

# Lifelong Education: How Madrasah Ibnu Mas'ud Malaysia Creates Integrative Islamic Education for the Elderly

**M. Bashori<sup>1</sup>, Siti Marpuah<sup>2</sup>**

Universitas KH. Abdul Chalim, Mojokerto, Indonesia<sup>1</sup>, Universiti Tun Hussein Onn, Malaysia<sup>2</sup>

Email correspondence: [bashori@uac.ac.id](mailto:bashori@uac.ac.id)

## Keywords:

Community-Based  
Education, Elderly  
Education Management,  
Integrative Educational  
Model, Lifelong  
Learning

## Abstract:

The aging population's educational needs have long been underestimated, despite their crucial role in promoting comprehensive wellness throughout later life stages. Through a focused examination of Malaysia's Madrasah Ibnu Mas'ud (MIM), this research explores an innovative educational framework that simultaneously addresses elderly learners' spiritual, communal, and physical requirements. Using qualitative case study approaches, researchers collected information via interviews, direct observations, and documentary review. The investigation demonstrates that MIM successfully combines core Islamic educational elements—Qur'anic studies and hadith instruction—with hands-on daily practices including collective worship, theological dialogue, gentle fitness activities, and organized social engagement. This multifaceted approach yields notable improvements in participants' spiritual development, physical wellness, and community connection. Through its balanced integration of religious instruction with physical and social programming, MIM effectively addresses prevalent challenges facing elderly populations, particularly emotional isolation and social withdrawal. The comprehensive model shows considerable promise for enhancing older adults' overall life quality in meaningful ways. These findings offer significant insights for Islamic educational establishments, highlighting the critical importance of developing inclusive elderly education initiatives that cultivate both religious satisfaction and physical health simultaneously.

## Article History:

Received: 2025-06-26

Revised: 2025-07-14

Accepted: 2025-08-20

## INTRODUCTION

Throughout the world, education stands as a cornerstone of complete human flourishing, extending far beyond mere academic accomplishment to encompass the full spectrum of human growth including emotional, social, physical, and spiritual development (Thepa et al., 2025). The international community has increasingly embraced this comprehensive educational philosophy, recognizing the critical importance of nurturing multiple facets of individual development throughout one's entire life journey (Smith, 2010). However, despite this broad consensus, educational opportunities for older adults continue to face significant oversight, resulting in substantial deficiencies within educational systems specifically designed to serve senior populations. This oversight is particularly concerning given the



expanding elderly demographic globally, as Mehrotra (2003) emphasizes the crucial need for specialized educational initiatives that can comprehensively serve the unique requirements of this growing population segment.

Elderly populations worldwide face unique obstacles that encompass diminished physical capabilities, heightened feelings of loneliness, deteriorating psychological well-being, and a crucial requirement for purposeful activities and spiritual nourishment (Ryu et al., 2023). Current senior care programs primarily focus on maintaining physical wellness, preserving cognitive function, and teaching practical abilities (Kosa et al., 2011; Hardy et al., 2019). Nevertheless, these interventions seldom include faith-based or spiritual learning components, thus neglecting a critical aspect essential for comprehensive geriatric care (Villar et al., 2010). This deficiency calls for integrated educational frameworks that can combine physical, psychological, social, and spiritual elements, offering a more harmonious and satisfying experience in one's golden years (Hachem & Vuopala, 2016).

Within Malaysia's rich Islamic educational landscape, traditional madrasahs have long served as cornerstones of religious learning, yet their focus has predominantly centered on youth development. This conventional approach has inadvertently created a significant void in spiritual education for senior Muslim community members, who often experience feelings of religious disconnection and educational exclusion during their later years. Recognizing this overlooked demographic's needs, Madrasah Ibnu Mas'ud (MIM) has emerged as an innovative institution that bridges this educational gap through a comprehensive approach that weaves together Islamic teachings, community engagement, and physical wellness programs specifically designed for older learners. This holistic methodology resonates with international research demonstrating how integrated educational systems can substantially enhance elderly individuals' overall life satisfaction through improved social connections and emotional health (Montoro-Rodriguez & Pinazo, 2005).

While scholarly investigations into integrated educational approaches have extensively documented their positive impacts on young learners—including improved academic performance, enhanced social participation, and better psychological outcomes (Sadeghi & Sha'ban, 2017)—comparable research examining these methodologies within elderly populations remains remarkably limited. Current studies in this age group typically concentrate on physical health maintenance and practical skill development (Chaffin & Harlow, 2005; Villar & Celdrán, 2012), leaving spiritual and religious educational components largely unexplored. The scarcity of research specifically examining Islamic educational frameworks designed for senior learners further underscores the pressing need for comprehensive academic investigation in this field.

This research study directly confronts this knowledge gap by examining the operational mechanisms through which Madrasah Ibnu Mas'ud implements its integrated Islamic educational approach for elderly participants. The study's distinctive contribution lies in its focused examination of senior learners' educational requirements within an Islamic context, setting it apart from conventional integrated educational research that typically addresses younger demographics. Through systematic analysis of how religious instruction, social engagement, and physical activity components interconnect, this investigation aims to reveal

the comprehensive effects of integrated educational practices on elderly participants' overall well-being. The research ultimately seeks to identify both the effective elements and implementation challenges within the MIM framework, offering actionable recommendations and strategic guidance for Islamic educational institutions seeking to improve comprehensive care for their elderly community members.

