuzzy evaluation’s aggregate once expert’s consensus are gained by adding fuzzy numbers for each item (Ridhuan, 2013). Calculating and determining fuzzy value is by using this equation: $A_{max} = 1/4 (m_1 + m_2 + m_3)$.

$$\tilde{A} = \begin{bmatrix} \tilde{A}_1 \\ \tilde{A}_2 \\ \vdots \\ \tilde{A}_m \end{bmatrix} \text{ where } \tilde{A} = r_{i1} \times w_1 + r_{i2} \times w_2 + \dots \dots \dots r_{in} \times w_n$$

$i = 1, 2, \dots, m$

Step 6: The next step is defuzzification process. This process runs the equation as such $A_{max} = 1/4 (m_1 + m_2 + m_3)$. In case the researcher uses Average.

Fuzzy Numbers or average response, the scoring number generated is the number that falls between the range of 0 to 1 (Ridhuan et al., 2014).

Step 7: Ranking process or sub-phase for model. Ranking process is done by selecting elements of model corresponding to their defuzzification value, which is based on experts’ consensus whereby the highest element is determined as the most important in the model (Fortemps & Roubens, 1996).

Terms of Acceptance and Rejection of Items

Based on the fuzzy questionnaires at the attachment, the scale adopted was seven. It was chosen as Chang, Hsu and Chang (2011) affirm that seven scale is more accurate compared to five and able to reducing the gap of ambiguity. To demonstrate the level of consensus by the experts on each item, three conditions need to be met.

First condition: Expert's consensus underlines whether an item is accepted or rejected. Chu and Hwang (2011) as well as Murray and Hammons (1995) assert that the percentage of experts agreement must be over 75%. If the acquired percentage is less than 75, the item is automatically rejected.

Second condition: Based on the reading of threshold value, d (Cheng and Lin, 2002; Chang, Hsu and Chang, 2011) remark that if the threshold value, d , is less than 0.2, the item is accepted, while a value of more than 0.2 is rejected.

Third condition: Based on the a -cut, the particular item can be decided to be accepted or rejected. According to Tang and Wu (2010), Bodjanova (2006), the value for an item to be accepted is above.

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

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

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

The final item syllabus is the syllabus must be appropriate to the level of acceptance capability in cognitive, physical and psychological of the elderly. Each subject being taught to the elderly must consider their capacity in terms of mind, physical and psychology. For instance, if the elderly is suffering from stroke or paralysis, the teacher can also teach them by letting them lying and teach them to the best of their capacity. Apart from that, the teacher could also teach *zikr* or *doa* from the al-Quran especially for the elderly with psychological problems such as depression and lonely. The items in this curriculum encompass teachings from Al-Kailany (1986), Smith (2012), Knowles (1984), and also draw heavily from the teachings of the Prophet Muhammad (peace be upon him) as the main foundation for constructing the model.

Findings

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

Ranking No.	Items/Elements	Original No.	Triangular	Fuzzy	Defuzzification			Process'	Experts Consensus	Approved Elements
			Numbers' Conditions	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
			Threshold Value, d							
1	Starts with surah al-Fatihah.	6	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
1	Starts with easy surahs such as the common surahs.	9	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
3	Syllabus must be mastered by the teacher.	2	0.089	93.3%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
4	Syllabus to be delivered must be appropriate to the time, place and target students.	3	0.094	93.3%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
4	Teaching the practicality of <i>tajweed</i> is more important than memorising the name of the rules for average level	5	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
6	Starts with correcting the <i>makhraj</i> and <i>tajweed</i> .	8	0.117	93.33%	0.793	0.933	0.980	0.902	ACCEPTED	0.902
7	Al-Quran recitation must be emphasised on correct <i>makhraj</i> articulation and <i>tajweed</i> rules.	4	0.118	100.00%	0.740	0.900	0.980	0.873	ACCEPTED	0.873
8	Starts with Iqra.	7	0.178	93.33%	0.753	0.893	0.960	0.869	ACCEPTED	0.869
9	Syllabus must be appropriate to the level of acceptance capability in cognitive, physical and psychological of the elderly.	1	0.143	100.0%	0.740	0.893	0.973	0.869	ACCEPTED	0.869

Discussion and Conclusion

In regards of 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 move on to the difficult ones. This curriculum is also constructed based on Al-Kailany's theory (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, 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 (Husaini Kasran et al., 2019). In addition, the syllabus of the elderly should also be light and not stressful (Mariam Abd Majid, 2018; Gilian M. Boulten, 2010; Yazidah Yahya et al., 2016). As a matter of fact, the elderly do not like a lesson with examination system. It is so because they learn something at this stage for the sake of 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).

