



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Students' Perceptions of Islamic Elderly Care Website

Amran Abdul Halim, Norazmi Anas, Ahmad Sanusi Azmi, Adnan Mohamed Yusoff, Amiruddin Mohd Sobali, Shahril Nizam Zulkipli, Mohd Syukri Mohd Noor, Anasztasia Natasha Muhamad Ramlan

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v11-i11/11675> DOI:10.6007/IJARBSS/v11-i11/11675

Received: 12 September 2021, **Revised:** 17 October 2021, **Accepted:** 05 November 2021

Published Online: 26 November 2021

In-Text Citation: (Halim et al., 2021)

To Cite this Article: Halim, A. A., Anas, N., Azmi, A. S., Yusoff, A. M., Sobali, A. M., Zulkipli, S. N., Noor, M. S. M., & Ramlan, A. N. M. (2021). Students' Perceptions of Islamic Elderly Care Website. *International Journal of Academic Research in Business and Social Sciences*, 11(11), 1959–1969.

Copyright: © 2021 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 11, No. 11, 2021, Pg. 1959 – 1969

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



www.hrmar.com

ISSN: 2222-6990

Students' Perceptions of Islamic Elderly Care Website

Amran Abdul Halim¹, Norazmi Anas², Ahmad Sanusi Azmi¹,
Adnan Mohamed Yusoff¹, Amiruddin Mohd Sobali¹, Shahril
Nizam Zulkipli², Mohd Syukri Mohd Noor², Anasztasia Natasha
Muhamad Ramlan³

¹Faculty of Quranic and Sunnah Studies (FPQS), Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800, Nilai, Negeri Sembilan, Malaysia, ²Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia, ³Akademi Pengajian Bahasa (APB), Universiti Teknologi MARA, Melaka Branch, Alor Gajah Campus, 78000 Alor Gajah, Melaka, Malaysia

Abstract

Senior citizens are those in the age group of 60 years old and above who require attention and close care in reference to aspects such as motivation, accommodation, spirituality, emotional support system and security. At present, the development of websites in relation to senior citizens centers solely on features dealing with facilities, amenities and health. Hence, leaving out the critical spiritual/religious element that operates as lifeline of well-being for the elderly that is essential to produce a healthy group of elderly people who are spiritually sound based on religion. On this account, the study is dedicated to identify content and evaluate Muslim elderly care website from the perception of students. The case study began by identifying the selected Muslim elderly care website's content, followed by an online questionnaire by means of Google Forms to 60 respondents of Sunnah and Information Management Program students from Islamic Science University of Malaysia (USIM). Descriptive analysis was utilized for the data analysis process assisted by version 26 of IBM SPSS. The study's findings found that the website under observation has created five main menu sites namely: (i) Home, (ii) Definition, (iii) Islamic perspective, (iv) Abuse of the elderly and (v) Suggestion. Feedback gained have revealed that this platform has proven to be highly beneficial and suitable for the community as well as able to increase public awareness and understanding of elderly care from an Islamic perspective. Nevertheless, the website is lacking features like video and audio to draw users' interest to face the challenges of caring for the elderly in today's digital age; hence, stands in need of enhancement.

Keywords: Students' Perceptions, Islamic, Elderly Care, Website

Introduction

The elderly are those who require close and meticulous care, in such a way so as not to be neglected and unceasingly be the mainstay of Malaysian society in view of the anticipated

rise in the number of senior citizens by year 2030. Primary cause for it is due to demographic shift as a consequence to fertility rates falling, decreased mortality rates and increased life expectancy (Fuji & Bakar, 2018). As such, studies in relation to the elderly still encounter hindrances particularly in the matter of enhancing living standards which dwells around facets of health, well-being and pleasure (Ngah & Lian, 2017). Society's attitude of placing careers and luxuries of life as top priority prompts the responsibility of caring for the elderly to be considered a burden (Salleh & Mokhtar, 2020; Che'Sharif et al., 2015; Nayan, 2006), resulting in persecution and neglect that estimated at around 675,000 people or almost 30% of senior citizens in Malaysia (Radzi, 2015).

