

CONSTRUCTION OF THE ABILITY TO READ THE QUR'AN IN THE ELDERLY IN THE HOUSE OF THE QUR'AN NOBLE MORALS

Yuwana

Institut Agama Islam Sultan Muhammad Syafuddin Sambas

Email: yuwanamz1903@gmail.com

ABSTRACT

The Qur'an has been revealed as a guidance for the people of the world and the Hereafter. The purpose of reading this Qur'an is to help the elderly who do not understand how to read it. This research aims to find out the forms of construction, the methods used, as well as the supporting and inhibiting factors in the construction of the ability to read the Qur'an at the Senior Centers in the House of the Quran Akhlak Mulia, the village of Sebayan, the district of Sambas. The approach used by the researchers in this study is a descriptive approach. The type of research used is qualitative research. The data sources used are primary and secondary data sources. The following results were obtained from the research carried out: (1) The form of reading the Qur'an at the location of the research is a personality and gives motivation regarding the priority of learning the Quran. (2) There are three methods used in reading the Qur'an at the study site: Wafa, Iqra, and Tilawah. Wafa is used as an early stage in learning the letter, while Iqrah is used to test the early ability of the centurion. If the centurians have difficulty in understanding the Wafa they will be transferred to Iqra so that they can learn the Quran more easily. (3) The supporting factors of the building of the ability to read the Qur'an in the higher age centers in the House of the Quran are as follows: (a). Have good collaboration between core managers, teachers, and the community, (b) a high learning spirit of the elderly, (c) high social spirit. In addition to these supportive factors, obstacles were found, among others: a lack of teachers commitment and weak physical condition of the elderly, hindering the learning process.

Keywords: Learn to read the Qur'an, Advanced Centri Age.

INTRODUCTION

Elderly or elderly is a human phase near the end of the life cycle in the world. In the elderly is an age that is very vulnerable to stress, usually this happens due to the mental unpreparedness of an elderly person in facing his old age. General problems that often arise and can be seen clearly are emotions, endurance, reduced memory, myopic eyes, toothless teeth so that they are less clear in speaking and so on. This is in line with the opinions of

Turner and Hekms in Wiwin Andriani regarding external signs that can be seen clearly with the naked eye, namely skin, hair, teeth, hearing, physical health and so on. (Wiwin Hendrianai, 2021).

Things that often appear in the elderly are feeling left out, irritable, lonely, feeling anxious in the face of an age that is no longer productive and always comparing themselves to the current one. This is a small part of the problem that is only visible to the eye. These problems can result in a loss of happiness in the elderly. This happens because the consequences of the way of thinking of the elderly that lead to a lot of negativity towards themselves even with others.

Not only that, religious changes also occur in the elderly. Religious change according to Maslow in Mujahideen in Intan Yuliani Belani states that the elderly or elderly people, will be more regular in their religious life. This is related to the sense of worry in the elderly because they feel there is nothing more beneficial than getting closer to Allah *subhanahuwata'ala* (Intan Yuliani Belani, 2017).

Potter and Perry in Ananda Ruth Naftali state that well-awakened spiritual health helps the elderly face reality, participate in life, feel self-worth and accept death as inevitable (Ananda Ruth Naftali, 2017). This has a huge influence on the lives of each individual so that motivation is formed to improve themselves in a better direction for the elderly. The desire to improve oneself gives rise to a huge motivation for a person to do what he wants (Imam Hanafi, 2018).

The elderly in the study made by this researcher were shown to mothers who lived in Sedayan Hamlet, Sebayan Village, Sambas District. The average age range that will be used as a study is 45 years to 59 years and those who learn to read the Qur'an at the Qur'an Akhlak Mulia House in Sedayan Hamlet, Sebayan Village, Sambas District.

Pre-survey was conducted by researchers by visiting the Qur'an House during the learning process. The initial pre-survey that researchers saw was the enthusiasm of elderly mothers to participate in coaching. This is shown with elderly mothers going together to the House of the Qur'an of His Majesty by inviting each other by calling the mothers who follow the builders in the House of the Qur'an. As well as there are mothers who always strive to come early to carry out the construction process in the House of Qur'an Akhlak Mulia. Researchers also have the opportunity to follow a construction process that is progressing smoothly and pleasantly.

The results of the pre-survey conducted by researchers showed that at first elderly mothers began to realize that they were in the elderly phase. there is no happiest thing than drawing closer to God. This process of getting closer to God makes mothers feel calmer, more comfortable, and positive for the lives of mothers. One of the ways that mothers get closer to

Allah is by learning to read the Qur'an in accordance with the science of *Tajweed*.

