

---

## ELDERLY COMMUNITY EDUCATION SYSTEM

Laila Nurhaliza<sup>1</sup>, Asnil Aidah Ritonga<sup>2</sup>

<sup>12</sup>Universitas Islam Negeri Sumatera Utara Medan; Indonesia  
Correspondence email; laila0301192181@uinsu.ac.id

Submitted: 24/01/2023

Revised: 20/03/2023

Accepted: 25/05/2023

Published: 29/07/2023

---

### Abstract

This study aims to describe the education system and the implementation of the education system like what is in the Faeyza Ashabul Jannah institution (which is located at Limau Mungkur Street, Bangun Rejo Village, Tanjung Morawa District.) This research uses a qualitative method with a phenomenological approach. The data used in this study is the education system of the elderly. The primary data source was obtained from the Head of the Feyza Ashabul Jannah Foundation, while the secondary data source came from Ustazah and the elderly at the Faeyza Ashabul Jannah Institute. Data collection techniques using observation, interviews, and documentation. At the same time, data analysis is in the form of data reduction, data presentation, verification, or conclusion. The results of the study show that the education system for the elderly community in the Faeyza Ashabul Jannah institution is already running well in accordance with the composition of the components arranged synergistically, which work together with each other and achieve good learning and implementation forms that work well. The education system for the elderly community is where the elderly experience changes for the better while participating in learning at the institution. From the data, it can be seen that the education system can run well if the education system is interconnected in a coherent manner and learning can not only be attended by children or adolescents, but the elderly also have the right to education.

---

### Keywords

Elderly, Education System, Faeyza Ashabul Jannah, Learning



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

The education system that has existed so far is an education system whose teaching is still bound. Along with the existence of an education system so that institutions have a learning structure or curriculum that is more structured and adapted to the needs of each organization from these institutions (Yaqin, 2016). The education system for the elderly is a form of the education system that we rarely encounter, whereas currently, the education system only focuses on the education system for early childhood or youth. Even though education for the elderly is also needed, especially for the elderly who are illiterate, we can take an example from the elderly who still cannot read, either reading Iqro' or reading and writing the Qur'an. Even though they are said to be no longer young, with all the limitations and lack of focus, this is what we have to understand as teachers and always guide the elderly because, with high enthusiasm, the elderly still have a great desire to learn, in order to equip themselves with the after, especially the knowledge of religious knowledge. Law Number 13 of 1998 concerning Older Persons stipulates that although many of the elderly are still productive and play an active role in society, due to their age, many experience limitations that require social welfare assistance because efforts to improve the welfare of the elderly require the preservation of religious and cultural values of the nation (*UUD Nomor 13 Tahun 1998 Tentang Kesejahteraan Lansia*, 1998).

From the explanation above regarding the elderly education system, researchers found information through observation and preliminary research that the Faeyza Ashabul Jannah Institute is an Islamic educational institution that has an elastic and synergistic education system so that students who take part in learning are able to accept and run well.

The Faeyza Ashabul Jannah Institute is a non-formal Islamic educational institution where the education system focuses more on learning the Qur'an. This institution has students consisting of children, adolescents, and the elderly. And what researchers focus on in this study is the education system of the elderly community. Why is that? Because it is something that researchers have rarely encountered before regarding the education system for the elderly community, that is what is of interest to researchers to find out more about the education system for the elderly community in this Faeyza Ashabul Jannah institution. The initial aim of this educational institution was to provide knowledge of the Islamic religion to teach reading the Koran to the surrounding community and to make the community, especially the elderly, illiterate and equipped with knowledge of the afterlife. Because when you reach old age, what you need is provision for the hereafter and peace spiritually,

and what the elderly hope for is no longer just a matter of the world but the meaning of life, and when death comes, then in a way that is *husnul khatimah* (good end) and that requires knowledge (Wahyudi, 2011). Having knowledge, understanding, and understanding about aspects of education, society, culture, stories, and examples so that they can practice them in everyday life is a very important provision in a person, especially the provision of religious understanding (Rahman, 2022). Therefore, one of the objectives of organizing education for the elderly community at the Faeyza Ashabul Jannah Institution.

