

Date Received : January 2026
Date Revised : February 2026
Date Accepted : February 2026
Date Published : February 2026

STRATEGY OF LEARNING THE QURAN USING THE IQRO METHOD FOR THE ELDERLY COMMUNITY IN BREBES DISTRICT

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Kata Kunci:

Metode Iqro,
Pembelajaran Al-
Qur'an, Lanjut Usia,
Brebek

ABSTRAK

Latar Belakang: Pembelajaran pada orang dewasa atau lanjut usia memiliki perbedaan relatif dibandingkan dengan pembelajaran anak-anak. Pembelajaran anak-anak dilakukan melalui tahap identifikasi dan imitasi, sedangkan pembelajaran orang dewasa menggunakan tahap pengarahan diri (self-direction) untuk memecahkan suatu permasalahan. **Tujuan Penelitian:** Artikel ini bertujuan untuk mengkaji strategi pembelajaran Al-Qur'an menggunakan metode Iqro bagi lanjut usia di MTQ Assa'adah Brebes. **Metode Penelitian:** Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologis. Teknik pengumpulan data meliputi dokumentasi, observasi, dan wawancara. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan penarikan kesimpulan. **Hasil Penelitian:** Strategi pembelajaran Al-Qur'an di MTQ Assa'adah Kabupaten Brebes bagi peserta didik lanjut usia diterapkan melalui strategi yang disesuaikan dengan kebutuhan lansia. Strategi tersebut meliputi tadrij (bertahap), yaitu pembelajaran yang dimulai dari pengenalan huruf hijaiyah hingga penguasaan tajwid dan tartil secara perlahan sesuai dengan kemampuan kognitif lansia. Selanjutnya, strategi taqrir (pengulangan) digunakan untuk memperkuat daya ingat dan pemahaman peserta didik melalui pengulangan materi secara sistematis. Adapun strategi sorogan menekankan pembelajaran individual, di mana peserta didik membaca Al-Qur'an secara langsung di hadapan pendidik sehingga tercipta interaksi yang personal dan koreksi yang tepat. Penerapan ketiga strategi ini terbukti memberikan dampak positif terhadap peningkatan kemampuan membaca Al-Qur'an peserta didik lanjut usia secara benar dan tartil. **Kesimpulan:** Temuan utama penelitian ini menunjukkan bahwa penerapan strategi tadrij, taqrir, dan sorogan secara terpadu efektif meningkatkan kemampuan peserta didik lanjut usia dalam membaca Al-Qur'an secara benar dan tartil. Strategi bertahap membantu pemahaman secara perlahan, pengulangan memperkuat daya ingat, dan sorogan memungkinkan pembelajaran individual melalui interaksi langsung antara pendidik dan peserta didik, sehingga pembelajaran Al-Qur'an bagi lansia menjadi lebih optimal dan bermakna.

Keywords:

Iqro Method, Al-Qur'an Learning, Elderly, Brebes

ABSTRACTS

Background: Adult or elderly learning with children's learning has relative differences. Children's teaching is done through the identification and imitation stages, while adult teaching uses the self-direction stage to deal with a problem. **Research Objective:** This article aims to examine the strategy of learning the Qur'an using the Iqro method for the elderly at MTQ Assa'adah Brebes. **Research Method:** This study uses a qualitative approach with a phenomenological method. The data collection technique uses documentation, observation and interviews. The data analysis techniques are data reduction, data display, and conclusion. **Research Results:** The Qur'anic learning strategies at MTQ Assa'adah, Brebes Regency, for elderly learners are implemented through approaches tailored to the needs of older adults. These strategies include tadrij (gradual learning), which begins with the introduction of hijaiyah letters and progresses slowly toward mastery of tajwid and tartil in accordance with the cognitive abilities of elderly learners. In addition, the taqrir (repetition) strategy is employed to strengthen memory and comprehension through systematic repetition of learning materials. The sorogan strategy emphasizes individualized learning, in which learners recite the Qur'an directly in front of the educator, allowing for personal interaction and precise correction. The implementation of these three strategies has been shown to have a positive impact on improving elderly learners' ability to read the Qur'an correctly and with proper tartil. **Conclusion:** The main findings of this study indicate that the integrated application of tadrij, taqrir, and sorogan strategies is effective in enhancing elderly learners' ability to read the Qur'an accurately and fluently. Gradual learning supports step-by-step comprehension, repetition strengthens memory retention, and sorogan facilitates individualized instruction through direct interaction between educators and learners, making Qur'anic learning for the elderly more optimal and meaningful.