When elderly mothers begin to realize the importance of reading the Qur'an correctly, mothers study in mosques by attending Friday recitations. Friday recitation is carried out 1 (one) meeting in 1 (one) week every Friday. As for the method done by the supervisor in Friday recitation by reading the Qur'an alternately. Entering old age, mothers feel that memory has decreased and they need to repeat often. Elderly mothers realize that with a one-week meeting once a time is a short time, it is necessary to study more often so that the Qur'an reading is better.

When the Qur'an House was established, there was one elderly mother who tried to offer to learn to read the Qur'an at the Qur'an House. Seeing the desire of one of these elderly mothers who is aware of the importance of learning to read the Qur'an even at an age that has stepped on the elderly phase. This is the beginning of the da'wah facilities carried out at the Holy Qur'an Akhlak House specifically for elderly mothers precisely in 2019.

The results of the pre-survey conducted above showed that 3 (three) elderly people who learned to read the Qur'an from scratch could show improvement. Initially, elderly mothers could not recognize hijaiyah letters, now they can recognize hijaiyah letters and can apply *Tajweed* when reading the Qur'an. The results of the pre-survey conducted by the researcher above made the researcher want to know the forms of implementation of strategies used by teachers in conducting coaching, methods used by teachers in the teaching and learning process for the elderly and supporting and inhibiting factors in conducting coaching, so that the researcher raised the title of Building the Ability to Read the Qur'an in the elderly at the Noble Morals Qur'an House, Sebayan Village, Sambas District in 2021.

The formulation of the problem in this study is: What are the forms of implementation of Qur'an reading skills development for the elderly at the Akhlak Mulia Qur'an House, Sebayan Village, Sambas District in 2021. How is the method of fostering the ability to learn to read the Qur'an for the elderly at the Qur'an House Akhlak Mulia, Sebayan Village, Sambas District in 2021. What are the supporting and inhibiting factors in fostering the ability to read the Qur'an for the elderly at the Ahklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021.

Previous research that is interrelated is as follows: First, Intan Winarsih's thesis with the title of her research "Strategies in Improving the Ability to Read the Qur'an in the Taklim Assembly of Samara, Cendirejo Village, Way Pangubuan District, Central Lampung Regency" With this type of descriptive research using data collection methods including: interviews, observations, documentation and inductive data analysis. The results of his research showed that the strategy of Majelis Taklim Samara in improving the ability to read the Qur'an of the congregation by fostering a penchant or

interest in reading the Qur'an by conducting socialization through lectures or tausiyah by the speaker.

The two theses of Mariyatul Tipyah entitled "Strategies of Religious Extension in Guiding the Reading and Writing of the Qur'an for the Elderly at Majelis Ta'lim Az-Zahra Tirta Kampung Baru Kota Pekalongan" are of the type of field research with a naturalistic approach method. The results of his research stated that the strategy used to provide Qur'an reading and writing guidance to the elderly has three stages including: practice / practice, repeating letters that almost have similarities in sound, each elderly student reads to the supervisor by repeating 3 readings.

The three theses of Opi Morizka entitled "Implementation of Religious Guidance in Improving Skills to Find the Meaning of Life in the Elderly at the Trena Werdha Teratai Palembang Social Institution" The research method used by Opi Morizka in her research is field research, dengan metode kualitatif. The results of research conducted by Opi Morizka are able to find out the picture of daily activities carried out by the elderly such as compulsory prayer 5 (five) times reading the Qur'an, making zikr, listening to religious studies. Religious guidance carried out every Friday will be replaced by another day if the counselor is unable to attend the prescribed one. Guidance is carried out in groups using lecture techniques. The material presented was tawhid, fiqh, morals, reading the Qur'an and memorizing prayers. The guidance process has succeeded in improving the skills of finding the meaning of life in the elderly so that there is a change in the elderly. Changes occur because the elderly routinely follow the process of religious guidance.

The purpose of the research conducted by the researcher was to find out the information and clarity of the research conducted by the researcher regarding the Development of Qur'an Reading Ability in the elderly at the Qur'an Akhlak Mulia House, Sebayan Village, Sambas District. The objectives of the research conducted by the researcher, as follows: Find out what are the forms of Qur'an reading skills coaches for the elderly at Ahklak Mulia Qur'an House, Sadayan Hamlet, Sebayan Village, Sambas District in 2021. Knowing how the method of fostering the ability to learn to read the Qur'an for the elderly at the Qur'an House Akhlak Mulia, Sebayan Village, Sambas District in 2021. Find out what are the supporting and inhibiting factors for the development of Qur'an reading skills for the elderly at the Ahklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021.

