

Community Service in Enhancing The Interest of Elderly People in Learning The Qur'an

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ABSTRACT

Objective: The urgency of strengthening religious values is not only relevant to the younger generation but also crucial for the elderly, especially in maintaining spiritual enthusiasm and quality of life in old age. This community service program aims to increase the interest of elderly individuals in learning and reading the Qur'an. **Method:** The activity was conducted using a descriptive qualitative approach through observation, documentation, and participatory interviews. Data analysis was carried out by collecting, presenting, condensing, and drawing conclusions from the information obtained. **Results:** The results show that elderly people have a strong potential to engage in Qur'anic learning when supported by methods suitable to their needs and capacities. Strategies applied include relaxed and flexible learning sessions, spiritual motivation reinforcement, and emotionally sensitive, socially inclusive approaches tailored to senior learners. **Novelty:** This program demonstrates that Qur'anic education for the elderly not only strengthens their religious understanding but also serves as a medium for emotional and social empowerment in later life.

INTRODUCTION

Education is a basic base for person Which made, Knowledgeable, Characterful and civilized. In Islam, education is lifelong, irrespective of age. life (long life education) Which timetable of dimensions spirituality, morality, And social [1]. So Islamic religious education is not only very important for children and adolescents, but also elderly. The elderly are in the latter part of the life cycle and commonly struggle with numerous problems. like solitude, cognitive decline and social isolation. Religious education in this case is prone to learning the Qur'an as a means of reinforcing spiritual formation, boosting inner well-being, and providing meaning in old age [2].

The community service of learning the Al-Qur'an for Elderly care becomes so relevant as a form of educational, spiritual, and humanistic service. This type of activity can help elderly individuals to maintain cognitive and emotional activation as well as strengthen social relationships in their environment [3]. But Thus, the interest of the elderly to learn of the Qur'an are so often hampered by several factors, such as low basic literacy levels, lack of learning facilities for the elderly, lack of qualified tutors and assumptions that old age is not an effective time to study [4]. This attitude must be corrected because many seniors are strongly motivated to deepen their religious information.

Background: Cousins / Goals with study: Criticism / Children and adolescents / Methodology 1. Recent technologies assistant, since research indicates that psychological effects of the Quran for elderly people you test their effectiveness characteristics,

personality traits and social influences elders have been associated behaviors to them. [1] Spending less time in a Quranic reading place can contribute to highly stressful situations for seniors and lower levels of self assurance. ISBN:978-602-6615-67-6 DOI:10.18502/kss.v7i8.11542 Necessary This matter show adaptive religious programs for the elderly.

But when we talk about the elderly, they have some unique features and also special needs that should be kept in mind while building an approach for community service pertaining to them. Examples of helpful learning methods- slow paced learning, use big, clear fonts and repetition. and a learning atmosphere that is warm and supportive [5]. Because of this, keep them in mind when designing the virtual experience. elderly.

We cannot only define learning in terms of knowledge as there are also social and emotional aspects that should shape our understanding. Older adults in learning communities have been shown to have improved social connections and a greater sense of belonging to their environment. This is in line with the principle of community empowerment, which emphasizes active participation by individuals in their own development. and its environment [6].

Now it is family, communities and religious institutions that play a vital role in the success of senior citizen Quran Pak learning programmes. This social collaboration by inviting children, grandchildren, neighbors of elder people or mosque administrators who accompany and motivate these elders is an effective form in building a religious society based on togetherness and harmony [7].

In practice, these community services could take many shapes, such as holding special Quranic recitation classes for older audiences and their surrounding families, regular sessions of recitation of the Holy Quran in groups, training in reading the Holy Quran at basic levels, including light memorization from the Holy Scriptures and interpretation classes according to their abilities. Technology support are also explored, such as audio recitation tools, Quranic learning application and online mentoring [8].

The service to society therefore is manifested in the form of growing interest Teaching the Quran for the elderly is a strategic revolutionary step in integrating an education, spirituality and social empowerment. Not only does this program benefit the senior participants personally, but it also reinforces society's socio-religious fabric. So, it is appropriate that in establishing a society on the basis of Islamic values this action be previous.