In addition to the living and medical costs that can be exceedingly high make it tough for low-income children (B40) to commit in the care process of their elderly, as it happens even the women's participation in the labor market causes challenges in parental care (Nichols, 2017; Nawi et al., 2016; Abdullah et al., 2015). This puts pressure on the family; thus, the reliance on formal and informal assistance to take care of their parents especially the elderly (Alavi et al., 2015). Ergo, the elderly's quality of life should be granted priority in terms of adequate finances, physical wellness, secure accommodation, along with considerable support and social relationships (Ali, 2017).

- This study aims to identify the content and assess a Muslim elderly care website from the perception of students.

Literature Review

The family constitution is constructed through intergenerational relationships between parents and children to appease Allah SWT, while observing adherence to sunnah of the Prophet SAW for the sake of worldly and ukhrawi well-being (Chik et al., 2017). According to Zulkipli et al (2018), the elderly should delve into religious knowledge earlier in life as preparation to complete their act of worship at old age. Among the etiquettes taught by Prophet SAW to the elderly were to display a pleasant look and not raising one's voice (Bukhari, hadith no. 2731; Bukhari, hadith no. 82 & Muslim, hadith no. 2811), to not sit in front of the elderly when they are standing (Muslim, hadith no. 413) and to prioritize senior citizens than oneself (Bukhari, hadith no. 5974 & Muslim, hadith no. 2743).

Moreover, a study conducted by Baharuddin and Ismail (2013) found that the elderly needs to be empowered spiritually, physically and mentally, followed by appointment as advisors to the younger generation with the aim of producing positive and successful intergenerational relationships (Mohamad et al., 2017). This is in conformity with studies carried out by Ismail et al (2017); Siren (2015) that demonstrate five components required by the elderly namely: (i) Motivation, (ii) Shelter, (iii) Spirituality, (iv) Encouragement of love and (iv) Safety. Henceforth, it is crucial that their needs are met in order to improve the community's quality of life (Alavi et al., 2017) while not burdening caregivers owing to cooperation between the government and community (Ali & Aziz, 2018) known as value-based education as a result of Islamic teaching, applicable in daily life.

At present, the management of senior citizens is being administered digitally in accordance with the expansion of Information and Communication Technology (ICT) as well as making Industrial Revolution 4.0 the backbone to enhance senior citizens' mortality rate on a regular basis. Past studies have discovered that the establishment of websites related to the elderly has positive outcomes on the community, particularly in the development of infrastructure, facilities and their health. Lie et al (2021) claim that internet applications have

elevated satisfaction level among caregivers and relatives of the elderly towards elderly care facilities in the community, while Valizadeh-Haghi et al (2021) stated that health websites are viewed as potential sources of information for them, including to assist in decision making related to the management of elderly diseases in connection with their wards. Regardless, the development of websites associated to the care of Muslim senior citizens has not been granted considerable attention; thus, compels to be developed consistent with the rise of world's Muslim population every year. This is supported by Taufik et al (2021) who asserted that religion is one of the main pulses of Muslim elderly's well-being, in addition to family support, health and facilities.

Methodology

The case study design on website for Muslim senior citizens can be accessed at <https://elderlycare450215969.wordpress.com/>, started off by identifying its content to achieve the first objective of this study. Subsequently, an online questionnaire by means of Google Forms was conducted on students from the Faculty of Quran and Sunnah Studies (FPQS), Universiti Sains Islam Malaysia (USIM). 60 respondents from the Sunnah and Information Management Program were involved in purposive sampling, succeeded by descriptive analysis via IBM SPSS version 26 software to accomplish this study's second objective.

Table 1: Questionnaire Instrument

Question	
Q1	How did the website perform?
Q2	How is the website's user interface? Were you able to become familiar with and competent in using it to find information about elderly care from Islamic perspectives?
Q3	Does this website provide accurate and reliable information about elderly care from Islamic perspectives?
Q4	Does this website manage to draw your interest to read further on elderly care from Islamic perspectives?
Q5	Does this website increase your awareness regarding the importance of elderly care in Islam?
Q6	Does this website assist in your understanding concerning elderly care from Islamic perspectives?
Q7	What do you understand about the topic of elderly care provided in this website?
Q8	Is this website suitable for the community?
Q9	Does this website meet the standard in imparting information with respect to elderly care?
Q10	What would your suggestion or opinion be towards the information provided on elderly care in this website?