A. INTRODUCTION

Islam is a religion blessed by Allah. All procedures for carrying out worship to Allah can be known through Islamic religious education. In Islam, lifelong education is known, which means education begins from birth to death. Islamic religious education that has been instilled since childhood can be deeply rooted in humans, so that in living old age or old age, they will feel inner peace even though their condition has begun to decline. By getting closer to Allah, the elderly can feel calm and surrender to Allah while waiting for their death (Hendriyenti, 2022).

Education is seen as a way to achieve a better position in society. The higher the education obtained, the greater the hope of achieving that goal. This explanation emphasizes that education is the first step to achieving social mobility, while social mobility is a movement of society to achieve activities towards better change. In general, Islamic society does not view classes such as differences in wealth, power or worldly differences because the Islamic perspective emphasizes that in essence all humans are the same, only their status is different when viewed from the perspective of faith and charity. (Chozin & Prasetyo, 2021)

Learning is a series of activities carried out by someone to change their habits through training or through experience. Learning can bring better human individuals, changes from learning can be assessed from knowledge, attitudes or skills. With these

changes, a person can easily overcome problems in their lives. And can easily adapt to their environment. While the Qur'an is a gift from Allah which was revealed through the angel Gabriel and addressed to the Prophet Muhammad SAW in the form of a mushaf, and narrated mutawattir. As Muslims, humans are encouraged to study it without any age limit (for children and the elderly) and make it a guideline in living life in the world. (A. Nur, 2020)

Islam does not recognize an end to education. This is remembering that the goal to be achieved in Islamic education is the formation of Akhlakul karimah. The formation requires a long period of time that is, throughout human life. This concept is also applied in the Islamic education system, the concept of education without age limits. Every individual is burdened with the obligation to receive education throughout his life. Lifelong education Life means that adult education and parents can also undergo the education process.

The elderly have developmental tasks to complete. so that they can enjoy life more happily and at the same time increase savings of good deeds that will become provisions for life in the afterlife. For this reason, the elderly still need to continue to improve their knowledge. Islam teaches that the obligation to seek knowledge for every human being knows no age, gender, place and time limits. This means that all ages continue to have the need to be able to pursue this knowledge in order to perfecting his deeds of worship a.

Teaching adults or elderly people with teaching children has a relative difference. Teaching children is done through the identification and imitation stages, while teaching adults uses the self-direction stage to deal with a problem. Learning for adults is also called *Andragogy*, which comes from the word *Andr* which means adult, and *Agogos* which means leading, nurturing, or guiding. Suprijanto, *Pendidikan Orang Dewasa Dari Teori Hingga Aplikasi* (Bumu Aksara, 2009). Learning the Qur'an for adults is very necessary to improve the quality of oneself to become a true Muslim. In addition, as Muslims it is recommended to be able to read the Qur'an and slowly practice it in living everyday life.

Many previous researchers have conducted research on Islamic religious education for the elderly, including: Anggi Hendriani researched the role of Islamic religious instructors in increasing interest in learning the Qur'an in the elderly at the Binjai Elderly Social Services Unit. (Hendriani & Abdurrahman, 2023). Reza and Emilia in their research explain that the role played by religious guides in increasing *self-esteem in the elderly*, namely social workers, strive to increase *self-esteem* by understanding the characteristics of the elderly, providing direction or advice to the elderly, and instilling religious values in the elderly by guiding them to read the Qur'an, guiding the elderly in congregational prayer, providing advice to accept and motivate themselves, increasing love and affection for fellow human beings.

Various previous studies as stated have quite fundamental differences with the research conducted by the researcher. The differences are mainly seen from the determination of different research objects, variables and research methods applied, the theoretical design used and the focus of the study conducted. The research to be

conducted by the researcher is fundamentally directed to reveal the learning of the Qur'an using the Iqro method for the elderly in Brebes Regency.

The Qur'an is the holy book of Muslims which contains guidelines for human life. Therefore, every Muslim is encouraged to study and practice the Qur'an. However, not everyone has the opportunity to study the Qur'an from a young age, including some elderly people in Brebes district. In old age, physical and mental abilities begin to weaken. This will be a challenge for the elderly in studying the Qur'an.