RESEARCH METHOD

This community service uses a descriptive qualitative approach, with the aim of Get an understanding Which deep about efforts improve interest in learning the Qur'an in circles elderly. This includes designing and performing a process that is participative through an educational and spiritual approach adapted to the specificities of older participants. Data were collected by means of direct observation, unstructured interviews, and activity documentation. Data analysis in this method is through stages

you could Miles And Huberman models, namely: collection data, presentation data, reduction or data condensation, And withdrawal conclusion.

This technique enables researchers or implementers program For patterns, obstacles and success in the implementation of reading Qur'an activities on elderly. Activity of community service is held in a public location that has an elderly population, supported by the administrator and religious leaders from the mosque, as well as each participant's family. Individuals continuously read the words of Al-Qur'an (Gods words) and memorizing by recalling, is repeated reading method are applied in learning Al-Quran in elderly. The strategies put in place include emotional, social and spiritual ways. Information on the matter is given according to their understanding, and they are gradually guided. The guidance is done by facilitators who are aware of andragogy in terms of learning, i.e., how adults learn.

Family members, mosque administrators and community leaders play an active role throughout the learning process providing moral and technical support. This is important to reassure older people in the group and also provide a safe learning environment in which people can enjoy what they are doing. This collaborative mechanism is expected to promote the interest of the elderly in learning the Qur'an and raise collective awareness of society about spiritual development at an age as part of social development based on Islamic values.

RESULTS AND DISCUSSION

From the activity documentation it can be seen that the implementation of community service was carrying out Qur'an learning together with elderly participants. in the area of Darul Ihsan Mosque. Based on the words of Jeremi Gawi and Suleman al-Fayush as an implementer or accommodation that is a facilitator will guide its making elderly participants read the Qur'an simple teaching with regard to weeks must approaches their ability and need. The activity starts with an introduction and practice of the Hijaiyah letters pronunciation. read suras short. All sessions are scheduled in a way that is flexible with time Study. Sessions are short but repetitive so participants don't get overwhelmed. Through friendly and sympathetic approaches they return after being ashamed or demurred to learn to recite the Quran.

Aside the cognitive aspect, this activity also made it possible to create a successful social intimacy among participants. Indeed, numerous senior individuals reported that reading the Quran with each other reinforced their sense of confidence, self-esteem and invigorated their daily struggle against the feeling of isolation. Sermon short, at the end of this group were also many who emphasize importance read Koran as a provision milling life in the world and akherat. Informal evaluation of the results found that most participants had experienced an increase in motivation and ability to read the Qur'an gradually. Known as early readers, some could read aloud a few short words prof like tartil even though they have never learned Arabic in school. When it comes to learning and loving the Quran, age is not a barrier, as this teaches us. So this pesantren community service does not only contribute to improve the technical ability of reading Qur'an but

also provides added value as spiritual and social empowerment for elderly participants. This activity proves that seniors still have a great passion for learning and more importantly, they should also be entitled to proper and dignified religious education.

These are both endeavors of a Quranic educational nature for the elderly as a form of community service. As a show of their commitment to the learning process, copies of the Quran were held high and they came out in droves. This event was hosted in a mosque, which is a spiritual and learning hub with an atmosphere of faith that encouraged the participants' eagerness for knowledge. This initiative comes as part of an educational, inclusive and participatory effort to enhance the interest in Quran learning for seniors. The enthusiastic participation showed that the seniors are still interested in religious knowledge and also proved that age is not a hindrance in understanding of Quran. It also strengthens social, spiritual and community values in the community. As the image depicts a group of older people by those who are seriously in their learning atmosphere together the Koran. They all sat on the floor of a mosque in a circle, each one of them holding a Koran representing their delightfulness and determination to be part of the class. The presence of a companion or facilitator among them is a reflection of the important work of educators, where they are responsible for patiently and lovingly accompanying the learning process of older adults.

The tone seems like an inviting, respectful environment between the facilitator and the elder participants. At their senior years, yet the learners showed excitement and respect for the learning process and their tutors. That reflects cultural values that respect knowledge and teachers. and demonstrate that conservative Islam Such scholars recite the Koran alive And maintained in community life. One way for the elderly to act is as a medium for enriching religious knowledge [9] through learning the Quran, but that does not mean socialization among them can be avoided.