RESEARCH METHODS

This research uses a descriptive research approach and the type of research used is qualitative research. The location of the study was at Rumah Qur'an Akhlak Mulia, Sadayan Village, Sambas Regency. The research time is from May 5, 2021 until completion. Primary data were

obtained from field resource persons from: The construction field of the House of the Qur'an of His Majesty, the House Instructor of the Qur'an of His Majesty's Morality, and the Old Santri that followed the construction of the d House of the Qur'an of His Majesty's Morals. There are several requirements that researchers set in retrieving primary data from the Age Older Santri among others: (1) Santri who know the basic knowledge of *Tajweed*. (2) Santri who actively participate in coaching. (3) Santri aged between 45-55 years. (4) Santri who is female. The resource persons used in taking primary data of the resource persons are those who really understand the research to be carried out (*purposive sampling*) (The secondary data used by researchers is in the form of elderly data who follow the coaching, teacher data, activity data and other information about the Qur'an House Akhlak Mulia Sedayan Hamlet.

Observation is a way of conducting research by observing and recording systematically about the observed events. In research using *non-participant research* because researchers are not bound for a long time in and are actively involved in every activity that is used as the object of research. The data collection tool used by researchers in making observations is observation guidelines. This study used unstructured interview techniques, with the aim that researchers could explore as much information as possible about fostering the ability to read the Qur'an.

Data analysis techniques are carried out with the following stages: Data Collection, including taking data directly with teachers and then conducting holistic analysis. Data Reduction, including activities to summarize, select, and focus on things that are considered important so as to facilitate and clarify researchers in collecting further data (Sugiyono, 2012). Display Data, including the activity of displaying data that has been reduced or has gone through a sorting process so that it helps to listen to parts of the research (Sugiyono, 2012). Data verification, which includes checking, testing, and even understanding the meaning of the data under study (Sustiyo, 2015). Data validity testing includes Source Triangulation and Member Check activities. After going through this triangulation process, the data obtained will be mapped back to look the characteristics of the data because triangulation itself is an effort to explore the truth of the information obtained by researchers using various methods and sources of data acquisition (Mamik, 2015). So that it will facilitate the drawing of research conclusions. Member Check, used to ensure the data obtained from the resource persons can really be used as a research tool. Because member check itself is the process of checking data obtained by researchers from data providers (Bachtiar, 2021).

DISCUSSION

The establishment of the Ahklak Mulia Qur'an House itself began with an experience of Mrs. Lusyana Kosasih who conducted friendships in several regions. At that time, Mrs. Lusyana Kosasih was still serving as the chairman of the Sambas Regency PKK. This gathering agenda aims to maintain relations between PKK members while providing mukena and the Qur'an. Seeing the response of the people when he gave mukena, they said they "did not pray", when given the Qur'an they could not read it. Seeing this phenomenon, Mrs. Lusyana Kosasih thinks there is a lack of teaching staff who can teach the Qur'an in some places.

Mrs. Lusyana Kosasih owns some land in Sambas, one of her lands in Sebayon Village, Sadayan hamlet, is used as the Qur'an House. This is because the land scales have a house that can still be used as a residence so that it is easy for teachers to settle. Another thing that supports the establishment of the Ahklak Mulia Qur'an House in Sadayan is the condition of the community that accepts well the existence of the Noble Moral Qur'an House which is equipped with several coaching programs. The place of the Ahklak Mulia Qur'an House itself is very strategic, with 2 (two) colleges namely POLTESA (Sambas State Polytechnic) and IAIS (Institute of Islamic Religion Sultan Muhammad Syafiuddin Sambas). This facilitates the movement of the Ahklak Mulia Qur'an House, so that teaching staff from among students who are able to read the Qur'an well and can commit and carry out the formation that has been formed.

This is the cause of the establishment of the Ahklak Mulia Qur'an House which is accompanied by a high spirit of learning from the Sadayan community so that until now the coaching program can run well. As for the formation of reading the Qur'an at the Ahklak Mulia Qur'an House, there are 5 (five) that the researcher explained at the point of the work program. Rumah Qur'an Ahklak Mulia was established on June 22, 2018. The vision of Rumah Qur'an Ahklak Mulia is: To be the Center for Leading Islamic Education in Fostering the Quranic Generation and Pancasila Spirit who are Able to Face Global Challenges in an Effort to Realize a Noble Civilization.