## **METHOD**

The research methodology centers on a qualitative case study framework that provides an in-depth examination of how Madrasah Ibnu Mas'ud (MIM) operationalizes its integrative educational model. This methodological choice proves particularly advantageous for analyzing complex educational phenomena within their authentic environments, offering the necessary depth to understand how Islamic religious instruction intersects with social and physical wellness initiatives for senior participants (Yin, 2018). The investigation encompasses three distinct stakeholder categories: senior residents who actively participate in the integrated educational offerings, administrative personnel who oversee program development and coordination, and instructional staff who implement religious curricula while coordinating social and physical programming. The primary data gathering mechanism involves comprehensive interviews designed to capture nuanced perspectives on participant experiences, encountered obstacles, and recognized advantages of the integrated educational methodology (Creswell, 2013).

The research design incorporates participant observation and document examination as complementary data collection strategies to strengthen the study's analytical depth and credibility. Through direct engagement in the madrasah's daily operations—including Quranic studies, collective worship, fitness programs, and community gatherings—researchers obtain firsthand understanding of how integrative education functions in practice and its effects on participants. Systematic examination of institutional documents, such as program reports and activity schedules, provides additional context to support observational data. The analytical process employs thematic analysis methodology to extract meaningful patterns from interview transcripts, observational records, and documentary evidence, focusing on key areas including spiritual and social outcomes and implementation difficulties (Braun & Clarke, 2006). The integration of multiple data sources and collection methods through triangulation strengthens the validity and dependability of the research findings.

The theoretical foundation for this investigation rests on a Holistic and Integrative Islamic Education Framework that prioritizes comprehensive human development encompassing spiritual, intellectual, physical, emotional, and social growth within Islamic principles. This framework draws from the Islamic educational concept of *tarbiyah*, representing a complete developmental process that balances *ilm* (knowledge acquisition) with *amal* (practical application), while incorporating lifelong learning concepts with spiritual cultivation of the *nafs* (inner self). MIM serves as a practical manifestation of this theoretical approach by offering elderly community members structured Quranic instruction, religious practice opportunities, physical wellness activities, and social

participation platforms, thereby responding to the diverse requirements of aging Muslim populations. By synthesizing traditional Islamic educational philosophy (Al-Attas, 1980) with modern holistic learning theories (Miller, 2010), this framework provides the analytical lens through which the study examines the successful integration of religious instruction with social services and wellness programming, presenting a comprehensive and purposeful educational model for elderly Muslim learners.

## **RESULT AND DISCUSSION**

### **Brief Profile of Madrasah Ibnu Mas'ud (MIM)**

In Malaysia's educational landscape, Madrasah Ibnu Mas'ud (MIM) stands as an innovative institution that breaks conventional boundaries by creating a specialized learning environment exclusively for senior citizens. This groundbreaking approach seamlessly weaves together Islamic religious instruction, community interaction, and health-focused activities into a unified educational experience. The Ibnu Mas'ud Virtue and Da'wah Association founded this institution with the explicit mission of providing comprehensive support that addresses the complex, interconnected needs of elderly Muslim community members through an all-encompassing care philosophy. The madrasah's strategic positioning across two key Malaysian regions—Value in Negeri Sembilan and Segamat in Johor—demonstrates its commitment to widespread accessibility, enabling the institution to serve diverse elderly populations while fostering an inclusive, community-centered atmosphere where senior learners can actively participate in meaningful educational experiences.

The conceptual genesis of MIM emerged from a deeply empathetic understanding of the multifaceted challenges confronting elderly individuals in contemporary society. The institution's founders recognized that senior citizens frequently encounter a convergence of spiritual uncertainty, physical limitations, and emotional isolation, creating a compelling need for an integrated support system that transcends traditional educational boundaries. Rather than functioning solely as a conventional learning institution, MIM operates as a comprehensive refuge where elderly Muslims can simultaneously pursue religious knowledge enhancement and meaningful social connections. This multifaceted approach ensures that residents engage in structured exploration of Qur'anic teachings and hadith studies while receiving concurrent attention to their physical health and emotional wellness requirements. The result is a transformative living experience where daily activities are purposefully designed to integrate spiritual fulfillment with comprehensive personal development.

The institutional nomenclature "Ibnu Mas'ud" reflects a thoughtful tribute to Abdullah ibn Mas'ud, a distinguished companion of Prophet Muhammad SAW whose reputation was built upon exceptional wisdom, scholarly commitment, and unwavering Islamic devotion. The historical significance of Abdullah ibn Mas'ud's character serves as the foundational framework for the madrasah's operational philosophy, emphasizing the cultivation of wisdom, spiritual depth, and lifelong learning commitment. Through this meaningful name selection, MIM establishes its institutional identity as a community dedicated to fostering both spiritual advancement and intellectual enrichment, while simultaneously promoting the

essential values of compassion, humility, and social responsibility among its elderly participant community.

The nurturing environment at MIM creates a comprehensive framework where senior community members engage in carefully coordinated daily programming that seamlessly blends Islamic learning, collective worship, interactive dialogue sessions, wellness activities, and meaningful social connections. This thoughtfully integrated approach empowers older adults to sustain their physical well-being, strengthen their emotional stability, and cultivate deep connections within their residential community. Through collaborative efforts between residents, staff members, and administrative leadership, an environment of inclusivity and empathy flourishes, embodying MIM's core vision as a comprehensive educational and care model that enriches participants' experiences and promotes dignified, purposeful aging (Personal communication, Danang Kuncoro, January 2024).