The result of participating in the Quran recitation activity, the instructor together with elderly participants momentarily appears to be 'in sync'. This activity is part of a community service program intended to promote Quran learning among the elderly. This fervour exhibited by the participants shows how the passion for learning the Quran truly never dims even in old age. Family, peers and mosque community support have a substantial impact on seniors' interest in joining Quran recitation activities. A religious and supportive environment give seniors high enthusiasm to keep learning and improve their Quran recitation. On the other hand, if their surroundings do not include much positive support, they can lose interest. Thus it needs to create an atmosphere for learning the Quran both in society and in families [10], [11] so that people can learn where they feel safe and where each person is respected In his learning process regardless of age.

Several surveys were conducted, which revealed the emergence of an active role of the elderly as spiritual role models in society and their contribution to Islamic values. Learning activities of elderly people in yourkauran become the instrument to transfer religious knowledge at the same time as a psychological and social therapy. Quran - learning activities bring meaning and joy to senior citizens who used feel for marginalized or unproductive. This is in harmony with the belief that lifelong education

would enrich the quality of life for senior citizens [8], [12]. It is also evident from this community service that family, religious leaders, and mosque administrators' participation makes a difference in the program's success. Family members and community encouragement give elderly people more confidence in joining the learning. In addition, the existence of a senior learning community creates an area of solidarity and mutual assistance with other group members that is useful for creating a harmonious society [13].

Moreover, this activity creates new social networks for the older members in addition to strengthening relationships with their neighbors and fellow worshippers, reinforcing the values of Islamic brotherhood. Furthermore, the involvement of older people in this religious endeavor also sends a clear message to the spending generation that learning about religion is not something for which you have an age limit. The community witnessed indirectly through continuous activities of community service that elderly age is not the barrier to continue studying and developing. In many cases, the quest for knowledge among the elderly actually motivates their younger counterparts. Therefore, the action of this community service, which is to raise interest in learning the Quran in old age and its implementation as a habit, will have double benefits (personal well-being) (social significance) that can contribute to strengthening collective spirituality in the Islamic community [14], [15].

The discussion focuses on the implementation of community service programs in the form of Quran learning for the elderly in the area of Masjid Darul Ihsan. This activity is designed as an inclusive and participatory religious education with a senior-friendly approach, where the facilitators act as guides to assist the elderly participants in reading the Quran in a simple manner, taking into account their abilities and needs. These findings are in line with the research conducted by [16] on community service programs aimed at improving the quality of life of the elderly through religious activities. The study found that the elderly's participation in group Quran reading activities had a positive impact on their mental and spiritual health, as well as reducing the levels of depression and anxiety commonly experienced in old age [16].

The Quran learning activities for the elderly begin with an introduction and practice of Arabic alphabet pronunciation and reading short chapters. All sessions are scheduled flexibly to accommodate the learning times of the elderly participants. The learning sessions are designed to be short but repeated to prevent participants from feeling overwhelmed. Through a friendly and sympathetic approach, elderly individuals who previously felt embarrassed or hesitant to learn Quranic recitation have shown renewed enthusiasm. Research by [9] on empowering the elderly through Quran learning in mosque communities found that teaching methods tailored to the cognitive abilities of the elderly, such as material repetition and short learning durations, were effective in improving Quranic reading abilities in elderly individuals with no prior formal education [9].

The approach used at Masjid Darul Ihsan also accommodates the common physical and cognitive limitations experienced by the elderly. In addition to the cognitive aspects,

this activity also successfully fosters meaningful social bonding among the participants. Many elderly individuals report that reading the Qur'an together strengthens their self-confidence and self-esteem, as well as revitalizes their spirits in facing the daily struggles against loneliness. A study by [17] on the Qur'anic literacy program for the elderly in Malaysia found that participation in group religious activities significantly enhances the psychological well-being of the elderly, including reducing feelings of isolation and increasing life satisfaction [17]. These findings reinforce the evidence that communal religious activities have dual benefits, namely enhancing spiritual capacity and building social capital among the elderly.