The purpose of forming the Qur'an House itself as a forum for people who want to learn to read the Qur'an so that later there will be changes in Ahklak for the community to be even better. and to foster a love for the Qur'an so that people become accustomed to interacting with the Qur'an. So that it will be helped by people who love the Qur'an, people who love each other, then in this way noble morals will appear in every community. Ahklak Mulia Qur'an House is located at Jalan Sejangkung, Sadayan Hamlet RT: 09/RT: 05, Sebayon Village, Sambas District, Sambas Regency.

The programs that have been carried out at the Qur'an House itself, as follows: (1) Qur'an reading guidance consisting of Qur'an reading guidance specifically for children aged 6-13, which is divided into 5 (five) classes, namely Yusuf, An-Nisa, Fatimah, Maryam and Alsyah. Special

guidance for children is carried out every Thursday and Friday. The material presented was Arabic, the story of the Prophet of Allah, hadiths, and mufrodat (aphorisms) and memorization. (2) Special elderly training for mothers is carried out every night Tuesday, Wednesday and Thursday teaching women. (3) Male-only elderly training shall be held every night of Wednesday and Thursday teaching men. (4) The construction of teenagers is carried out every Wednesday night and Thursday. (5) Additional classes of memorization and murojaah every Monday, Wednesday and Saturday. (6) Mabit (Night Build Faith) special core manager and instructor are carried out for one night at the Qur'an House from Thursday afternoon until Friday morning. Teachers and administrators of the Qur'an House participated in activities such as the study of fiqh which was carried out *after the Isha* prayer, after that a short break was continued by the study of the book of ahklak until it was finished, after that the KL (Kiamul Lail) preparatory break. Kiamul Lail starts from 02:30-04:00 WIB. Kiamul Lail was carried out as many as 8 (eight) raka'at. After that continue with Arabic. Fiqh studies, studies on the Morals of the Prophet and Arabic were directly guided by Ustaz Atbah. For kiamul lailnya between men (ikhwan) and women (akhwat) is carried out separately, the men perform kiamul lail in the mosque while for women in the Qur'an House accompanied by the coordinator of formation, namely Mrs. Lusyana Kosasih. (7) Special studies of the general public are carried out every Monday night at the Al-Huda mosque precisely in front of the Ahklak Mulia Qur'an House. Rumah Quran Ahklak Mulia has two organizational structures, namely the core management structure and the marqaz structure. The core management structure is headed by Ustad Atbah and the marqaz structure itself is headed by Ibu Sela.

Data on Qur'an House Construction Participants Ahklak Mulia

NO	NAME	TTL	ADDRESS	JK
1.	Hanida	Sambas, 3 Januari 1966	Sebayan	P
2.	Muliani	Sambas, 24 November 1976	Sebayan	P
3.	Siti Delima	Sambas, 8 Agustus 1992	sebayan	P
4.	Mariyam	Sambas, 8 Maret 1955	sebayan	P
5.	Rusmini	Sambas, 15 Juni 1973	sebayan	P
6.	Hanisa	Sambas, 26 Januari 1982	sebayan	P
7.	Yunani	Sambas, 18 Juli 1963	sebayan	P
8.	Inna	Sambas 14 Desember 1975	sebayan	P
9.	Aida	Sambas, 24 Mei 1974	sebayan	P
10.	Rukiyah	Sambas, 8 November 1966	sebayan	P
11.	Hadilah	Sambas, 10 April 1963	sebayan	P

12.	Daunah	Sambas, 8 April 1969	sebayan	P
13.	Marjiana	Sambas, 10 Mei 1968	sebayan	P

Source : Ahklak Mulia Qur'an House Document

Based on field findings regarding the Development of Qur'an Reading Skills for the Elderly at the Ahklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021, by using data collection tools such as observation, interviews and documentation. The formation carried out at the Ahklak Mulia Qur'an House, especially the formation of the elderly, can run very well. This is shown by the improvement of the way of reading the Qur'an in the elderly, this is one of the successes achieved by teachers. The success achieved by this teacher is also inseparable from the guidance of the core management who always try to facilitate the needs of teachers such as housing, operations, Qur'an tutoring and so on. Very in accordance with the researchers found in the field, which is related to "Development of the Ability to Read the Qur'an in the Elderly at the Qur'an House Ahklak Mulia Sebayan Village, Sambas District in 2021".