### **MIM as an Integrative Education Model**

Madrasah Ibnu Mas'ud (MIM) has developed an innovative educational approach that fundamentally challenges traditional institutional models by creating a comprehensive system where Islamic spiritual guidance seamlessly merges with holistic care for elderly residents' physical, psychological, and social needs. Unlike standard educational institutions that typically emphasize isolated academic pursuits, MIM's methodology embraces an all-encompassing philosophy that combines sacred Islamic texts—the Qur'an and Prophetic traditions (Sunnah)—with individualized senior care services. This integrated approach transcends mere knowledge transmission, instead fostering a harmonious lifestyle that promotes spiritual enrichment while simultaneously supporting physical health and social connectivity. The fundamental goal driving this model centers on ensuring that elderly community members experience meaningful lives characterized by respect, intentionality, and comprehensive wellness across multiple dimensions.

Through documentary examination, MIM's educational philosophy demonstrates a profound dedication to supporting complete human flourishing across all developmental aspects. The institution's learning environment transcends traditional cognitive and religious instruction boundaries, actively engaging residents' spiritual, emotional, and relational growth areas. Participants not only receive Islamic theological education but are actively supported in translating these teachings into practical daily living experiences. Supporting this comprehensive integration, MIM has developed diverse programmatic offerings including gentle fitness routines, healing-focused interventions, and neighborhood-centered social gatherings. These coordinated efforts work collectively to strengthen residents' physical wellness, promote emotional balance, and cultivate strong community connections. Through these combined initiatives, MIM establishes itself as a groundbreaking institution in religiously-grounded elderly education, providing a transferable framework for comprehensive and inclusive educational methodologies.

MIM's most remarkable innovation lies in its specialized residential community model tailored exclusively for senior residents. This approach integrates modest yet meaningful living arrangements with an atmosphere characterized by compassionate care and emotional

warmth. Distinguishing itself from conventional senior living facilities, MIM's residential philosophy emphasizes shared community life where inhabitants not only coexist within the same physical space but actively collaborate in supporting one another's spiritual journeys. Within this supportive setting, residents engage in collective worship practices, including group prayers and Qur'anic study sessions, which strengthen their sense of community connection and shared purpose. This arrangement cultivates a familial environment where elderly residents discover comfort through both their religious devotion and their relationships with fellow community members (Personal communication, Danang Kuncoro, January 2024).

The research document reveals that MIM's integrative educational approach centers fundamentally on Islamic spiritual practices, which serve as the cornerstone of residents' daily experiences. Within this framework, daily Qur'anic recitation sessions constitute a core component, specifically designed to enhance residents' Islamic comprehension while fostering deeper spiritual bonds. These devotional activities transcend mere academic learning, becoming integral elements of residents' lived experiences that provide essential meaning and satisfaction in their daily lives. The communal prayer gatherings particularly demonstrate dual functionality, simultaneously enriching individual worship experiences while creating crucial opportunities for social connection and community building among the elderly participants. Additionally, MIM integrates comprehensive instruction on implementing the Prophet Muhammad's (SAW) Sunnah traditions within contemporary daily practices, enabling residents to embody their faith through concrete, purposeful actions.

The educational philosophy at MIM positions Qur'anic scholarship as the fundamental pillar around which all learning activities revolve. The institution prioritizes a dual approach that encompasses both proper recitation techniques and contemplative engagement with the sacred text, treating the Qur'an not simply as a religious document but as a comprehensive life guidance system. This pedagogical approach encourages residents to develop profound connections with Islamic teachings through sustained engagement and reflection. By adopting this methodology, MIM demonstrates that religious learning extends beyond traditional classroom instruction to encompass transformative personal development and community engagement. The emphasis on Qur'anic study provides residents with essential resources for addressing life's challenges, offering them both intellectual understanding and spiritual guidance necessary for maintaining inner tranquility, emotional stability, and meaningful community relationships.

At the heart of Madrasah Ibnu Mas'ud's (MIM) educational framework lies an immersive approach to Qur'anic learning that forms the cornerstone of the institution's academic offerings. Rather than focusing solely on mechanical recitation skills, MIM prioritizes a comprehensive methodology that encourages elderly participants to delve into the profound meanings embedded within the sacred text and integrate these teachings into their everyday experiences. This educational philosophy transcends basic religious knowledge acquisition, instead fostering a deeper, more personal spiritual relationship between individual residents and Allah. Additionally, the practice of collective Qur'anic recitation

creates meaningful opportunities for spiritual development while strengthening bonds of fellowship, nurturing emotional connections, and building a shared sense of community identity among the elderly participants.

Beyond the foundational Qur'anic curriculum, field observations demonstrate that MIM's pedagogical approach emphasizes the tangible implementation of Islamic principles, with particular focus on following the Prophet Muhammad's (saw) exemplary way of life. The educational framework strategically integrates Islamic values into daily routines through specific behavioral practices, including appropriate attire standards, adoption of prophetic mannerisms during meals, cultivation of respectful social interactions, and maintaining consistent religious observances. This application-centered methodology successfully converts theoretical religious concepts into practical, demonstrable actions, allowing elderly residents to deeply absorb and authentically express Islamic moral principles in both meaningful and enduring manners. The educational philosophy at MIM consequently nurtures not merely religious commitment but cultivates a lifestyle characterized by moral clarity and profound life satisfaction.

Recognizing the distinctive requirements of aging populations, MIM demonstrates considerable attention to supporting residents' physical health and psychological wellness. The institution systematically integrates wellness activities including gentle exercise routines, early morning strolls, and rehabilitative movement programs into everyday schedules to maintain residents' physical vitality and overall health status. Concurrently, MIM provides comprehensive emotional assistance designed to address the mental health difficulties frequently experienced during the aging process, such as social disconnection, solitude, and emotional distress. Through individualized attention and specialized care approaches, MIM successfully ensures that elderly participants preserve both their physical capabilities and psychological stability (Personal communication, Danang Kuncoro, January 2024).