At the end of each session, brief messages emphasizing the importance of reading the Qur'an as a preparation for life in this world and the hereafter are also conveyed. An informal evaluation of the activity outcomes discovered that most participants experienced increased motivation and gradual improvement in their ability to read the Qur'an. Participants who were previously known as beginners in reading were able to recite a few short words with proper pronunciation, even though they had never learned Arabic in formal schooling. A study by [18] on lifelong learning in the context of Qur'anic education for the elderly found that age is not a barrier to learning and loving the Qur'an, and that the elderly actually have higher intrinsic motivation than young learners due to their awareness of spiritual values and preparation for death [18]. This demonstrates that community service not only contributes to improving technical skills in reading the Qur'an but also provides added value in terms of spiritual and social empowerment for elderly participants.

The documentation of the activities shows the exceptional enthusiasm of the elderly participants, as evidenced by the numerous copies of the Quran raised high as a sign of their commitment to the learning process. These activities were held in a mosque that serves as a spiritual center and a place of learning, with a deeply faith-filled atmosphere that inspires participants to continue learning. Research by [19] on optimizing the function of mosques as lifelong learning centers found that mosques have great potential as inclusive learning spaces for all age groups, including the elderly, provided that mosque administrators provide programs tailored to the needs and characteristics of each group [19]. This initiative is part of an effort towards inclusive and participatory education to enhance the interest of the elderly in learning the Quran.

The enthusiastic participation of the elderly indicates that they still have a strong interest in religious knowledge and demonstrates that age is not a barrier to understanding the Quran. These activities also reinforce social, spiritual, and community values in the surrounding environment. Research by [20] on Quran education for the elderly as a form of mosque-based community service found that Quran learning programs for the elderly not only enhance the religious abilities of participants but also strengthen social cohesion across generations and create a more inclusive and caring community environment for the elderly [20]. The image of elderly individuals sitting on the mosque floor in a circle, each holding the Quran with joy and determination, reflects

the importance of educators who patiently and lovingly accompany the learning process of older adults.

The atmosphere created between the facilitator and elderly participants is seen as respectful and friendly. In their twilight years, the learners demonstrate enthusiasm and respect towards the learning process and their instructors, reflecting cultural values that honor knowledge and teachers. Research by [21] on character education values in Quran learning for the elderly in urban mosque communities found that the Quran learning process for the elderly not only transfers knowledge but also instills values of patience, perseverance, humility, and gratitude that enrich their spiritual lives [21]. This activity proves that traditional religious practices such as reading the Quran remain alive and preserved in community life.

The results of Quran reading activities show that instructors, along with elderly participants, are able to achieve harmony in the learning process. The enthusiasm demonstrated by the participants proves that the spirit for Quran learning never fades even in old age. Research by [22] on factors influencing elderly participation in religious activities at mosques found that support from family, peers, and the mosque community has a substantial impact on the elderly's interest in engaging in Quran reading activities [22]. A religious and supportive environment provides high spirits for the elderly to continue learning and improve their Quranic readings. Conversely, if the surrounding environment does not provide sufficient positive support, they may lose interest. Therefore, a Quran learning atmosphere needs to be created both in society and within families so that everyone can learn in a safe place where each individual is respected in their learning process regardless of age.

CONCLUSION

Fundamental Finding : This program is designed with an educational process suitable for older people which has so far shown impact on the degree of interest and motivation of participant to read and understand Qur'anic verses. **Implication :** Not only have the cognitive and religious impacts of this program been demonstrable, but also its social and psychological effects. Seniors are more confident, have a renewed zest for life and form better, more positive social relationships in their communities. It is a spiritual and social empowerment and that strengthens bonds of brotherhood among participants. This also provided an important reminder about the role families, religious leaders and mosque communities play in lifelong learning. With some collaboration, seniors can become engaged in the religious-education process and be models of spirituality within the community. **Limitation :** They need to learn different learning styles, as well as provide emotional support and create an inclusive learning environment for this activity. **Future Research :** Its similar activities are definitely worthy of keeping it up as a continuous activity to strengthen Islamic values in society.

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