The results of observations made by researchers on the development of the ability to read the Qur'an in the elderly, where the primary data sources are obtained from the fields of coaching, teachers and the elderly. Researchers tried to identify the forms of Qur'an reading formation carried out at the Ahklak Mulia Qur'an House there are 2 (two), namely tahsin (improving reading) of the Qur'an such as makhrijul (where letters come out), Shifatul (how to pronounce letters), Ahkamul Maddi wal qasr (short length) and ahkamul waqaf and intida (starting and stopping reading). Followed by motivational material about the virtues of reading the Qur'an. Before the implementation of Qur'an reading coaching, there are several stages carried out by teachers and core managers, carrying out several stages, namely: Socialization of the coaching program at the Ahklak Mulia Qur'an House, Planning the implementation of coaching, Planning the goals to be achieved, Planning budget funds.

As for the methods used by teachers in coaching Qur'an reading for the elderly at the Qur'an House, there are 3 (three), namely Wafa, Iqra and Tilawah. The Wafa, Iqra and Tilawah methods, are methods that are easy to understand by people in the Ahklak Mulia Qur'an House when learning to read the Qur'an. The implementation of the construction of reciting the Qur'an is carried out in the House of the Qur'an Ahklak Mulia. The instructor conducts interaction with elderly mothers trying to carry out an approach, with the aim that the construction can be carried out in a non-stressful atmosphere.

The implementation process when conducting Qur'an reading coaching specifically for the elderly must have factors that are cloudy and

inhibiting. Supporting factors in the coaching process itself are the desire to learn, improving the way of reading the Qur'an arises from elderly mothers, the availability of teaching staff, and the facilities provided to teachers. Inhibiting factors for the elderly are physical such as toothless teeth and myopic eyes. For the teacher itself is a commitment in carrying out coaching.

Researchers have conducted interviews with 7 (seven) resource persons, including: Supervisors of the Qur'an House of Noble Morals, namely Mrs. Lusyanah Kosasih, 3 (three) teachers, namely Kak Sela, Kak Nuratika and Kak Siti Patimah, 3 (three) elderly mothers, namely Mrs. Rusmini, IbuInna and Mrs. Daunah. During the interview process, researchers use tools such as Mobile Phones (HP), notebooks, pens and interview guidelines that have been prepared.

The first interview was about the form of implementation of Qur'an reading skills development for elderly students at the Aklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021. Based on the results of interviews that researchers have conducted, informant answers have similarities. So the researcher concluded that the form of formation carried out in the House of the Qur'an Ahklak Mulia tahsin tahsin after that there was a brief cult about the virtues of reading the Qur'an. Tahsin itself means improving the way of reading the Qur'an both from the mahrijul letters, its laws such as *Irfa*, *Izhar*, *Qolqolah* and so on. The short cult delivered by the teacher is usually in the form of things that can be motivated. Motivation is conveyed to mothers with the aim that elderly mothers are more enthusiastic in improving the reading of the Qur'an. The motivational material that is most often presented is about the virtue of reading the Qur'an and practicing it.

The second interview was about the method of fostering the ability to learn to read the Qur'an for the elderly at the Qur'an House, Akhlak Mulia, Sebayan Village, Sambas District, 2021. From 7 speakers, information was obtained that the process of coaching the reading of the Qur'an was carried out very pleasantly, so that the material presented was easy to understand. There are 3 (three) methods used by teachers, which are mastered by teachers, as follows: *Wafa*, *Iqra*, and *Tilawah*. The *Tilawah* method is one of the ways used by teachers to teach elderly mothers by reading one by one and others listening, usually this is also called *tadarus*.

The third interview was about supporting and inhibiting factors in fostering Qur'an reading skills for the elderly at the Ahklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021. Based on the results of interviews with 7 resource persons, information was obtained that the supporting factors that determine the success of teachers when conducting coaching are on both sides both from the teaching side and the elderly student side. In terms of teachers, the abilities possessed by teachers are

good. From the side of elderly students, the desire to deepen the knowledge of *Tajweed* is very large. In addition, there are also inhibiting factors that become obstacles in the implementation of teaching and learning activities. These inhibiting factors also come from both sides, both the elderly student side and even from the teaching side. Inhibiting factors from the elderly side, the physical condition of mothers such as age that has entered the elderly causes reduced memory power, toothless teeth which make it difficult to sound some letters and myopic vision. An inhibiting factor from the teacher's side, there are teachers who lack commitment to the responsibilities given, in the sense that teachers are too often replaced by other teachers.