Source: Questionnaire of the study

Results

The Content of Muslim Senior Citizens Website Under Study

The aforementioned website comprises of five main menu sites such as *Home*, *Definition*, *Islamic Perspective*, *Abuse of The Elderly* and *Suggestion*. Home menu site manifest the

primary concern of the website which is elderly care. This website provides the information about elderly care from Islamic point of view, followed by three main objectives of the website development: (i) to give exposure to youngsters, (ii) to defend the right of elderly and (iii) to motivate individuals to give respect (refer *Figure 1*).

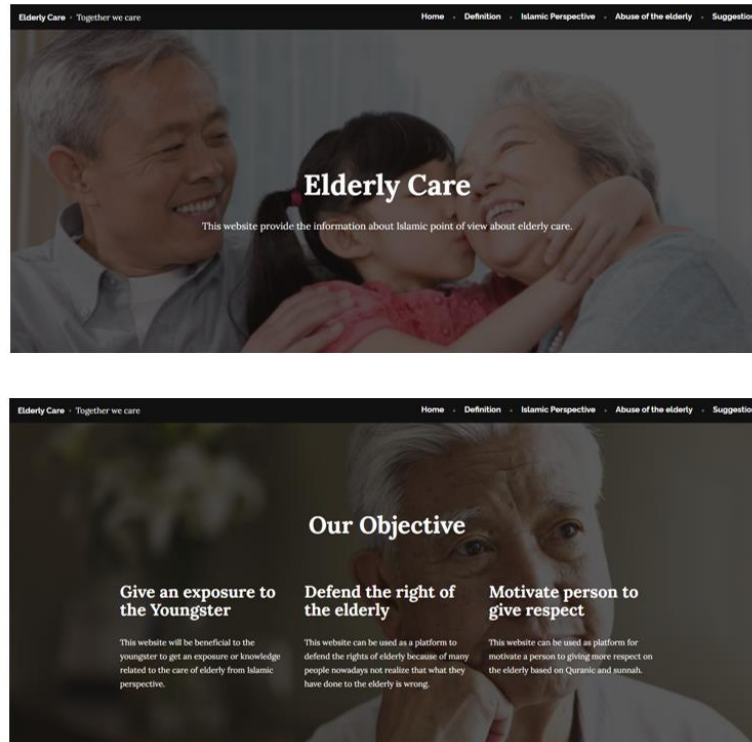


Figure 1: Website's Front Page

The second menu site focuses on the definition of senior citizens according to *Kamus Dewan*, Perak State Social Welfare Department in the National Elderly Policy Action Plan 1999, The World Assembly on Aging in Vienna 1982, World Health Organization and ASEAN, as well as from an Islamic perspective based on al-Quran and al-Sunnah (refer *Figure 2*).

Elderly Care · Together we care Home · Definition · Islamic Perspective · Abuse of the elderly · Suggestion

ELDERLY DEFINITION




Photo by Shabbir Lingraj on Pixabay.com

Introduction to the elderly – who are elderly, how old are they, and where are they?

According to the Dewan Bahasa dan Pustaka, the elderly can be defined as older members or members. Usually, the elderly can be detected through physical characteristics such as wrinkled face, weak body, blurred vision and so on. In addition, the elderly can also be seen from his biology. For example, when women reach old age, they will 'menopause' while men will be 'andropause'. At this age they always want attention and love because the stage of development of their age will decrease to the level of like a child. The individuals involved in this old age are all men and women. Age condition for the elderly between 66 years and above.