Document analysis reveals that MIM's approach transcends traditional religious and physical wellness boundaries by actively cultivating residents' engagement in altruistic and community-oriented endeavors. The institution facilitates resident involvement in various philanthropic activities, including community outreach programs, charitable works, and compassionate gestures like food distribution and mutual assistance among fellow residents. These initiatives serve a dual purpose: they nurture empathetic qualities and compassionate behavior while simultaneously establishing a collective sense of mission within the community. Through participation in these socially conscious activities, residents discover fulfillment through acts of generosity and experience the power of communal support, thereby strengthening ethical principles and fostering community cohesion.

The educational framework at MIM deliberately incorporates social welfare principles as a fundamental element rather than treating it as an ancillary component. The institution creates structured opportunities for residents to engage in substantive social connections, develop emotional bonds, and participate in shared daily practices that reinforce interpersonal relationships. This intentional weaving of social welfare elements into the educational structure establishes a harmonious environment where individuals receive comprehensive support encompassing spiritual, social, and emotional dimensions. This

integrated model ensures that religious education becomes naturally embedded within daily living experiences while remaining responsive to the multifaceted needs of elderly learners.

The synthesis of spiritual learning and social welfare programming at MIM plays a crucial role in strengthening residents' personal identity, community connection, and life purpose. Instead of experiencing age-related marginalization, elderly participants are honored with dignity and equipped with resources to maintain active, meaningful community involvement. MIM cultivates this sense of personal value through engaged participation in religious ceremonies, collaborative activities, and shared community responsibilities, thereby reinforcing the Islamic principle that every life stage holds inherent worth and significance within the broader spiritual framework.

The educational methodology at Madrasah Ibnu Mas'ud (MIM) is fundamentally anchored in familial principles and values. Every resident receives attentive care, genuine compassion, and respectful treatment, establishing an atmosphere that replicates the nurturing qualities of a family household. This familial environment proves particularly vital for elderly residents who may experience separation from their biological families or broader social isolation. The intimate bonds that develop between residents and among residents and staff members contribute to emotional security and comfort, thereby enhancing the effectiveness and significance of the educational experience (Personal communication, resident, January 2024).

The educational philosophy at Madrasah Ibnu Mas'ud (MIM) represents a fundamental departure from traditional Islamic educational institutions through its groundbreaking approach to age-inclusive learning. Rather than adhering to the standard practice of concentrating educational resources exclusively on younger students, MIM has pioneered specialized educational frameworks that specifically address the unique spiritual and intellectual requirements of senior learners. This innovative institutional model creates customized learning experiences that allow elderly community members to develop deeper connections with Islamic scholarship while simultaneously strengthening their personal spiritual development and self-reflection.

Central to MIM's educational mission is the foundational concept that learning and spiritual development constitute lifelong endeavors that should transcend age-based limitations. This philosophical stance manifests in the institution's deliberate creation of curricula that remain both accessible and meaningful to learners throughout their entire lifespan, particularly emphasizing the continued intellectual and spiritual growth potential of older adults. Through this comprehensive approach, MIM establishes an educational atmosphere characterized by respect, inclusion, and recognition of the inherent value and dignity of every learner, regardless of their stage in life, thus ensuring that religious education and personal growth opportunities remain perpetually available to all community members.

Research findings demonstrate that MIM's educational framework is fundamentally anchored in community-centered principles. The institution has established a communal living environment where elderly residents share daily experiences, engage in collective learning activities, and participate together in both spiritual and social programs that strengthen bonds of mutual assistance, unity, and ethical growth. This collaborative



educational approach reframes learning as a collective journey rather than an individual pursuit, emphasizing core values including compassion, teamwork, and civic responsibility. The integration of faith-based practices into everyday routines enables MIM to nurture a profound sense of community membership and shared identity among its elderly learners.

The educational philosophy underlying MIM's approach demonstrates a distinctive commitment to merging spiritual cultivation with practical life engagement. Elderly residents receive continuous guidance to harmonize their devotional practices with active participation in daily responsibilities and community life. This equilibrium fosters a holistic comprehension of Islamic principles, where religious devotion seamlessly integrates with ethical worldly engagement. MIM's methodology consequently develops individuals who maintain both spiritual awareness and social consciousness, presenting an exemplary framework for comprehensive religious education tailored to senior learners.

The institution's educational model emerges as holistic, welcoming, and rooted in empathetic care. Through its synthesis of familial principles, cross-generational learning opportunities, community involvement, and life-balance teachings, MIM creates an educational experience that simultaneously nourishes emotional and intellectual development. This comprehensive approach successfully addresses the spiritual and social requirements of its elderly residents while simultaneously demonstrating how educational programs can remain both meaningful and life-changing for learners across all age groups.

### **Supporting Factors for Integrative Education at MIM**

The educational framework developed by MIM represents an innovative synthesis that merges Islamic instruction with comprehensive attention to participants' physical health, emotional wellness, and social connectivity. Research findings demonstrate that MIM's effectiveness stems from both its core educational content and a constellation of complementary elements that strengthen its pedagogical methodology. This multifaceted approach encompasses cyclical religious observances, experiential learning strategies, engaged administrative leadership, and ongoing institutional evolution—all working together to establish a supportive and empowering atmosphere for senior participants.