The forms of activity for the elderly community education system at the Faeyza Ashabul Jannah Institution are in the form of learning to read and write the Koran, read Iqo', tajwid, jurisprudence, aqidah and morals. Where the learning time at the Faeyza Ashabul Jannah Institute is very adapted to the conditions, where learning is carried out in the afternoon after Asar, namely from 16:30-18:00 WIB, specifically in the month of Ramadan, learning at the Faeyza Ashabul Jannah Institute is carried out in the morning, where the elderly recite Qur'an in the congregation take turns reciting verse by verse.

The advantages of the education system for the elderly community at the Faeyza Ashabul Jannah Institute with other elderly education are that it has a flexible education system, the learning time is not too long, it uses appropriate learning methods, considering what they teach the elderly, therefore using learning methods is something to pay attention to. Where in this institution, the learning method used is the lecture method, question and answer, talaq, and teaching methods (Wulandari, 2016). And another advantage of the education system at the Faeyza Ashabul Jannah Institute where every time they want to enter the month of Ramadan, this institution makes a natural Tadabur agenda for the elderly which is, of course, not too heavy and adjusted for the elderly. With the aim of teaching that educational learning can not only be done in the classroom but can also be studied or done outdoors or in nature (Ratnasari, 2020).

Theory of Education, according to Malcolm Knowles, states that the education of children and adults is very different, that adult education has reached a confusing level, in the sense that adult learning has a higher level than children's learning, but regardless of what is called andragogy is an honest attempt to focus on learning. The goal given is that adult education must develop learning into everyday life (MALCOLM S. KNOWLES, 2014). Meanwhile, according to Paulo Freire, education is an ideal as well as a reference to achieve change. According to Freire, education includes and goes beyond the notion of school, while schools only represent one place where education takes

place, where men and women, children and adults are a product of certain pedagogical social relations. In the sense that education is a broad scope and can be done anywhere (FREIRE, 1921.) Meanwhile, according to Bernice Neugarter, regarding continuity, aging or the old age process occurs when adults remain active in maintaining social interactions as they age. This theory shows that aging is delayed and quality of life is improved if the elderly remain active socially and in other activities, activities that allow adults to adapt to old age and avoid stressful thoughts. (Neugarten, 1964). According to Urie Bronfenbrenner about the ecological approach, development or social change is the influence of environmental systems, where there are five environmental systems that influence each other, namely microsystems, ecosystems, macrosystems, and ecosystems (Sulistiyani Prabu Aji, 2022).

Based on a search for relevant previous research regarding the Elderly Community Education System at the Faeyza Ashabul Jannah Institute, there are several studies relevant to the research title; Study (Bai'atu Rahmi, 2020) with the results of the study that the Ta'lim assembly as a system that has goals and learning activities to be achieved, both material, methods, and evaluation. The education system for Majelis Taklim Brotherhood Abang Becak has an education system that includes the aims of the Majelis Taklim education, educational materials, educational methods, and evaluation. In addition, research conducted by Alimatus Sakdiyah in 2018 with the results of his research that the Qur'anic institutional system first reads the Qur'an, memorizes it, then carries out the evening and evening prayers in congregation regularly and develops the existence of a Qur'anic village. The initial goal of forming this Qur'anic village is an environment where there are minimal Al-Qur'an recitation and learning centers so that this Qur'anic village educational institution is formed with the composition of the education system described above (Alimatus Sakdiyah, 2018).

Yesy Tri Cahyani's research resulted in the government issuing policies to protect the elderly, and one example of protection for the elderly was the 1963 Elderly Welfare Law (Cahyani, 2022). At the same time, Kholid Junaidi's research with the results of the education system that applies here is divided into two, namely the classical learning system and the non-classical learning system. The classic learning system is taken from a modern learning system where students are classified based on their grade level and level of ability, while the non-classical learning system is learning that is directly bombed by the Kiayi through the Sorogan and Bandongan systems (Junaidi, 2016). Further research (Noor & Inayati, 2021) with the results of human education will get a process of instilling

values and morals from birth to old age. Even though they have reached old age, education, especially Islamic education, is still very important to provide. What's more, the elderly are getting older, and they need knowledge for their afterlife and spiritual peace.