Elderly Care · Together we care Home · Definition · Islamic Perspective · Abuse of the elderly · Suggestion

According to the term elderly in Islam, the elderly is defined as a sweetener and complement to the success of human life in the world. They need to be respected and well taken care of. The words of Allah SWT in Surah Al-Israa 'verse 23:-

وَقَسْرًا لِّكَ الْاِحْتِرَامَ اِذَا قُرِئَ رِوَايَاتُ بَدَا اِنْ يَطْرُقَ مِنْكَ كَثِيرًا فَسَبِّحْ فَسَبِّحْ اَوْ يَتَلَذَّثُ بَدَا لِي لِي لَمْ يَلْمُ وَلَا يَخُوشُ لِمَا رَوَى لِي لَمْ يَلْمُ وَلَا يَخُوشُ

The interpretation:

"And your Lord has commanded that you should not worship except Him alone and that you should do good to your parents. If one or both of them reach old age in your care and upbringing, then do not say to them any harsh words even the word 'ah' and do not insult them, but say to them a noble and polite word".

In addition, the commentators also stated that the elderly will face various challenges in life by interpreting surah al-Nahl verse 70:-

Figure 2: Definition of Elderly Care

The third menu site of the website displays the title, *Elderly in Islamic Perspective* where it addresses several subtopics such as *Elderly Care from Islamic Point of View*, *Muslim Community and Elderly*, along with *Islamic Legal Right Towards Elderly Care* (refer Figure 3).

Elderly Care · Together we care Home · Definition · Islamic Perspective · Abuse of the elderly · Suggestion

ELDERLY IN ISLAMIC PERSPECTIVE

The elderly care from the Islamic perspective can be divided into several term such as definition of elderly in Islam, elderly care from Islamic point of view, Muslim's community and elderly, and Islamic legal right toward elderly care. So, this term will further discuss above.

Elderly Care from Islamic point of view

For Muslim societies, the challenge of population aging and demand for gerontological social work is important. The Muslim world expects that demographic aging will take place at a highest level. In the next 25 years, the expected rise of the elderly is 200-400% (Lubben and Damron-Rodriguez, 2006: 939). Muslim populations are situated in less developed countries where the effect of the aging of the population is greater and typically exists under extreme socio-economic conditions (Zimmer and Das, 2014)

Elderly Care · Together we care Home · Definition · Islamic Perspective · Abuse of the elderly · Suggestion

Muslim Community and Elderly

When viewed from the perspective of Islam, it can be seen that Islam is a religion that strives to maximize the provision of a peaceful and harmonious social culture in line with the perception of each society and the attitude of a family that needs to cultivate noble values towards fellow human beings. Therefore, regardless of rank, race, skin color or age, Islam demands its people to do good to each other and there is no exception to do evil or humiliate some others because they all come from the first human being the prophet Adam. As stated in the Qur'an which means: "verily we glorify the descendants of Adam" (Surah Al-Isra 'verse 70). In addition, Ibn Kathir explained, "Allah does not forbid you to do good to non-Muslims who do not fight you such as doing good to women and the weak among them. Let us do good and just because God loves people who do justice". Clearly, Islam teaches the principle of tolerance that every Muslim should do good to anyone as long as it has nothing to do with religion. It also can be concluded that the Muslim community meets the conditions that an individual is responsible for caring for each other from a broad aspect and this includes about matters involving the care of the elderly. In particular that it places priority on the responsibility of care first and foremost on the shoulders of the family and at the same time fosters good morals towards society and social institutions. Moreover, this can also bring the culture of the general Islamic

Figure 3: Elderly in Islamic Perspective

The fourth menu site on the other hand, concerns topic of *Neglect and Abuse of The Elderly* with ensuing subtopics: *Introduction, The Effect of Neglect on Elderly Abuse Problem, Steps That Can be Implemented to Tackle The Problem of Neglect and Abuse of The Elderly and Conclusion* (refer Figure 4).