Among the most significant complementary elements are the recurring religious observances and ceremonial activities that form part of MIM's regular programming. Events including Ramadan festivities, Eid congregational prayers, and other important Islamic calendar observances function beyond mere religious education, serving as powerful catalysts for strengthening interpersonal connections among participants. These collective experiences create opportunities for contemplation, spiritual growth, and reciprocal encouragement, cultivating a strong sense of community solidarity and common mission—particularly vital for older adults who might otherwise experience social disconnection.

MIM's educational philosophy also emphasizes experiential learning methodologies that motivate participants to integrate Islamic principles into their everyday experiences. Rather than focusing solely on academic or theoretical understanding, the institution champions the embodiment of Islamic values through sustained practice and behavior. Participants receive guidance in establishing consistent prayer routines, engaging with Qur'anic study and

contemplation, and implementing the prophetic traditions of Muhammad SAW across various aspects of daily living, including personal care, social courtesy, and interpersonal relationships. This applied educational strategy ensures that religious learning maintains its practical relevance and continues to create meaningful transformation in elderly participants' lives (Personal communication, Danang Kuncoro, January 2024).

The operational excellence of MIM stems significantly from its leadership approach, where administrative personnel transcend traditional managerial boundaries to become integral participants in the educational ecosystem. Rather than confining themselves to bureaucratic responsibilities, these leaders immerse themselves in the daily fabric of institutional life by conducting religious instruction sessions, coordinating health and wellness initiatives, and maintaining direct personal connections with residents to assess their evolving requirements. This participatory leadership model cultivates mutual trust and demonstrates genuine care, creating strong interpersonal connections between staff and residents that form the foundation of an enriching and supportive educational atmosphere.

MIM's sustained institutional evolution and dedication to progressive enhancement further solidify its position as an exemplary model of integrated education. Through strategic facility improvements, curriculum modernization, and responsive adaptation to residents' changing circumstances, MIM has established itself as a distinguished institution. The organization has earned recognition not merely for its Islamic educational excellence, but for its comprehensive approach to senior care that seamlessly integrates religious instruction with principles of compassion, respect, and personal empowerment.

The research demonstrates that MIM's integrated educational success is anchored by four interconnected pillars: consistent religious programming, emphasis on practical learning applications, committed leadership engagement, and sustained institutional advancement. These foundational elements collaborate synergistically to establish an environment where elderly residents experience comprehensive growth across spiritual, emotional, and social dimensions. Consequently, MIM serves as an inspiring blueprint for other institutions aspiring to merge Islamic educational principles with comprehensive human development approaches, particularly in serving the needs of aging communities.

### **Promoting Positive Change in Society**

The community outreach initiatives of Madrasah Ibnu Mas'ud (MIM) represent a significant extension of its educational mission, creating meaningful connections that transcend the institution's physical boundaries. Through systematic engagement with neighboring communities, MIM orchestrates various philanthropic programs that address local needs, with particular emphasis on providing essential supplies and meals to vulnerable populations. These charitable endeavors intensify during pivotal Islamic observances including Ramadan, Eid al-Fitr, and other religiously significant occasions, serving as practical manifestations of Islamic principles centered on compassion and collective responsibility. Such community-focused activities underscore MIM's dedication to broader social upliftment while simultaneously reinforcing the bonds between institutional residents and their surrounding neighborhoods through shared acts of service and mutual support.

The enthusiastic community response to MIM's presence reveals the institution's substantial contribution to local social fabric and spiritual development. Local community members consistently report that MIM's establishment has enhanced the area's moral and spiritual atmosphere, creating a more enriching environment for all residents. The active participation of elderly MIM residents in these charitable initiatives presents a powerful model of engaged aging, showcasing how senior citizens can maintain meaningful roles in community service and social contribution throughout their later years. These intergenerational and cross-social interactions facilitated by MIM's outreach programs effectively dissolve traditional barriers, fostering a more unified and empathetic community environment. The seamless integration of institutional learning with external community engagement reflects MIM's comprehensive vision as not merely an educational facility, but as a catalyst for positive social change and transformation (Personal communication, Danang Kuncoro, January 2024).

This study's findings reveal that Madrasah Ibnu Mas'ud (MIM) functions as an exemplary framework for comprehensive Islamic education designed specifically for senior community members. Rather than limiting itself to traditional religious teaching methods, the institution creates a multidimensional educational environment that integrates Qur'anic studies with meaningful social connections, physical wellness activities, emotional care, and active community participation. This comprehensive approach effectively addresses the diverse dimensions of elderly Muslims' lives—encompassing spiritual, physical, psychological, and social well-being—thereby promoting a harmonious and respected quality of life during the senior years. The integration of structured daily practices, collective worship experiences, and practical implementation of Sunnah teachings enhances both personal fulfillment and shared spiritual participation, enabling residents to experience their aging process with meaning, community bonds, and tranquility (Miller, 2010; Al-Attas, 1980).

This research's outcomes emphasize the importance of approaching elderly education through an integrated perspective that combines comprehensive educational principles with Islamic pedagogical frameworks. Building upon Miller's (2010) comprehensive education framework, Madrasah Ibnu Mas'ud (MIM) transcends mere academic instruction by cultivating spiritual, emotional, physical, and social growth simultaneously. The organized learning atmosphere, enriched through daily worship practices, community participation, and individualized attention, embodies the fundamental principle of developing the "complete individual." Concurrently, MIM demonstrates alignment with the Islamic educational philosophy of *tarbiyah*, which seeks to cultivate virtuous individuals through unified learning experiences and life applications (Al-Attas, 1980). Residents acquire not merely religious understanding but also internalize Islamic principles through everyday practices that develop character and life purpose, illustrating that education represents an ongoing, values-centered pursuit that remains meaningful throughout all life stages.