As for the renewal of the research that the researcher did with the previous research, that is, for the similarities that the researcher did with the studies above, the object being studied is to focus on the education system and the elderly. The same is the case with the research that the researcher did. Meanwhile, the difference is related to the research conducted by Kholid Junaidi with the title "Islamic Boarding School Education System in Indonesia, 2016. Where in this study, the education system was divided into two, namely the classical and non-classical education system, while in the education system, the researchers carried out in Faeyza Ashabul Jannah Institute Education system that focuses on learning the Qur'an. Al-Qur'an lessons need to be given from the age of toddlers, children, teenagers, and even the elderly (Nurdin, 2021)

And the purpose of this writing is to describe the education system for the elderly in the Faeyza Ashabul Jannah institution. Theoretically, this paper is useful for general knowledge about what is important in running an education system and as a review of the purpose of establishing an education system (Junaidi, 2017). Practically this article is useful as a subject, especially for introducing the Faeyza Ashabul Jannah institution to the public so that they can work together or join the institution to make people who have knowledge of Islam become Qur'anic human beings. Especially in Tanjung Morawa District, so that it can be material for comparison and development of studies related to the present and the future.

## **METHOD**

This study uses a qualitative method with a type of phenomenological approach at the Faeyza Ashabul Jannah Institute. The qualitative method is a method of conducting research that reviews natural phenomena or activities (Fawwaz, 2016). At the same time, the purpose of phenomenology is a philosophical approach based on human experience by collecting data in the form of interviews, observation, and documentation as data collection in this paper. The phenomena of implementing the education system for the elderly community at the Faeyza Ashabul Jannah Institute are in the form of teacher salaries, where this elderly education institution is a non-formal educational institution that does not set costs for its students. There is no charge for this learning, but there is an implementation of sincere infaq every day. Therefore, the teacher's salary here is not

too much because there is no standard cost for learning at this elderly education institution.

Data was obtained from interviews, observation, and research documentation at the Faeyza Ashabul Jannah Institute, which is located at Limau Mungkur Street, Bangun Rejo Village, Tanjung Morawa District. Observations that the researchers conducted on March 8, 2023, it was completed on May 8, 2023. The interviews researchers conducted with three informants, namely the Chairperson of the Faeyza Ashabul Jannah Foundation, Teachers or Ustazah, and the elderly at the Faetza Ashabul Jannah Institute. Documents that become data on the implementation of the Lasia community education system are in the form of photo documentation.

**Figure 1.** Interview Documentation at the Faeyza Ashabul Jannah Institute



Data reduction summarizes the main and important things in this study in the form of an education system that focuses on learning the Qur'an. The presentation of the data in this study details that there are several lessons that exist at the Faeya Ashabul Jannah Institute, namely, Reading and Writing the Qur'an, Tahsin, Iqro', Fiqh Science, adab, and morals. To verify or draw conclusions in this study, the education system in the Feyza Ashabul Jannah Institute, learning for the elderly focuses on learning the Qur'an, and the researcher found evidence from an interview with one of the elderly, where he said that after managing the education system at the Faeyza Ashabul Jannah Institute, experiencing better changes in terms of reading the Qur'an and obligatory worship and other sunnah.

## FINDINGS AND DISCUSSION

### Findings

#### Elderly Community Education System at the Faeyza Ashabul Jannah Institute

Guiding the success of the world and the hereafter is determined by how we live life, both how our relationship with Allah and with fellow creatures (*habluminallah habluminannas*) between the two must be mutually balanced because it is not enough for our relationship with the creator alone but we must also maintain good relations to fellow beings. Likewise, in education, there must be good cooperation with one another with the aim of achieving the learning you want to achieve. Therefore it is important to have an education system where the education system components work together to achieve a good goal (Kosanke, 2019).