Every institution that is formed must have goals that must be achieved. The simplest goal that ingain achieves is success in the coaching process carried out both in terms of ethics and knowledge taught during the coaching process carried out. The same is the case with the formation carried out by the House of Qur'an Akhlak Mulia. Every individual who studies at home of the Qur'an Akhlak begins not only to be able to understand how to read the Qur'an in accordance *with the rules of Tajweed* but also to be able to have charisma and be able to carry out what Allah commands as well as possible which is certainly in accordance with the teachings of the Prophet of Allah. The formation carried out by the House of Qur'an Akhlak Mulia is expected to be carried out well and can be used as a forum for everyone who wants to learn to read the Qur'an.

The formation of reading the Qur'an at the House of the Holy Qur'an is still going on today. The formation carried out in the House of Qur'an Akhlak Mulia today, on how to read the Qur'an in accordance with the science of *Tajweed*. The research conducted by researchers focused on fostering Qur'an reading for the elderly, especially mothers with an age range of 45-55 years who are included in the early elderly. The breeding of reading the Qur'an for the elderly has been running for approximately 2 years. The construction is carried out every night Tuesday, Wednesday and Thursday, for the time of the construction itself is carried out after *Isya*, approximately 2 hours of construction implementation.

Researchers collect observational data, interviews and documentation, then researchers will conduct data analysis as an explanation of the results of the research conducted. The research conducted by researchers is the Development of Qur'an Reading Skills for the Elderly at the Akhlak Mulia Qur'an House, Sebayon Village, Sambas District in 2021. Data analysis carried out by researchers based on data reduction techniques, display and conclusion drawing (verification).

Forms of implementation of Qur'an reading skills development for the elderly at the Noble Morals Qur'an House, Sebayon Village, Sambas District in 2021. Coaching according to Wahjosumidjo means the effort made by

someone with the aim of providing guidance, directing attitudes, mental, attitudes in so on so that a goal is achieved which is to develop the knowledge and skills of each individual. Coaching can also be interpreted as an action or effort carried out through special assistance in order to obtain quality results. By considering the opinions of the above, researchers conclude that coaching is an action carried out by individuals or groups of people with assistance with the aim of developing and increasing their potential.

Every institution or organization must have special characteristics in conducting coaching, including the Ahklak Mulia Qur'an House, this can be seen from the form of coaching carried out. The form of Qur'an reading formation carried out by the Ahklak Mulia Qur'an house, namely tahsin which is accompanied by Qur'an motivation or the community calls it a cult. Tahsin is a term used by teachers for everyone who learns to read the Qur'an in accordance with the science of *Tajweed*. The motivation or short cult that is most often conveyed by teachers is about the virtues of learning to read the Qur'an, the benefits of learning to read the Qur'an and usually also telling stories that can devote the enthusiasm of elderly mothers in reading the Qur'an.

The form of formation carried out at the House of Qur'an Akhlak Mulia focuses on tahsin and motivation around the virtue of learning the Qur'an. Where the formation carried out at the Qur'an Akhlak Mulai House can run smoothly, so that the way of reading the Qur'an for elderly mothers improves. This change is one form of successful coaching carried out by teachers. This is in accordance with the theory presented that coaching is defined as an action, treatment or process in making changes for the better, so that action can show changes such as increasing the ability possessed in oneself.

Method of fostering the ability to learn to read the Qur'an for the elderly at the Qur'an House, Akhlak Mulia, Sebayon Village, Sambas District, 2021. Method is a way that has been arranged with the aim that it can be used to carry out a job so that something desired can be achieved or it can also be interpreted as a way of working that has a certain system to facilitate implementation so that the desired goals can be achieved. From the expert's opinion, the researcher concluded that the method is a way or path that has been planned and arranged systematically so that it will facilitate the implementation process. The formation carried out at the House of Qur'an Akhlak Mulia uses several methods, namely *Wafa*, *Iqra* and *Tilawah* (juz).