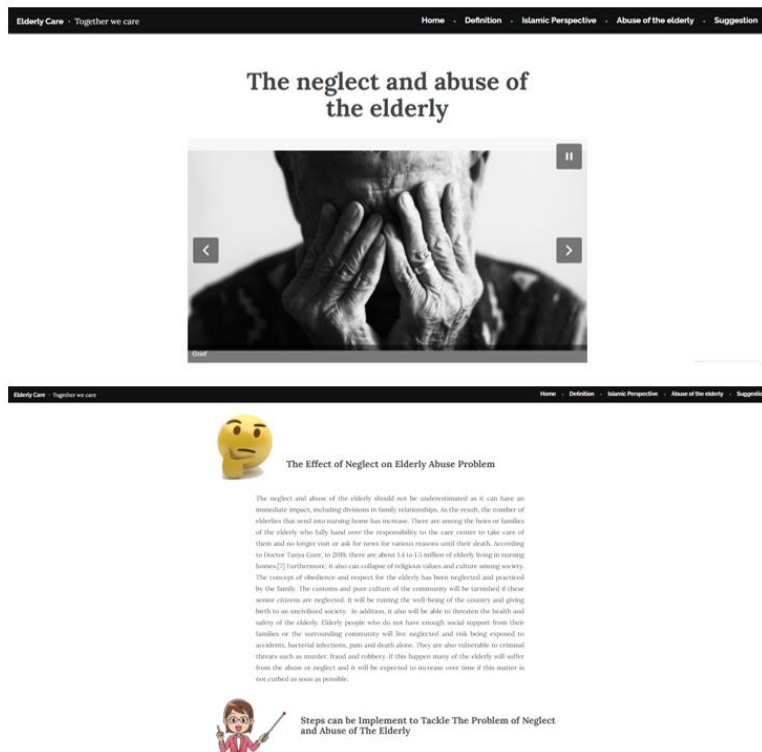


Figure 4: Abuse of The Elderly

The final menu site allows room for users to present comments and suggestions on website improvements at intervals (refer Figure 5).



Figure 5: Suggestion

There are also several menu sites with verses of the Quran and hadith of the Prophet Muhammad SAW that serve as basis for arguments and descriptions in the respective subtopics as well as debates of certain scholars, in an attempt to emphasize the platform as an Islamic website.

The Evaluation of Muslim Senior Citizens Website from Students' Perceptions

Based on Table 2 below, it was found that 70% out of 42 students agreed that the website performed excellently, with subsequent 25% of the respondents (15 students) awarded it

with a good score. Hence, adds up to 95% of respondents granted this website with a Good-Excellent score for performance. Items Q2 and Q3 respectively have revealed that 52 respondents (86.8%) agreed that the website is easy to access as well as provides accurate and reliable information related to the care of Muslim elderly, while item Q4 showed that the majority of respondents (88.3%) have approved the platform as one that is capable to draw in users to read its content. For items Q5 and Q6, most of the respondents are in consensus that the website under study contributes to awareness and understanding of the elderly care from an Islamic perspective, with 50 students (86.8%) and 49 students (81.7%) each.

Table 2: Questionnaire Feedback

Items	Feedback		
	Poor	Good	Excellent
Q1	3 (5%)	15 (25%)	42 (70%)
Q2	No 4 (6.6%)	Not Sure 4 (6.6%)	Yes 52 (86.8%)
Q3	-	8 (13.2%)	52 (86.8%)
Q4	-	7 (11.7%)	53 (88.3%)
Q5	-	8 (13.2%)	52 (86.8%)
Q6	1 (1.6%)	10 (16.7%)	49 (81.7%)
Q7	I do not understand anything in this website 2 (3.3%)	Islam does not love the elderly -	Islam prioritizes the elderly 58 (96.7%)
Q8	No 4 (6.6%)	Not Sure 10 (16.7%)	Yes 46 (76.7%)
Q9	2 (3.3%)	10 (16.7%)	48 (80%)
Q10		Very Good Good Effort Nice Website This is Already Good Provide Video and Audio Content Add More Features Good Website and Keep Improve Provide Audio in the Website to Attract Users	

Source: Questionnaire of the study

Furthermore, feedback on item Q7 have revealed that 96.7% of respondents comprised of 58 students admitted that Islam gives priority to the elderly, succeeded by

76.7% of respondents (46 people) who acknowledged that the Muslim elderly care website is suitable for the community (item Q8) and adhering to compliance standards for senior citizens (80% agreed -item Q9). Finally, the responses for item Q10 have given a clear picture that the development of this website can be regarded as an excellent effort, though addition of appropriate video and audio ought to be added for drawing more users.