As for this study, the researchers discussed the education system for the elderly, which will be explained in Table 1:

**Table 1.** The Elderly Community Education System at the Faeyza Ashabul Jannah Institution

No	Curriculum	Teaching Method	Educational Facilities	Instructor	Implementation	Achievement
1.	The curriculum focuses on learning the Qur'an, namely Reading and Writing the Qur'an: Iqro', Tajwid	The Talaqqi method	Iqro' Al-Qur'an book, a guidebook for the science of recitation	Umami Maya, ummi nindy, ummi maimunah	16:30-18:00 WIB/Tuesday-Thursday Implementation of learning to read Iqro, Al-Qur'an, and Tahsin is carried out by the elderly by reading. Then if there is a mispronunciation or mentioning letter by letter then, the Umami(s) justify reading the elderly	The elderly are able to recognize Hijaiyah letters and are able to read Iqro/Al-Qur'an
2.	Science of Fiqh, adab, and morals	Lecture method, question and answer, and teaching method.	Minhajul Muslim book, encyclopedia of adab, and book of daily prayers.	Ustazah emma and ustad nanang	16:30-18:00 WIB Monday and Friday The implementation of fiqh, adab, and morals studies for the elderly listening to material from the teacher at the end	The elderly are experiencing changes in terms of worship, where now sunnah services are starting to be routinely

---

of the lesson is carried out, given the and opportunity to relationships ask questions for with others the elderly if are getting there is material better from a that is not social point understood. of view.

---

From the data above, the researcher explained that the learning materials contained in the Faeyza Ashabul Jannah institution included Fiqh, Adab, Morals, Tahsin, Reading and Writing Al-Qur'an, and Iqro'. The learning implementation system at the Faeyza Ashabul Jannah institution is in the afternoon, to be precise, after Asar until 6 pm. For Fiqh, Tahsin, and Reading and Writing Al-Qur'an materials, learning is carried out on Mondays where each week the material alternates, for example, on the first Monday of the Fiqh material, then the second Monday of the Tahsin material and so on. Whereas Al-Qur'an reading material is carried out on Tuesdays, Wednesdays, and Thursdays at the same time, and learning Adab and morals is carried out on Fridays. As for other activities, such as during the month of Ramadan, the elderly carry out Tadarus activities together on the morning of the month of Ramadan, from 9 am to 12 noon.

Fiqh, adab, and morals material delivered by teachers always begins with motivational sentences and Islamic principles to the elderly, with the aim that the elderly are always enthusiastic in learning and listening to the material until it is finished. Then the system for delivering learning material that is not too heavy or not too bound but still includes the values of the content that you want to convey is thus one of the ways for teachers to make it easier for the elderly to understand what is conveyed and provide examples direct examples in surrounding life so that learning is conveyed clearly to the elderly.

The method of learning is one of the things that is very important in order to achieve the desired and expected learning because, with the method, the material conveyed will be more interesting and easier to convey properly to listeners or to the elderly. There are several learning methods that can be used to achieve learning objectives, including 1) lecture method, 2) demonstration, 3) discussion, 4) simulation, 5) laboratory, 6) field experience, 7) brainstorming, 8) debate, 9) symposium, and others. At the Faeyza Ashabul Jannah institution, there are several methods used by Ustadz/Ustazah, including the Lecture Method, Question and Answer Method, Iqro Method, Talaqi Method, and Teaching Method.

For the strategy in implementing the existing learning system at the Faeyza Ashabul Jannah institution, Ustadz, and Ustazah use a dialogue strategy, providing motivation and strengthening at the beginning to the elderly by repeating a little material that was previously delivered. This makes the elderly remember the material that has been studied, then by providing examples of cases that exist in real life so that the elderly can easily understand what is conveyed. As an example, in the Thaharah Chapter, the teacher gives a direct example of how to properly teach the elderly, then the elderly practice it directly in front of the teacher. It is not important when the motivation given by Ustadz and Ustazah to the elderly is the key to the success of a strategy in the learning system, where not a few elderly people experience difficulties in terms of learning. As an example, the elderly find it difficult to pronounce letters according to Makhraj or Tajwid science, and the elderly find it difficult to understand the material being conveyed. Therefore teachers (Ustadz/Ustazah) and other teachers provide motivation to the elderly to always be enthusiastic and not stop trying. Study. Because motivation from Ustadz/Ustazah and teachers is a very important thing to do for the elderly who have the desire and determination to learn even at an age that is no longer young.