Learning the Qur'an with the Iqro method is one solution to overcome these challenges. The Iqro method is a systematic and practical method of learning the Qur'an. This method uses a visual and audio approach, making it easy to learn by adults, including the elderly. (Tsaqifa, 63) This research is very important to do because there are several benefits of learning the Qur'an for the elderly, namely improving the quality of life and well-being, improving understanding and practice of Islamic teachings, improving Qur'an reading and writing skills, improving memory and concentration, and so on.

B. METHOD (500 - 1000 words)

This study employs a qualitative approach with a phenomenological method to explore Qur'anic learning strategies using the Iqro method for elderly learners (lansia) at MTQ Assa'adah, Brebes Regency. The research was conducted at Majelis Ta'limil Qur'an (MTQ) Assa'adah, located at Jl. Ustad Abbas No. 25, Kauman, Brebes District, Brebes Regency. The focus of this study is to understand the lived experiences, challenges, and learning processes of elderly learners in studying the Qur'an, as well as the implementation of the Iqro method by teachers. The research participants were selected using purposive sampling, based on specific criteria aligned with the objectives of the study. Elderly participants were selected according to the following criteria: (1) aged 50 years and above, (2) actively participating in Qur'anic learning activities at MTQ Assa'adah for at least six months, (3) currently learning the Qur'an using the Iqro method, and (4) willing to share their learning experiences. From a total of 15–20 elderly learners involved in the program, 10 elderly participants were selected as key informants for in-depth interviews to ensure data saturation.

In addition, 2–3 Qur'anic teachers who were directly responsible for teaching elderly learners using the Iqro method were included as research participants. The teachers were selected based on their teaching experience, active involvement in the elderly learning program, and their understanding of the instructional strategies applied. Data were collected over a six-month period through in-depth interviews, direct participatory observation of the learning process, and documentation, including learning schedules, teaching materials, and institutional records. This sampling process ensured that the data obtained were rich, relevant, and reflective of the actual learning experiences of elderly Qur'an learners at MTQ Assa'adah.

C. RESULT AND DISCUSSION

Learning the Qur'an

The definition of the Al-Qur'an according to Hasbi Ash Shidieqy is "a divine revelation revealed to Muhammad SAW, which has been conveyed to his people by means of mutawatir, which is punished as infidelity for those who deny it. Meanwhile, according to Subhi As-Shalih the Al-Qur'an is a divine word revealed to

the Prophet Muhammad SAW and written in a mushaf based on muttawatir sources whose truth is certain, and which Muslims read in the context of worship.

The Qur'an is defined by Zakiah Darajat as the revelation of Allah written down, which was revealed to the Prophet Muhammad SAW, as a miracle, reading it is considered worship, the main source of Islamic teachings. (Daradajat, 2012) According to him, learning the Qur'an for students has long been a culture in Islamic society. It's just that the system and method need to be updated and developed in accordance with the development of methods for teaching various lessons. This method of learning the Qur'an needs to be updated and developed because it is needed by the Islamic community because they want to be able to read the Qur'an well in a short time.

Based on several definitions outlined by experts, it can be concluded that the Al-Qur'an is the Arabic language of Allah which was revealed to the Prophet Muhammad through the angel Gabriel which became a miracle for his apostleship to serve as guidance for humans, conveyed by muttawattir in the Mushaf starting with the Al-Fatihah letter and ending with the An-Naas letter and becomes a worship for those who read it.

Iqro Method

The method in terms of language comes from Greek, namely *metodos*, this word consists of two, namely *metha* which means through or passing and *hodos* which means path or way. In terms according to Armai, the method means a way that needs to be taken to present a material so that a goal is achieved. (Armai, 2022) While the word iqro in Arabic رَقَا which means read. The iqra method according to As'ad Humam is one of the methods of learning to read the Qur'an which is arranged practically and systematically, making it easier for everyone to learn or teach to read the Qur'an. (Humam , 2000)

The Iqro method book is compiled/printed in 6 volumes in one book. Where in each volume there are teaching instructions with the aim of making it easier for every student who will use it. The Iqro method is one of the methods that is quite well-known among the community, because this method is commonly used in the midst of Indonesian society. The Iqro method was compiled by KH. As'ad Humam who lives in Yogyakarta. The Ikro book was published by the National LPTQ Research and Development Center Team Tadarus Yogyakarta. The Iqro method compiled by As'as Humam is a method of reading the Qur'an by introducing hijaiyah letters that directly emphasize reading practice. The Iqro method is systematically arranged starting from a simple level to a more perfect level so that it can be used for all groups, both children, teenagers, adults, and even the elderly. Kuswoyo, *Metode Iqra' KH. As'ad Humam Perspektif Behavioristik* (UIN Suka Pers, 2014).

