


THE DEVELOPMENT OF MODEL CHARACTERISTIC QURANIC TEACHER FOR ELDERLY: APPLYING FUZZY DELPHI METHOD

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received: 1 March 2023 Revised: 6 March 2023 Accepted: 20 March 2023 Published: 1 April 2023</p>	<p>Education for the elderly is different with children and teenager’s education. Elderly have very apparent differences from aspects of capabilities in physical, cognitive and psychology. Thus, it would be a prerequisite for al-Quran teachers for the elderly to have knowledge related to gerontologist so they can be understand and be more empathy on the weakness of elderly. This important to avoid the wrong approach and method of teaching. Therefore, this study aimed to develop a model of a characteristic Quranic teacher for the elderly. 21 questionnaire items were presented to experts in the field of the Quran and elderly were polled for their opinions using the Fuzzy Delphi method with a 7-point Likert scale. The results showed strong expert agreement on the criteria for the al-Quran teachers, ranked in order of priority: Sincerity, Patience, Caring, Commitment, Leniency, Good rapport, Maturity, Knowledge, Perception, Humility, Understanding of elderly psychology, Affability/Humour, Kindness, Empathy, Understanding of elderly age-related characteristics, Recognizing the needs of the elderly, Knowledge of mental, social, and physical difficulties of elderly, Communication skills, and teaching skills. This model can benefit teachers in guiding the elderly in learning the Quran and can also be useful in finding caregivers based on Islamic views.</p>
<p>Keywords:</p> <p>Quranic teacher, teacher for elderly, lifelong learning, Fuzzy Delphi method</p> <p></p>	

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INTRODUCTION

Malaysia will become ageing country at year 2030. The opening of elderly center care will be growing. Various infrastructure facilities are provided by the government and NGO for the elderly. However, from the aspect of spiritual education of the elderly, it has not yet been improved. Important elements in the development of an Education model is quality of teachers. Although there are various types of teacher characteristics that are outlined, criteria for teachers for the elderly are different because the needs of the elderly are different between children and teenagers. According to Said Nursi in the Message for the Elderly, Rasulallah ﷺ is the *murabbi* for the soul, *muallim* for the mind and a dear for the heart. This demonstrates that the Prophet ﷺ is the best model for educating. This is then supported by a companion by the name al-Sulamê in a *hadith* narrated by Muslim:

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

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

Therefore, this study will elaborate about the criteria of Quranic teachers who are suitable for teaching the elderly. These teacher's criteria model are from the result of expert selection. Mistakes in the selection of teachers will give a big impact to the involvement of elderly students in study classes.

LITERATURE REVIEW

The right kind of teacher is just as important as the right approach for teaching the elderly. Even though the instructor is a Qur'anic scholar, the need to comprehend the local seniors must be ingrained in the teacher's psyche. This is due to the fact that teaching young people, adults, and children differs from teaching the old. Noornajihan (2014) and Zetty Nurzuliana (2015) had created an excellent model for Islamic education teachers in that regard. Element of rabbani thought, mastery of religious knowledge and its practises, abilities in teaching, and moral perfection are among the qualities that underlie the teacher or murabbi. Aderi che Noh and Rohani Ahmad Tarmizi (2009) state that teachers must enhance their methods of instruction if they want to effectively teach the Qur'an. Abdullah (1995), stressed that teachers are the most effective agencies in teaching and education. The five functions of a teacher—mudarris, mu'addib, murabbi, murshid, and mu'allim—were underlined by Ab. Halim Tamuri in 2006. He clarified that a murabbi teacher's job in the classroom is to care for, nurture, show love to, educate, instruct, nourish, and safeguard each student's fitrah while also developing their ability and abilities. In order to build decent people with noble hearts from an Islamic perspective, teachers are also accountable for realising the formation and development of their pupils from the standpoint of JERI. Teachers need to have communication skills in addition to teaching skills. The ability includes speaking clearly, fluently, and concisely, using analogies and parables, filling in with idioms, using nonverbal communication, and addressing students by their first names ('Abd al-Fattah Abu Ghuddah, 2001; Besides that, the moral values deemed in a murabbi is sincere, piety, just, patience, call for good deeds and prevent the evils, love and uphold Rasulallah ﷺ as an idol, pray for the prosperity of others and preserve appearance ('Abdullah Nasih 'Alwan.)The aforementioned components are often appropriate for the idea of older people learning. Despite this, according to the researcher, the knowledge of the elderly or andragogy should be owned by teachers who teach the old. This is a result of the differences between teaching children and teenagers versus teaching the elderly. According to Zabidi Razak (2013), the spiritual component, offering support and compassion, patience, and understanding their limits are the most important aspects of teaching the elderly.

METHODOLOGY

This study combines two approaches namely Fuzzy Delphi (FDM) in obtaining expert consensus on the items of the criteria model of al-Quran teachers specifically for the elderly. This study contains two phases, namely, the first phase the researcher conducts expert interviews with a total of 8 people to identify the appropriate items in

the formation of the research model framework. After all the items were obtained, the researcher formed a 21 items expert questionnaire and then distributed it to 15 experts who have specific expertise.