In terms of implementing the education system at the Faeyza Ashabul Jannah institution itself, in terms of the implementation of learning and learning outcomes that have been carried out systematically so far, it has been as expected, both in terms of the arrangement of the materials delivered and learned, the learning methods used by teachers in learning, the learning time is effective and not too long so that the elderly can also carry out other activities outside the institution, and changes in the elderly in a better direction than before are the most important things in implementing a system education so far.

So from what I have observed, the education system that exists at the Faeyza Ashabul Jannah institution is going well, even though it is what is wanted and expected. Even though there still needs to be more improvements to further advance the institution so that more people know about the Fayza Ashabul Jannah institution among the outside community in the future.

## **Discussion**

The Faeyza Ashabul Jannah Educational Institution has a learning system that focuses on learning the Al-Qur'an, making the existing education system at the Faeyza Ashabul Jannah Institution independent and flexible. Moreover, education specifically for the elderly must be education that is easy to understand and apply in everyday life (Nurfaida, 2018). In line with the theory put forward by Malcolm Knowles stating that the education of children and adults is very

different, that adult education has reached a confusing level, in the sense that adult learning is already at a higher level than children's learning. Meanwhile, according to Paulo Freire's theory of independence, education is an aspiration as well as a reference for achieving a change because a person learns the main goal is to make a change in a better direction for himself. Bernice Neugarter's theory also shows that aging is delayed and the quality of life is improved if the elderly remain active socially and in other activities, activities that allow adults to adjust to old age and avoid stressful thoughts. Urie Bronfenbrenner also argues about the ecological approach that social development or change is also one of the influences of the environmental system. Therefore, the elderly who took part in the implementation at the Faeyza Ashabul Jannah Institute said that since learning, they have experienced changes towards a better social aspect. Because if the education system is running as it should and working with each other, it will create the expected goals.

(Sakdiyah, 2018) who also analyzes the system, namely the Qur'ani village education system. Where this research also has an education system that focuses on learning the Qur'an, such as memorizing and learning other fiqh sciences. Other research was conducted (Junaidi, 2017). This research has differences from previous research, where the education system is divided into two, namely the classical and non-classical education systems, and in each lesson, it uses different books based on class levels and the abilities of the students.

A good education system is when the system is able to run as designed and produce good learning objectives as well. Where the education system in Indonesia currently adheres to a macro education system which can be seen in various aspects, including 1) management, 2) the role of government and society, 3) educational materials, 4) learning approaches and methodologies, 5) resources human resources, 6) funding, 7) self-evaluation and accreditation (Munirah, 2015). However, it is not uncommon for educational institutions to not run the education system properly so that the educational goals are not conveyed properly to students. There are several factors behind the non-working of the education system, namely, among them inadequate funds, the application of inappropriate learning methods, and the number of students who are getting less and less so that the education system is not optimal. Because, in general, the education system is an integrated whole that works together and is related to one another to achieve optimal educational goals (Riza, 2019). Therefore the systems must cooperate with each other to achieve success in learning because if one system does not work as it should, then the system will not be balanced.

## CONCLUSION

The results of research on the Education System for the Elderly Community at the Faeyza Ashabul Jannah Institute show that the Faeyza Ashabul Jannah Institution is an Islamic education institution with an education system that focuses more on learning the Qur'an, where the education system at the Faeyza Ashabul Jannah institution includes learning Fiqh, Adab, Morals, Tahsin, Reading and Writing the Qur'an, and Iqro', while the implementation system for learning at the Faeyza Ashabul Jannah institution is in the afternoon after Asar until 6 pm. As for Fiqh, Tahsin, and Reading and Writing Al-Qur'an material, learning is carried out on Mondays, where the material is alternated every week. The methods used by Ustadz/Ustazah at the Faeza Ashabul Jannah institution include the Lecture Method, Question Method Answer, Iqro' Method, Talaqi Method, and Teaching Method. The implementation of the education system at the Faeyza Ashabul Jannah institution is for the elderly to learn what has been learned, the elderly apply it in daily life in the form of mandatory worship, and the sunnah has been applied in daily life, recitation, and recitation of the Al-Qur'an which is already better than before, even social life is better.