One of the methods in the process of learning the Qur'an is the Iqro method, this method is considered the most appropriate in the process of learning the Qur'an because this method teaches students to be active individually, and students are required to think so that each learning process can take place according to what has been planned so that the objectives of a learning process can be achieved.

The Iqro method is a method used in reading the Qur'an that emphasizes directly on reading practice. The Iqro method guidebook consists of six volumes starting from a simple level, step by step to a perfect level. Trisnawati Nur, "Implementasi Membaca Al-Qur'an Dengan Metode Iqra Di Raudhatulathfal Cut Mutia Desa Dagang Kelambir Kecamatan Tanjung Morawa" (UIN Sumatra Utara, 2017). The word iqro is the first verse in the letter al-alaq, in that verse it gives a very clear meaning, namely "read". As a Muslim must be guided by the Al - Qur'an, so it is very clear that the verse orders Muslims to always read including reading the Al - Qur'an. Reading the Al - Qur'an is also a value of worship for Muslims because every word or sentence read in the verse of the Al - Qur'an will get a reward from Allah SWT.

Thus the Iqro method is a method that emphasizes directly on individual students' Al-Qur'an reading practice through active student learning methods (CBSA) consisting of six volumes ranging from simple to the most difficult levels. Students are also required to learn actively with this Iqro method, because to increase students' curiosity, by using a method that requires students to be able to learn actively, students will not feel bored, and their curiosity will increase. So that the learning process can run with what has been planned to achieve an educational goal in a learning process given to students. From the above explanation, the definition of the Iqro method can be defined as one method of reading the Al-Qur'an that has been structured regularly in the Iqro book consisting of 6 volumes emphasizing directly on reading practice without having to be spelled out in order to achieve what is desired. With the Iqro book and the instructions in it, it can make it easier for educators and students

Elderly Society

The term society comes from Arabic, namely *syaraka* which means to participate. While in English society is *society* whose meaning includes social interaction, social change, and a sense of togetherness. In other literature, society is also called a social system. Society also means that the unity of human life that interacts according to a certain system of customs that is continuous, and which is bound by a sense of shared identity. For a broader understanding of the meaning of society, it is explained by several experts, namely: According to Emile Durkheim in Prasetyo, society is an objective reality independently, free from the individuals who are its members, society as a group of people who live together, mixed together for a long time, they are aware that they are a unity and they are a system of living together. (Prasetyo & Irwansyah, 2019) Meanwhile, according to Karl Marx, society is a structure that experiences organizational tension or development due to conflicts between groups that are economically divided.

Based on this understanding, it can be concluded that society is a group of individuals who interact with each other in a social relationship, which has various similarities such as culture, territory, identity, habits, traditions, attitudes and feelings of unity that are bound by similarities.

According to Cabera, elderly is the final stage in the life process where there are many declines and changes in physical, psychological, social which are interconnected with each other, so that it has the potential to cause physical and mental health problems in the elderly. Elderly people are age group in humans who have entered the final stages of phase of their life. This group which is categorized as elderly will occur the process called *the aging process* or aging process. (Amalia & Tulus, 2019) The World Health Organization (WHO) classifies the elderly into 4, namely: (1) middle age is the age group between 45-59 years; (2) elderly (elderly) is the age group between 60-74 years; (3) old age is the age group between 75-90 years; (4) very old age is the age group over 90 years .

Hurlock said that old age or old age is the closing period in a person's life span, which is a period where a person has "moved away" from the previous period which is considered more enjoyable or moving away from a time full of benefits. The age of 60 is usually used as a dividing line between middle age and old age. However, due to better living conditions (life expectancy), most seniors today do not show signs of mental and physical aging until the age of 65, even until the early 70s. Hurlock, *Perkembangan Anak*, 2nd ed. (Erlangga, 2012).

Al-Quran Learning Strategy Using Iqro Method For Elderly Community At MTQ Assa'adah Brebes Regency

The process of implementing an activity, whether operational or non-operational, must begin with careful planning and be accompanied by the right strategy in order to achieve the desired goals. In the context of learning, the role of strategy becomes increasingly crucial because the success of knowledge transfer, especially in Qur'an education, is highly dependent on how the strategy is implemented. Learning the Qur'an is not only about delivering material, but also about ensuring that the material is understood, applied, and internalized by students.