The method used by the teacher in conducting coaching can be said to be very good because it is in accordance with the mastery of the method owned by the teacher and the method used is also in accordance with elderly mothers. There are 3 (three) methods used by teachers, namely

Wafa, Iqra and Tilawah. Every elderly mother who participates in the formation at the House of Qur'an Akhlak Mulia must learn *Wafa* first. The *Wafa* method begins with recognizing the hijaiyah letters first. After the mothers are sure to be able to recognize the hijaiyah letters, the elderly mothers are taught how to sound the hijaiyah letters in accordance with the knowledge of *Tajweed* to *Wafa* 3 or 4. After the elderly mothers enter *Wafa* 3 or 4, the teacher conducts sorting to ensure that the mothers are suitable for the *Wafa* method or even incompatible. For mothers who are not suitable to use the *Wafa method* or in the sense that they still do not understand the method used, it is transferred to the *Iqra method*. After the mothers complete the *Wafa* and *Iqra* methods proceed to the *Tilawah* method. The *Tilawah* method is used as an advanced method, in this method mothers use the Qur'an or also often referred to as "juz". Before the coaching process is carried out, the teacher conditions the room to arrange the table into the letter O, after that the teacher opens the coaching process with greetings, saying the news, Read surah Al-Fatihah together, after that read the connection of verses that have been read before starting from the right, after all participants read one by one, continued with the delivery of material, after that mothers are given the opportunity to ask questions and do not forget the teacher repeats the material that has been delivered before, After that there was a delivery of motivation, then closed with the kifaratul majlis prayer and greetings. Based on the implementation of Qur'an reading construction using 3 (three) methods, namely *Wafa, Iqra and Tilawah* has run well. This can be seen from mothers being able to read the Qur'an fluently with 3 (three) methods used by teachers. The process of fostering the reading of the Qur'an is not stressful because it is accompanied by a teacher with a very pleasant demeanor.

Supporting and inhibiting factors in fostering the ability to read the Qur'an for the elderly at the Ahklak Mulia Qur'an House, Sebayan Village, Sambas District in 2021. When the coaching process is carried out, of course, there are always factors that become supporters and obstacles that are certainly experienced. Supporting and inhibiting factors will be known if researchers have collected data in the field. based on the results of interviews obtained by researchers supporting and inhibiting factors in conducting coaching at the research location as follows: Based on the results of the interview, researchers concluded that the supporting factors for special guidance for the elderly in the Qur'an House came from internal and external. The internal factor itself comes from the paribadi teacher and support from the core board while the external comes from the surrounding community by trying to always participate in every activity carried out at the Qur'an House.

The supporting factors of the coaching carried out at the Ahklak Mulia Qur'an House in Sebayan Village, as follows: There is good cooperation

between the core management of teachers and always maintain the confidence of the fostered participants by trying to keep the initial agreement. There is a high sense of enthusiasm from mothers because teachers try to always deliver material in a fun way that is not tense. Not only participants who are together but also teachers, this is evidenced by teachers always trying to attend meetings. If there is a teacher who cannot attend, another teacher will take his place. Having a family attitude between teachers and mothers is evidenced by the form of mothers trying to provide new assistance with money to meet the daily lives of teachers and other basic items. The relationship between teachers and core administrators also runs well, often having light discussions that add to the enthusiasm of the teachers. The relationship between mothers and core administrators is also good as evidenced by several times providing assistance such as distributing mukena, the Qur'an and so on which are assisted by teachers in spreading it. Everyone has a responsibility. Have a high social spirit. The desire to learn to read the Qur'an to be better is very strong, this is evidenced by the enthusiasm of mothers when the coaching schedule is carried out they try to arrive early and play an active role when asking. The inhibiting factors include the following: Based on the results of interviews conducted by researchers, researchers concluded that there are 2 (two) inhibiting factors in the implementation of coaching, namely: From teachers, the lack of commitment and management of the teacher's time to carry out this coaching can be seen from the teacher more often replaced by other teachers. From elderly mothers.

Factors that hinder the coaching process when carried out are the physical condition of elderly mothers such as toothless teeth, Wednesday eyes and forgetfulness is caused by the age that enters the elderly. According to one of the interviewed mothers is not an obstacle to learning to read the Qur'an.

CONCLUSION

Based on data obtained from observations, interviews and documentation conducted by researchers related to the Development of Qur'an Reading Ability for the Elderly at the Akhlak Mulia Qur'an House, Sebayan Village, Sambas District in 2021, the researchers concluded, as follows: The forms of implementation of the development of the ability to read the Qur'an for the elderly at the Noble Morals Qur'an House, Sebayan Village, Sambas District in 2021, there are 2 (two), namely tahsin (learning to read the Qur'an according to its rules) and the motivation for the priority of reading the Qur'an. The method of fostering the ability to learn to read the Qur'an for the elderly at the Akhlak Mulia Qur'an House, Sebayan Village, Sambas District in 2021, there are 3 (three) methods used by teachers, namely *Wafa*, *Iqra* and *Tilawah*.