Participants

Purposive sampling is used in this investigation. Since the researcher wants to hear from experts and establish a consensus on a subject, this approach is best. Purposive sampling, according to Hasson, Keeney, and Mc Kenna (2000), is the best technique for FDM. Meanwhile, this study involved a total of 15 experts. Clayton (1997) stated that if the experts participating are homogeneous, then the number of experts required is 5–10. This study's selection criteria for experts were based on Clayton's suggestions. According to Philip (2000), the expert sample is between 7 and 12, and Cavalli and Ortolano (1984) claimed that the sample for FDM is between 8 and 12 assuming the sample is homogenous and sufficient. In order to explore the factors and limitations in recognizing experts, the researcher utilized a total of 15 experts.

Table 1: Elements of the model underlying the Quranic teacher for elderly

Experts	
Panel 1	A lecturer in al-Quran studies and teaching the elderly
Panel 2	A lecturer in al-Quran studies and founder of a Quranic class model for adults in Terengganu
Panel 3	A lecturer in Islamic education and founder of an education and nursing home for the elderly
Panel 4	A lecturer in Islamic education and teaching al-Quran for the elderly
Panel 5	A lecturer in <i>da'wah</i> and gerontology
Panel 6	A lecturer in gerontology
Panel 7	A lecturer in Islamic education and teaching al-Quran for the elderly
Panel 8	A principal and teaching al-Quran for adults in Kuala Lumpur
Panel 9	A founder of private al-Quran class for adults in Bangi
Panel 10	A teacher of al-Quran for the elderly and a <i>masjid bilal</i> in Kelantan
Panel 11	<i>Takmir</i> and <i>fardh 'ain</i> teacher at an elderly nursing home in Negeri Sembilan
Panel 12	Al-Quran teacher for the elderly in a <i>masjid</i>
Panel 13	A lecturer in <i>Qiraat</i> and teaching al-Quran for the elderly
Panel 14	A coordinator of an elderly nursing centre
Panel 15	An elderly student of al-Quran in a private class

RESEARCH FINDINGS

Based on the literature analysis the elements of the model underlying the Quranic teacher for elderly that can be adapted to the indigenous community in Malaysia are listed:

Table 2: Fuzzy Delphi Analysis findings

Ranking No.	Items/Elements	Original No.	Triangular Fuzzy Numbers' Conditions		Defuzzification Process' Conditions				Experts Consensus	Approved Elements
			Threshold Value, d	Percentage of Experts Consensus, %	m1	m2	m3	Fuzzy Score (A)		
1	Sincere	9	0.049	100.00%	0.860	0.980	1.000	0.947	ACCEPTED	0.947
2	Teacher to be smart in building a positive relationship.	1	0.068	100.0%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Patience	2	0.068	100.0%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Committed	7	0.068	100.00%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
2	Lenient	8	0.068	100.00%	0.833	0.967	1.000	0.933	ACCEPTED	0.933
6	Matured	12	0.083	93.33%	0.833	0.960	0.993	0.929	ACCEPTED	0.929
7	Wise	11	0.073	100.00%	0.820	0.960	1.000	0.927	ACCEPTED	0.927
8	Good listener	13	0.089	93.33%	0.820	0.953	0.993	0.922	ACCEPTED	0.922
9	Loving	4	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
9	Humble (<i>tawadhu'</i>)	10	0.094	93.33%	0.793	0.940	0.993	0.909	ACCEPTED	0.909
11	Communication knowledge on the elderly.	18	0.092	100.00%	0.780	0.933	0.993	0.902	ACCEPTED	0.902
12	Caring	3	0.111	100.0%	0.780	0.927	0.987	0.898	ACCEPTED	0.898
12	Friendly/humour	6	0.138	93.33%	0.793	0.927	0.973	0.898	ACCEPTED	0.898
14	Empathic	5	0.116	93.33%	0.780	0.927	0.980	0.896	ACCEPTED	0.896
15	Necessities of the elderly	15	0.080	100.00%	0.753	0.920	0.993	0.889	ACCEPTED	0.889
16	Physical, cognitive, social challenges	16	0.102	100.00%	0.753	0.913	0.987	0.884	ACCEPTED	0.884
17	Teacher to have good experience in teaching al-Quran to the elderly.	20	0.135	93.33%	0.767	0.913	0.973	0.884	ACCEPTED	0.884
18	Psychological knowledge on the elderly.	17	0.118	100.00%	0.740	0.900	0.980	0.873	ACCEPTED	0.873
19	Characteristics of the elderly	14	0.084	100.00%	0.727	0.900	0.987	0.871	ACCEPTED	0.871
20	Teacher to have good experience in managing the elderly.	19	0.174	93.33%	0.740	0.887	0.960	0.862	ACCEPTED	0.862
21	Teacher that teaches al-Quran is not to be burdened with other duties.	21	0.350	53.33%	0.560	0.713	0.827	0.700	REJECTED	0.700

CONCLUSION AND RECOMMENDATION

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

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

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