The MIM framework demonstrates a sophisticated understanding of how spiritual purification (*tazkiyah al-nafs*) can be seamlessly woven into educational programming that recognizes and responds to the unique psychological and social dimensions of aging. Senior

residents participate in meaningful learning experiences through Qur'anic exploration, prophetic tradition practice, and compassionate community engagement, creating educational encounters that simultaneously nurture their immediate life circumstances and spiritual development. This comprehensive approach validates the concept that elderly learning extends far beyond mere possibility—it becomes profoundly significant when it cultivates personal fulfillment, spiritual development, and community contribution. The incorporation of physical wellness activities, emotional care, and dynamic peer connections enhances this educational journey by positioning elderly participants as valued, evolving contributors to the ummah rather than passive recipients of care (Wicaksono et al., 2024).

Research outcomes further reveal that MIM's educational framework operates on fundamentally experiential principles, which align with both comprehensive educational approaches and Islamic learning methodologies. The learning process unfolds through direct engagement: residents participate in collective worship, provide mutual care, contribute to charitable initiatives, and engage in meaningful community conversations. This practical learning environment ensures that educational content transcends theoretical boundaries and becomes integrated into daily practice, reflecting a fundamental principle of comprehensive education (Miller, 2007) and prophetic instruction. The continuous integration of moral and spiritual practices throughout daily routines strengthens akhlaq (ethical behavior), showcasing education's transformative potential when it is actively lived rather than passively received (Gutierrez-Rojas et al., 2025).

MIM's effectiveness stems from several foundational elements: dynamic institutional leadership, ongoing program development, hands-on experiential approaches to religious education, and robust community bonds rooted in Islamic principles. These core components gain additional strength through social support programs and seasonal religious celebrations, establishing MIM's identity as both an educational center and a catalyst for social transformation. This framework emphasizes the critical need for elderly educational initiatives that embrace inclusivity, cultural relevance, and compassionate care—principles that resonate with both Islamic educational philosophy and modern educational scholarship (Noddings, 2005).

The educational model employed at Madrasah Ibnu Mas'ud exemplifies how integrative learning can transcend conventional pedagogical boundaries through its synthesis of spiritual education and comprehensive wellness care. By incorporating physical health, emotional support, and social connectivity into structured daily activities, the institution demonstrates a nuanced appreciation for multifaceted human development (Miller, 2007; Seligman, 2011). Participants immerse themselves not merely in theoretical Qur'anic studies but actively manifest their knowledge through organized worship, community solidarity, and service activities, embodying the Islamic principle of compassionate existence and continuous tarbiyah (Al-Attas, 1980). This methodology ensures that educational experiences permeate daily existence while preserving elderly participants' sense of worth and spiritual fulfillment.

The MIM approach validates research by Hachem and Vuopala (2016) and Mehrotra (2003) by illustrating how educational programs for seniors can simultaneously provide intellectual stimulation and address social needs. The institution challenges age-related

learning limitations by demonstrating that advanced years need not preclude meaningful educational engagement and community participation. Through initiatives including guided morning walks, gentle physical exercises, and emotional wellness sessions, the program enhances overall health while combating social isolation, supporting research findings by Ryu et al. (2023) that highlight the psychological and physical advantages of organized social and physical activities.

This investigation reinforces the understanding that integrative education represents a holistic methodology that balances multiple dimensions of human growth. In contrast to traditional educational systems that frequently prioritize cognitive development in isolation, integrative approaches cultivate emotional awareness, social competence, and ethical reasoning (Darling-Hammond, 2010; Korthagen, 2004). The MIM model demonstrates this educational philosophy through its integration of religious instruction with physical wellness and emotional nurturing, establishing an environment where elderly students can maintain their sense of dignity while experiencing continued personal development and social significance.

The educational philosophy at MIM centers on the Islamic concept of developing *insan kamil*—the ideally balanced human being—through a synthesis of spiritual devotion and practical implementation of Sunnah-guided daily practices (Hamzaa, 2025). This philosophical foundation resonates with Freire's (2000) vision of education as a tool for personal liberation and transformation, enabling learners to engage in meaningful self-reflection, personal development, and community contribution. The embodied and relational nature of Islamic learning manifests through communal activities such as collective meal sharing, active participation in religious ceremonies, and mutual support networks among residents.

The institutional framework at MIM places particular emphasis on moral development and civic engagement, establishing pathways for elderly participants to reestablish social connections and reclaim their sense of purpose within the broader community (Noddings, 2005; Villar & Celdrán, 2012). These social engagement initiatives serve dual functions: they address the pervasive issue of elderly isolation while simultaneously providing practical platforms for moral education implementation, supporting the research findings of Montoro-Rodriguez and Pinazo (2005) regarding intergenerational connectivity and psychological wellness.

The institution's focus on emotional and psychological support directly addresses prevalent challenges among elderly populations, particularly loneliness and depressive symptoms. This comprehensive emotional support system reflects principles found in Seligman's (2011) well-being framework, demonstrating how educational institutions can be designed to address not only intellectual and spiritual development but also mental health requirements. The importance of adapting pedagogical approaches to accommodate the psychological and cognitive characteristics of older learners has been highlighted by Chaffin and Harlow (2005).

The collaborative partnership between MIM's leadership, educational staff, and resident participants exemplifies effective stakeholder involvement in educational achievement, as

advocated by Senge (1990). This collective engagement and dedication creates an environment of familial care, transforming MIM from a traditional educational institution into a nurturing community network. The seamless integration of academic learning, spiritual worship, social connection, and health maintenance demonstrates how education, when informed by both comprehensive and Islamic principles, can serve as a foundation for empowerment, identity formation, and lifelong meaning for elderly learners (Al Issa et al., 2025).