Strategy in learning the Qur'an becomes very important considering the complexity of the material that must be delivered. The verses of the Qur'an contain deep spiritual, legal, and moral messages. Therefore, the delivery method used must be able to reach the understanding of students at various levels. In this case, the strategy does not only function as a tool, but as a bridge that connects the material taught with the understanding obtained by students.

Nana Sudjana, an education expert, explains that learning strategies are "tactics" used by educators to carry out the learning process with the aim of influencing students to achieve learning goals effectively and efficiently. (Ahmad & Abu, 2017) In this context, strategy does not only mean a way or method, but also includes planning and organizing the entire learning process, from start to finish.

In a psychological perspective, According to Reber as quoted by Muhibbin, states that the word strategy comes from Greek which means an action plan consisting of a set of steps to solve a problem or achieve a goal. (Muhibbin, 2016) This emphasizes that strategy is not just about spontaneous action, but about a series of well-planned steps to achieve the desired results. In learning the Qur'an, this strategy must be designed in such a way as to facilitate the learning process which is not only cognitive, but also affective and psychomotor.

An effective strategy in learning the Qur'an must consider various factors, including the characteristics of students, learning objectives, and the material being taught. Each of these components must be integrated into the strategy in a harmonious manner. For example, in teaching tajwid or makhraj, the strategies used must be able to help students understand and apply these rules correctly, so that their reading is in accordance with the correct guidance.

Based on the results of observations and interviews with educators and elderly students at MTQ Assa'adah Brebes, it was found that the learning strategies implemented have had a positive impact on the ability of elderly students to read and understand the Qur'an. The learning strategy for the Qur'an at MTQ Assa'adah for elderly students using the iqro method is as follows:

1. Gradual Learning Strategy (*Tadrij*)

Tadrij strategy or gradual learning in learning the Qur'an at MTQ Assa'adah is the core of the teaching approach, especially for elderly students. Elderly students have different learning speeds compared to younger students, so a gradual strategy allows elderly students to absorb information slowly but deeply. This process provides space for elderly students to understand each stage before moving on to the next stage, which ultimately increases the confidence and success of elderly students in learning

The results of observations at MTQ Assa'adah show that educators begin learning in the *tadrij strategy* by introducing the hijaiyah letters which are the basic foundation for every learner of the Qur'an. For elderly students, recognizing and memorizing the hijaiyah letters requires patience and perseverance, because in old age, cognitive abilities and memory can decline. Therefore, educators use the iqro method which is designed to facilitate this process, by teaching letters gradually from the simplest to the most complex.

After elderly students have mastered the hijaiyah letters, learning continues with the introduction and mastery of the science of tajwid. Tajwid is a very important science in learning the Qur'an because it teaches how to read correctly according to the rules that have been set. For elderly students, learning tajwid requires a careful and gradual approach, so that elderly students can understand and apply each rule well.

After understanding one rule of tajweed, elderly students are given practice to apply it in reading the Qur'an. The educator provides an example of the correct reading and the students are asked to imitate it. This practice is repeated until the elderly students can read with correct tajweed. The educator also provides constructive feedback, so that students can correct their mistakes directly. Direct correction from the educator is very important in learning tajweed. For elderly students, this correction helps them to realize and correct mistakes.

The final stage of the *tadrij strategy* is learning tartil, which is reading the Qur'an slowly and clearly according to the tajwid that has been learned. Tartil learning emphasizes clarity and accuracy in reading, as well as instilling the habit of reading calmly and with full understanding. For elderly students, the ability to

read tartil is a very meaningful achievement. Learning tartil requires continuous practice. Educators at MTQ Assa'adah ensure that each student gets the opportunity to read the Qur'an in tartil in front of educators, who then provide guidance and correction. This process is carried out consistently so that elderly students can read the Qur'an with tartil and without mistakes.

Based on the explanation above, this gradual learning strategy provides enough time for elderly students to internalize what has been learned. In the context of learning the Qur'an, this strategy is very important because every letter, word, and verse of the Qur'an has a deep meaning and must be understood. With this strategy, educators and elderly students can go through learning from the easiest stage to the final stage, namely being able to read the Qur'an correctly.

2. Repetition Learning Strategy (*Takrir*)

The taqrir or repetition strategy is one of the most effective learning approaches in the context of Al-Qur'an education, especially for elderly students at MTQ Assa'adah. This strategy does not only focus on providing new material, but more on strengthening and consolidating understanding through consistent and systematic repetition. (Kahfi et al., 2022) Repetition serves as the main foundation for building long-term memory, especially in learning something that is rote, such as reading the Al-Qur'an.