Conclusion

As things stand, it is imperative to boost the number of Muslim elderly care websites in the future to impart knowledge associated with elderly care from an Islamic perspective; hence, cultivates a society that perceive the prophet Muhammad SAW as a role-model for Muslim community globally via incorporation of *sunnah nabawiyyah*. All in all, it is of necessity that the current platform to be further enhanced with contemporary features such as relevant videos and audios in a bid to intrigue users to habitually browse through it.

There are 6 integrated features of aforementioned website that draw the attention of users, namely (i) Interactive Dashboards, (ii) Tracking (iii) Self Service, (iv) Multi-Device Accessibility, (v) Business Logic and (iv) Reporting (Pandya, 2019). Hence, theoretically, this study's findings will contribute to the development of a new elderly care website model that is more interactive, innovative and user-friendly that suited the target group; be it their heirs or the elderly themselves, based on the integrated features specified by Pandya (2019). Subsequently, in practical terms, the content stated in the website on caring for Muslim senior citizens can be made as reference and guideline for the elderly's heirs, to ensure their welfare and care are in accordance with the requirements of Islamic law. Thereby, it is believed that by caring for the elderly based on Islamic teachings is able to reduce abuse cases of this group in the community, particularly Muslims worldwide.

Acknowledgement

This study was funded by the Universiti Sains Islam Malaysia (USIM) under USIM RESEARCH GRANT (URG) with reference code P1-16-17419-UNI-USIM-FPQS entitled 'Model Gerontologi Nabawi Penjagaan Warga Emas'

Corresponding Author

Norazmi Anas, Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Perak Branch, Tapah Campus, 35400, Tapah Road, Perak, Malaysia.

Email: norazmianas@uitm.edu.my.

References

- Abdullah, F., Ah, S. H. A. B., & Mohamad, M. S. (2015). Cabaran dalam Penjagaan Tidak Formal di Malaysia. *Sarjana*, 30(2), 41-56.
- Alavi, K., Sail, R. M., Idris, K., Samah, A. A., & Chan, C. (2017). KEPERLUAN SOKONGAN EMOSIONAL DALAM KALANGAN ANAK DEWASA YANG MENJAGA WARGA TUA (Emotional Support Needs in Caring for The Elderly Parents by The Adult Children). *e-Bangi*, 8(1).
- Ali, S. (2017). Kualiti hidup pesara lelaki dan wanita Malaysia: Kajian kes di Besut, Terengganu (Quality of life of Malaysian men and women retirees: A case study in Besut, Terengganu). *Geografia-Malaysian Journal of Society and Space*, 12(5).