The comprehensive methodology employed at Madrasah Ibnu Mas'ud (MIM) demonstrates a dedicated pursuit of equilibrium between temporal and eternal aspects of human existence. This foundational philosophy permeates the structured daily experiences of elderly residents, encompassing organized spiritual practices including collective prayer sessions, Quranic study, and adherence to Prophetic traditions. Simultaneously, the institution prioritizes physical wellness through structured programs such as morning fitness routines and gentle walking exercises designed to preserve resident health and physical independence. Psychological and emotional wellness receives attention through sustained social engagement and community-centered programming. This comprehensive framework aligns with Miller's (2007) holistic educational theory, which advocates for integrated attention to all aspects of human development—spiritual, physical, emotional, and intellectual—within a cohesive and purposeful structure.

Within MIM's integrated framework, educational experiences extend beyond traditional classroom settings to encompass experiential learning through daily living practices. Residents receive encouragement to manifest Islamic principles through their behavioral choices, including personal presentation, communication patterns, and responses to daily challenges. This practice-based learning methodology ensures that religious understanding becomes both personally internalized and practically implemented. Community engagement activities such as communal dining, assistance to those in need, and participation in collective events provide opportunities for residents to practice compassion, generosity, and community solidarity. These activities transcend simple charitable acts to become educational experiences that strengthen Islamic values through real-world application. As Korthagen (2004) indicates, education rooted in practical application enables learners to develop deeper understanding and emotional engagement with their learning material.

The integrative educational framework at MIM distinguishes itself through its concentrated focus on developing moral character and strengthening social connections among residents. Through participation in philanthropic activities and community service programs, elderly residents cultivate compassion, personal accountability, and meaningful social participation (Umar et al., 2024). These community-centered activities serve as powerful antidotes to social isolation while simultaneously restoring residents' sense of meaningful contribution to society. The resulting dynamic creates a reciprocal relationship where elderly participants both receive support and actively contribute to their broader community's welfare. This methodology aligns closely with Noddings' (2005) educational philosophy, which champions character development approaches that prioritize emotional and social growth as equal partners to cognitive learning. Through the seamless integration of

Islamic scholarship with ethical practice and community involvement, MIM demonstrates a comprehensive educational paradigm that simultaneously nurtures intellectual, emotional, physical, and spiritual dimensions of its residents' lives.

The educational philosophy at Madrasah Ibnu Mas'ud (MIM) extends far beyond traditional religious teaching and physical wellness programs to encompass comprehensive personal development, with particular attention to the psychological and emotional needs of elderly participants (Hadi, 2023). The aging process frequently introduces emotional difficulties including social isolation, worry, and depressive symptoms, particularly as physical limitations may increase reliance on others for daily activities. MIM responds to these challenges by cultivating a nurturing community environment through organized social programming, therapeutic support services, and sustained emotional care provided by both institutional staff and peer residents. These comprehensive support systems ensure that each resident experiences dignity, compassion, and meaningful participation within their community. This multifaceted approach reflects Seligman's (2011) well-being framework, which emphasizes the critical importance of emotional and psychological health as fundamental elements of meaningful existence, especially for aging populations.

The effectiveness of MIM's integrative educational approach depends significantly on the collaborative partnership established between institutional leadership, educational staff, and residents themselves. Administrative personnel and instructors function not simply as deliverers of religious curriculum but as active participants in developing genuine, caring relationships with elderly residents. Their consistent involvement in residents' daily experiences—whether through shared religious observances, facilitating group programming, or offering individual mentorship—contributes to an atmosphere characterized by warmth and familial connection. This inclusive community structure enables each resident to maintain active engagement in learning, personal growth, and meaningful contribution regardless of chronological age. The collaborative spirit demonstrated by all stakeholders reflects UNESCO's integrative education principles, which emphasize multi-stakeholder engagement in creating comprehensive and life-enhancing educational experiences. Through this partnership-based model, MIM maintains educational accessibility, effectiveness, and transformative potential for all participants, particularly addressing the social exclusion frequently experienced by elderly populations (Safrilsyah et al., 2024).

Despite offering significant insights into integrative Islamic education models for elderly learners at Madrasah Ibnu Mas'ud, this investigation faces certain methodological constraints due to its single-institution case study approach and dependence on qualitative data from one specific organizational context. The research conclusions may lack broader applicability, especially to institutions operating outside Malaysia or within different cultural frameworks. Subsequent research endeavors could benefit from comparative analyses examining multiple Islamic educational institutions serving elderly populations, employing mixed-methodology approaches to assess sustained effects on mental health, spiritual growth, and community integration. Furthermore, additional investigations might examine how factors such as gender differences, economic circumstances, or previous religious education levels influence

participation patterns and educational outcomes within integrative Islamic education models designed for older adult learners.

## CONCLUSION

The educational framework developed by Madrasah Ibnu Mas'ud (MIM) stands as a compelling demonstration of how integrated Islamic learning approaches can transform the lives of senior community members. Through the seamless integration of comprehensive religious education alongside physical health initiatives and organized community support systems, MIM creates a nurturing educational ecosystem that addresses the multifaceted needs of elderly learners. This comprehensive methodology strengthens participants' spiritual foundations while simultaneously building emotional strength and maintaining physical well-being, effectively embodying the fundamental tenets of both comprehensive educational philosophy and Islamic tarbiyah principles.