This strategy begins by identifying the basic or core problem of the material to be taught. By understanding the core of the material, students, especially the elderly, can more easily absorb and understand the lesson. This repetition is not just about repeating the same material over and over again, but also about providing a broader and deeper explanation, so that students' understanding is not only superficial but truly absorbed.

The implementation of the taqrir strategy for elderly students at MTQ Assa'adah begins by providing a detailed and specific explanation of a material, such as the rules of tajwid, pronunciation of letters, and reading of the holy verses of the Qur'an. After the material is delivered, elderly students are invited to read and study the material repeatedly. This repetition is done through several methods, including individual repetition, where students read alone in front of the teacher, repetition together with the teacher which allows the teacher to provide direct correction and repetition through listening and imitation techniques that help elderly students imitate the correct reading.

From the results of observations and interviews conducted, it can be concluded that the taqrir strategy in learning the Al-Qur'an is a strategy that can strengthen the memory and understanding of elderly students at MTQ Assa'adah. Regular and systematic repetition not only helps in memorizing the reading, but also in understanding and applying the rules of recitation better. In this way, elderly students can read the Koran more correctly and tartly. This strategy shows that learning that emphasizes repetition can provide good results in the context of Al-Qur'an education, especially for elderly students who need a more patient and consistent approach.

3. Al-Quran Learning Strategy Through Sorogan

The term Sorogan comes from the word *sorog* (Javanese) which means to submit his book in front of the educator. According to Zamakhsyari, sorogan is a system of study delivered to students individually. (Mu'izzuddin et al., 2019) In the book on the history of Islamic education, it is explained that sorogan is an activity in which students simply submit a book or scripture to the educator to be read in front of him. Meanwhile, according to Mastuhu, sorogan is individual learning where a student faces an educator, there is an interaction between the two of them.

According to Armai, sorogan is a form of individual learning that places students face to face with educators. (Armai, 2022) Here, there is interaction that is not only limited to technical learning to read the Qur'an, but also emotional and personal interactions. Educators and students get to know each other, which ultimately strengthens the bond between the two. This relationship is important because it can affect students' motivation and self-confidence in learning.

From the experts' explanations, the researchers concluded that sorogan is a form of learning in which students come forward one by one to present their books or reading material directly to the teacher so that interaction occurs between the two in the learning process. Learning the Koran through sorogan places great emphasis on direct and personal interaction between educators and students. In this method, each student not only faces the teacher, but is also involved in an in-depth and two-way learning process. Students are given the opportunity to read and study the Koran in the presence of educators individually. This creates an intimate learning atmosphere, where students feel cared for and appreciated, so they can focus more on learning.

The practice of sorogan in learning the Qur'an at MTQ Assa'adah is regulated in such a way that each elderly student is only allowed to submit a maximum of one page of Qur'an reading in one session. However, there is flexibility in the application of this rule. For students who have better abilities, such as one of the elderly students, Mrs. Hindun, are allowed to submit more than one page. This flexibility shows that sorogan at MTQ Assa'adah is not rigid, but is adjusted to the individual abilities of students, which in turn can spur their enthusiasm and motivation to study harder.

The sorogan strategy at MTQ Assa'adah is designed to provide individual attention to each elderly learner, which allows educators to provide more specific and targeted guidance. With this personal approach, elderly learners can learn more comfortably and effectively, while feeling the positive impact of the direct attention and evaluation given by educators. Flexibility in implementation, as well as independent preparation by learners, are also important aspects that support the success of learning the Qur'an with sorogan at MTQ Assa'adah

D. CONCLUSION

The findings of this study suggest that the integrated application of tadrij, taqir, and sorogan strategies is not only effective in the context of MTQ Assa'adah in Brebes but also holds broader potential for other elderly learning communities. These strategies can be adapted and implemented in similar Qur'anic learning programs for the elderly across different regions in Indonesia, particularly in communities with comparable cultural and religious backgrounds. Moreover, with contextual adjustments to language, learning pace, and local traditions, these approaches may also be applicable in international settings where elderly Muslims face similar challenges in learning to read the Qur'an. Thus, this study contributes a practical pedagogical model that can inform the development of inclusive and age-sensitive Qur'anic education programs beyond the local context.

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