Factors that support the running of Qur'an reading coaching specifically for the elderly are the existence of a good cooperative relationship between the core management and coaching participants, high enthusiasm from elderly mothers, family attitudes between teachers and elderly mothers, high social spirit and the desire to improve Qur'an reading to be better is very strong from every elderly mother. Inhibiting factors in conducting Qur'an reading formation for the elderly at the Holy Qur'an House consist of two factors, namely, from teachers such as lack of commitment and time management. The second inhibiting factor, namely from elderly mothers, is related to the physical condition experienced by the elderly, namely the age that steps on the elderly causes easy forgetfulness, toothless teeth so that they have difficulty in sounding hijaiyah letters and myopic eyes that make elderly mothers have difficulty seeing letters clearly, often experience mistakes at night.

BIBLIOGRAPHY

Bachthiar. *Mendesain Penelitian Hukum*. Yogyakarta : Deepublish. 2021.

Belani, Intan Yuliani. Dkk. *Pengaruh Kinerja Musyrif Terhadap Motivasi Belajar Peserta Lansia (Survey pada Peserta Lansia di Pesantren Masa Keemasan Darut Tauhid Bandung, 2016)*. Dalam Jurnal Pendidikan Luar Sekolah Vol. I ,No. I ,April 2017. diakses 8 Desember 2021, Pukul 10:28 WIB.

Hanafi, Imam. *Perkembangan Manusia Dalam Tinjauan Psikologi Dan Al-Quran*. Jurnal Pendidikan, Vol. 1, No. 1, <https://media.neliti.com>, diakses 8 Desember 2021, Pukul 19:52 WIB.

Hendrianai, Wiwin. *Memahami Lanjut Usia ; Dari Proses Penuaan Hingga Pendapangan Psikologi*. Yogyakarta : CV. Bintang Surya Madani. 2021.

Intan Winarsih, *Strategi Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Di Majelis Taklim Samara Desa Cendirejo Kecamatan Way Pangubuan Kabupaten Lampung Tengah*. Skripsi: Jurusan Menejemen Dakwah, Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Raden Intan Lampung Tahun 2019, dikutip dari <http://repository.radenintan.ac.id>, tidak terbit, diakses pada tanggal 10 Januari 2022, pukul 10:30 WIB.

Mamik. *Metodologi Kualitatif*. Jawa Timur : Zifatama Publisher. 2015.

MariyatulTipyah, *Strategi Penyuluh Agama Dalam Membimbing Baca Tulis Al-Qur'an bagi Lansia di Majlis Ta'lim Az-Zahra Tirta Kampung Baru Kota Pekalongan*, Skripsi: Jurusan Studi Bimbingan dan Konseling Islam, Fakultas Ushuluddin, Adab, dan Dakwah, Institut Agama Islam Negri Pekalongan, Tahun 2019, Dikutip dari <http://repository.uinbanten.ac.id>, diakses tanggal 10 Januari 2022, pukul 13:11 WIB

Naftali, Ananda Ruth. Dkk. *Kesehatan Spiritual dan Kesiapan Lansia dalam Menghadapi Kematian*. Buletin Psikologi. Vol. 25, No.2. 2017. <https://jurnal.ugm.ac.id/buletinpsikologi>, diakses 8 Desember 2021, Pukul 10:41 WIB.

Opi Moriza, *Palembang Bimbingan Keagaan dalam Meningkatkan Keterampilan Menemukan makna Hidup pada Lansia Di Panti Sosial Tresna Werdha Teratai Palembang*, Skripsi: Program Studi Bimbingan

dan Penyuluhan Islam, Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Raden Fatah Palembang, tidak terbit 2018, dikutip dari <http://repository.radenfatah.ac.id>, diakses pada tanggal 10 Januari 2022, pukul 21:58 WIB.

Sugiyono. *Metode Penelitian Kuantitatif dan Kualitatif R & D*. Bandung: Alfabeta, 2012.

Wandi, Sustiyo. Dkk. *Pembinaan Prestasi Ekstra Kurikuler Olahraga di SMA Karangturi Kota Semarang, Jurnal Jurusan Pendidikan Jasmani Kesehatan dan Rekreasi*. Fakultas Ilmu Olahraga. Universitas Negeri Semarang, Indonesia. 2013.