Based on experts' consensus, Developing of Syllabus Quranic Class for Elderly can be implemented (1) Starting with Surah al-Fatihah, (2) Beginning with easy surahs that are commonly known, (3) Ensuring the teacher has mastered the syllabus, (4) Delivering the syllabus that is appropriate in terms of timing, location, and target students, (5) Prioritizing the practicality of tajwid over memorizing the names of the rules for the average level, (6) Beginning with correcting the makhraj and tajwid, (7) Emphasizing correct makhraj articulation and tajwid rules in Quranic recitation, (8) Starting with Iqra, (9) Ensuring the syllabus is appropriate for the elderly's cognitive, physical, and psychological capabilities. This methodology demonstrated a guideline for the elderly, educational institutions, policymakers, and community leaders in designing curriculum interventions that promote the well-being of elderly individuals through Quranic studies. This study used a different approach, i.e., design and development research (DDR), compared to the common Islamic studies that are more focused on textual and qualitative research. The selection of experts according to the context of the study produces results that can meet the existing needs. Future studies can focus on developing of tadabur Quran for elderly.

References

- Fakhrul Adabi Abdul Kadir.(2007). "Keberkesanan Kelas Agama Di Masjid Daerah Hulu Langat Selangor". *Jurnal Usuluddin*, 25, 73–88. p
- Sharifah Norshah Bani Syed Bidin, Nor Salimah Abu Mansor, & Zulkifli A. Manaf. (2011). Pelaksanaan Manhaj Rasulullah dalam Pengajaran dan Pembelajaran Kelas al-Quran Bagi Golongan Dewasa” *Jurnal Islam dan Masyarakat Kontemporari*. 53-70
- Shah Rizul Izyan Zulkipli, Noornajihan, Nurul 'Asyikin Aminul Rashid, Mohd Zahir Abdul Rahman. (2018). “Need Analysis Study on the Development of Islamic Education Model”. *International Journal for Studies on Children, Women, Elderly And Disabled, Internatio*, 41–45.
- Abdul Razak, Ahmad Zabidi.(2018). “Pembangunan Insan Yang Berterusan: Asas Inisiatif Pembinaan Model Pembelajaran Sepanjang Hayat Warga Emas”, *Nternational Conference On Aqidah, Dakwah And Syariah*
- Mohd Azhar Abdul Hamid, Paimha Atoma , Muhamed Fauzi Othman, Mohd Nasir Markom. (2004). *Andragogi Mengajar Orang Dewasa Belajar*. PTS Publications, Janda Baik. Bentong.
- Abduhak, I.(2000) . *Metodologi Pembelajaran Orang Dewasa*.Bandung: Andira.

- Lebel, J. (1978). Beyond Andragogy To Gerogogy. *Lifelong Learning: The Adult Years*, 1, 16–18, 24–25.
- Hamdan Abd Kadir, Haniah Hussin, Mohammad Saprin. (2004). *Teknik Mengajar Dewasa*, PTS Publications, Pahang
- Akbari, R, & Yazdanmehr, E. (2014). “A Critical Analysis of the Selection Criteria of Expert Teachers in ELT. *Theory and Practice in Language Studies*”, Vol. 4, No. 8, pp. 1653-1658
- Mohd Ridhuan Bin Mohd Jamil. (2016). *Pembangunan Model Kurikulum Latihan Skives Bagi program pengajian kejuruteraan pembelajaran berasaskan kerja*. Thesis Phd. Universiti Malaya.
- Adler, M., & Ziglio, E. (1996). “Gazing into the Oracle: The Delphi method and its application to social policy and public health”: Jessica Kingsley Publisher.
- Clayton, M.J. (1997). "Delphi: A technique to harness expert opinion for critical decision-making task in education". *Educational Psychology*, 17(4), 373-384
- Cavalli-Sforza, V., Ortolano, L., Cavalli-Sforza, V., & Ortolano, L. (1984). “Delphi Forecasts of Land Use: Transportation Interactions”. *Journal of Transportation Engineering*, 110(3), 324–339. doi:10.1061/(ASCE)0733- 947X(1984)110:3(324)
- Hasson, F., Keeney, S.K. & McKenna, H. (2000). “Research Guidelines for the Delphi survey technique”. *Journal of advanced Nursing*, 32(4), 1008-1015
- Sharan B Merriam, elizabeth j Tisdell. (2016). *Qualitative research a guide to design and implementation*, san francisco.
- Chang, P. L., Hsu, C. W., & Chang, P. C. (2011). "Fuzzy Delphi method for evaluating hydrogen production technologies". *International Journal of Hydrogen Energy*, 36,
- Bodjanova, S. (2006). “Median alpha-levels of a fuzzy number. *Fuzzy Sets and Systems*”,
- Khadijah Alavi, Rahim M Sail, Khairuddin Idris, Asnarulkhadi Abu Samah, C. C. .(2011). “Keperluan Sokongan Emosional Dalam Kalangan Anak Dewasa Yang Menjaga Warga Tua”. *EBANGI (2011)*, 6(1), 102–114.
- Bensaid, B., & Grine, F. (2014). “Old age and elderly care: An Islamic perspective”. In *Cultura. International Journal of Philosophy of Culture and Axiology* (Vol. 11, Issue 1)