- Ali, S., & Aziz, R. A. (2018). Penjagaan Tidak Formal Warga Tua: Antara Tanggungjawab dan Beban (Informal Care of Old Folks: Between Responsibility and Burden). *e-Bangi*, 15(3), 183-195.
- Baharuddin, E., & Ismail, Z. (2013). Hubungan Kecerdasan Rohaniah Warga Tua dengan Amalan Agama di Rumah Kebajikan. *Islamiyyat: International Journal of Islamic Studies*, 35(1).
- Chik, W. M. Y. W., Ali, A. W. M., Mohamad, Z., Ramly, A. F., & Ghazalli, F. S. M. (2017). Pembinaan Keluarga Sejahtera: Analisis Terhadap Prinsip 'Keluarga Bahagia Rakyat Sejahtera' dalam Transformasi Terengganu Baharu [Building a Happy Family: An Analysis of the 'Happy Family Happy Nation' principle in New Terengganu Transformation]. *Journal of Nusantara Studies (JONUS)*, 2(2), 306-318.
- Fuzi, N. A. M. & Bakar, A. A. (2017). Home Ward Vs Home Help: Pengalaman Bersama Komuniti Warga Emas Di Thailand. *Human Sustainability Procedia*.
- Ismail, S., Abu Bakar, S., Abd. Majid, M., Abdul Razak, A. Z. & Ahmad Nazri, N. A. S. (2017). Analisis Keperluan Warga Emas Terhadap Pendidikan Pondok: Kajian di Pondok Rahmaniah Lubuk Tapah. *Prosiding Persidangan Antarabangsa Pengajian Islamiyyat Kali Ke-3 (IRSYAD2017)*, pp. 60-70.
- Liu, H. C. Y., Ho, X. L., & Hsu, L. Y. (2021, January). Research on the Improvement of Satisfaction of Elderly Relatives for an Elderly Care Facility Based on Internet Application. In *2021 2nd International Conference on Education, Knowledge and Information Management (ICEKIM)* (pp. 836-840). IEEE.
- Mohamad, N., Alavi, K., Mohamad, M. S., & Aun, N. S. M. (2017). Pengalaman Sokongan Sosial Intergenerasi dalam Kalangan Warga Emas di Institusi Kebajikan Awam (Experience of Intergenerational Social Support among Elderly in a Public Welfare Institution). *Akademika*, 87(1).
- Nawi, N. H., Ahmad, P. H. M., Malek, M. D. A., Cosmas, G., Ibrahim, H., Voo, P., & Kiyah, W. (2016). Intergenerasi, Sokongan Psikologi dan Sosial Penjagaan Warga emas dalam Pelbagai Etnik di Sabah. *Southeast Asia Psychology Journal*, 4, 24-34.
- Nayan, S. (2006). Keprihatinan yang luntur terhadap warga emas. *Jurnal Intelek*, 4(1), 95-105.
- Ngah, F. H., & Lian, D. K. C. (2017). Kualiti Hidup dan Aktiviti Fizikal Warga Emas (Quality of Life and Physical Activity in Elderly). *Geografia-Malaysian Journal of Society and Space*, 13(2).
- Nichols, G. (2017). 'Quest for Quality': an evaluation of the impact on elderly care. *Fields: journal of Huddersfield student research*, 3(1), 116-129.
- Pandya, C. (2019). *6 Integral Features to Make Your Web Portal a Success*. Retrived from <https://www.crmjetty.com/blog/features-web-portal-success/>
- Radzi, S. B. M. (2015). Si Tanggung moden dan perubahan makna dalam cerita bermotifkan anak derhaka. *Jurnal Komunikasi: Malaysian Journal of Communication*, 31(2).
- Salleh, H. M., & Mokhtar, S. M. M. (2020). Sorotan Literatur Terhadap Faktor Pengabaian Warga Tua dalam Komuniti Di Malaysia, Cabaran Revolusi Industri 4.0. *Jurnal Al-Haady*, 1(1), 51-61.
- Sharif, N. C., Alavi, K., Subramaniam, P., & Zamani, Z. A. (2015). Pengalaman dan faktor pengabaian warga emas dalam komuniti. *e-BANGI*, 10, 118-133.
- Siren, N. R. (2015). Psikologi dan Penerimaan Warga Emas di Kompleks Warga Emas al-Jenderami. *Jurnal Usuluddin*, 41, 73-94.

- Taufik, T., Dumpratiwi, A. N., Prihartanti, N., & Daliman, D. (2021). Elderly Muslim Wellbeing: Family Support, Participation in Religious Activities, and Happiness. *The Open Psychology Journal*, 14(1).
- Valizadeh-Haghi, S., Rahmatizadeh, S., Soleimaninejad, A., Shirazi, S. F. M., & Mollaei, P. (2021). Are health websites credible enough for elderly self-education in the most prevalent elderly diseases?. *BMC Medical Informatics and Decision Making*, 21(1), 1-9.
- Zulkipli, S. R. I., Jaafar, N., & Rahman, M. Z. A. (2018). Need Analysis Study on The Development of Islamic Education Model for Elderly Based on Al-Quran. *International Journal for Studies on Children, Women, Elderly and Disabled (IJSCWED)*.