## REFERENCES

- Bai'atu Rahmi, 2020. (2020). *Sistem Pendidikan Majelis Taklim Persaudaraan Abang Becak Muslim Di Masjid Taqwa Polonia Medan*.
- Cahyani, Y. T. (2022). *Berorientasi Pada Model Pemberdayaan*. 18(1), 1–19.
- Fawwaz, M. (2016). Perpustakaan Universitas Airlangga. *Toleransi Masyarakat Beda Agama*, 30(28), 5053156.
- Freire, P. (n.d.). *The Politic Of Education*.
- Junaidi, K. (2016). Volume 2, Nomor 1, Juli-Desember 2016. *Istawa: Jurnal Pendidikan Islam*, 2(2), 95–110.
- Junaidi, K. (2017). Sistem Pendidikan Pondok Pesantren di Indonesia (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo). *Istawa: Jurnal Pendidikan Islam*, 2(1), 95. <https://doi.org/10.24269/ijpi.v2i1.364>
- Kosanke, R. M. (2019). *Pendidikan Sebagai Sistem*. 10, 21–26.
- Lanjut, B., Sosial, P., & Werdha, T. (2011). *Nim: 104054102131*.
- Malcolm S. Knowles, D. (2014). *The Adult Learner The Definitive Classic In Adult Education And Human Resource Development*.

- Munirah. (2015). Sistem Pendidikan di Indonesia antara Keinginan dan Realita. *Fakultas Tarbiyah Dan Keguruan UIN Alauddin Makassar*, 2(2), 233–245.
- Neugarten, B. L. (1964). *The Meaning Of Age*.
- Nia Indah. (2016). Konstruksi Sistem Pendidikan Pesantren Tradisional di Era Global: Paradoks dan Relevansi. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 6(2), 73–91.
- Noor, T. R., & Inayati, I. N. (2021). Pendidikan Agama Bagi Lansia Di Griya Werdha (Sebuah Perspektif Pendidikan Islam Dan Psikologi). *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 19(1), 141. <https://doi.org/10.29062/arrisalah.v19i1.574>
- Nuridin, A., Nuridin, A., & Pendahuluan, A. (2021). *Manusia Dalam Al-Qur ' An : Sebuah Kajian Tentang Fase Kehidupan Individu Dalam Menghadapi Dinamika Perkembangan Umat penelitian kualitatif dengan pendekatan deskriptif , yaitu mendeskripsikan hasil*. 5(01), 133–156.
- Nurfaida, S. (2018). *Fakultas Tarbiyah Dan Ilmu Keguruan September 2018 Lanjut Usia Melalui Program Pelatihan Baca Al-Qur ' An Di Ptpn Xii Kaliwates*.
- Rahman, S. (2022). *Upaya Guru Dalam Meningkatkan Aktivitas Belajar Siswa Pada Mata Pelajaran Aqidah Akhlak Di Mts Negeri 2 Kotabaru*. 1–23.
- Ratnasari, E. M. (2020). Outdoor Learning Terhadap Literasi Numerasi Anak Usia Dini. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 8(2), 182. <https://doi.org/10.21043/thufula.v8i2.8003>
- Riza, F. A. (2019). *Sistem pendidikan islam di ma'had al - jami'ah uin sumatera utara medan skripsi*. 1–128.
- Sakdiyah, A. (2018). *Sistem Lembaga Pendidikan Kampung Qur'ani Dalam Pembelajaran Baca Al-Qur'an di Desa Bandar Setia Kecamatan Percut Sei Tuan*.
- Sulistiyani Prabu Aji, D. (2022). *Psikologi Klinis* (S. T. K. Mila Sari (Ed.)). Pt.Global Eksekutif Teknologi.
- UU Nomor 13 Tahun 1998 Tentang kesejahteraan Lansia. (1998). <https://www.dpr.go.id/dokakd/dokumen/K8-RJ-20201130-030439-1421.pdf>
- Wulandari, C. (2016). *Pembelajaran Al-Qur'an Menggunakan Metode Ummi Pada Siswa Kelas IV SDIT Insan Kamil Karanganyar Tahun Ajaran 2021/2022*. 1–23.
- Yaqin, N. (2016). Manajemen Lembaga Pendidikan Islam. *Madinah: Jurnal Studi Islam*, 3(2), 93 – 105–193 – 105.