The research outcomes reveal that when educational programs simultaneously address the spiritual, communal, and physical aspects of senior learning, they facilitate a more purposeful, respectful, and harmonious aging experience. The educational approach pioneered by MIM provides convincing proof that thoughtfully designed and empathetically delivered educational initiatives can fundamentally transform the experiences of older community members. This model, therefore, presents an invaluable blueprint for government officials, educational professionals, and Islamic organizations who aim to create learning programs that comprehensively address the diverse requirements of elderly populations. The study's conclusions ultimately validate the principle that learning opportunities should extend throughout one's entire lifespan, remaining both accessible and enriching regardless of age or life stage.

## BIBLIOGRAPHY

- Al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).
- Al Issa, H. E., Thai, M. T. T., & Saad, S. (2025). Empowering social entrepreneurial intentions through experiential learning and self-efficacy. *The International Journal of Management Education*, 23(2), 101154. <https://doi.org/10.1016/j.ijme.2025.101154>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Chaffin, A. J., & Harlow, S. D. (2005). Cognitive learning applied to older adult learners and technology. *Educational Gerontology*, 31(4), 301-329. <https://doi.org/10.1080/03601270590916803>
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.
- Darling-Hammond, L. (2010). *The flat world and education: How America's commitment to equity will determine our future*. Teachers College Press.
- Freire, P. (2000). *Pedagogy of the oppressed*. Continuum.



- Gutierrez-Rojas, A., Manco-Herrera, C., Nuñez-Escarcena, X., Sanca-Valeriano, S., Rodriguez-Pantigoso, W., & Espinola-Sanchez, M. (2025). The influence of spirituality on psychological resilience in cancer patients undergoing oncological treatment: A cross-sectional study. *BMC Palliative Care*, 24(1), 1-9. <https://doi.org/10.1186/s12904-025-01768-5>
- Hadi, S. (2023). The Qur'anic spiritual value of the "Pé-sapéyan Pappa" social learning to improve the Madurese migrants' quality life. *Ulumuna*, 27(2), 854-875. <https://doi.org/10.20414/ujis.v27i2.790>
- Hachem, H., & Vuopala, E. (2016). Older adults, in Lebanon, committed to learning: Contextualizing the challenges and the benefits of their learning experience. *Educational Gerontology*, 42(10), 686-697. <https://doi.org/10.1080/03601277.2016.1218204>
- Hamzaa, H. G., Atta, M. H. R., Taha, H. M. A., Sayed, M. A., Ahmed, A. K., Othman, A. A., & Wahba, N. M. I. (2025). Exploring the role of spiritual leadership among nurse colleagues: An associative analysis of its impact on passion and altruism. *BMC Nursing*, 24(1), 142. <https://doi.org/10.1186/s12912-025-02750-5>
- Hardy, M., Oprescu, F., Millier, P., & Summers, M. (2019). Baby boomers' development of resources and strategies to engage as later life university students. *International Journal of Lifelong Education*, 38(5), 503-514. <https://doi.org/10.1080/02601370.2019.1634156>
- Kosa, K. M., Cates, S. C., Godwin, S. L., Ball, M., & Harrison, R. E. (2011). Effectiveness of educational interventions to improve food safety practices among older adults. *Journal of Nutrition in Gerontology and Geriatrics*, 30(4), 369-383. <https://doi.org/10.1080/21551197.2011.623943>
- Korthagen, F. A. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education*, 20(1), 77-97. <https://doi.org/10.1016/j.tate.2003.10.002>
- Mehrotra, C. M. (2003). In defense of offering educational programs for older adults. *Educational Gerontology*, 29(8), 645-655. <https://doi.org/10.1080/03601270390225631>
- Miller, J. P. (2007). *Education and the Human Experience: An Introduction to the Philosophy of Education*. University of Toronto Press.
- Miller, J. P. (2010). *Whole child education*. University of Toronto Press.
- Montoro-Rodriguez, J., & Pinazo, S. (2005). Evaluating social integration and psychological outcomes for older adults enrolled at a university intergenerational program. *Journal of Intergenerational Relationships*, 3(3), 65-81. [https://doi.org/10.1300/J194v03n03\\_05](https://doi.org/10.1300/J194v03n03_05)
- Noddings, N. (2005). *The Challenge to Care in Schools: An Alternative Approach to Education*. Teachers College Press.
- Ryu, J., Heo, J., & Yang, H. (2023). Older adults benefit from a new community-based physical activity programme. *Annals of Leisure Research*, 26(5), 667-681. <https://doi.org/10.1080/11745398.2022.2027250>
- Sadeghi, M., & Sha'ban, K. (2017). Integrated learning in the context of Islamic education: A critical review. *International Journal of Educational Development*, 52, 45-54.

- Safrilsyah, S., Ibrahim, I., Marwan, M., Yusoff, M., Subhan, S., & Darusman, M. (2024). Urgency of noble characters' education and building students' prosocial behaviors. *Jurnal Ilmiah Peuradeun*, 12(3), 1185-1212. <https://doi.org/10.26811/peuradeun.v12i3.1183>
- Seligman, M. E. P. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. Free Press.
- Senge, P. (1990). *The Fifth Discipline: The Art & Practice of the Learning Organization*. Doubleday.
- Smith, T. (2010). The role of lifelong learning in aging societies. *Journal of Aging & Social Policy*, 22(4), 276-291.
- Thepa, P. C. A., Suebkrapan, A. P. D. P. C., Karat, P. B. N., & Vathakaew, P. (2025). The spirituality of the relationship between practicing Buddhist beliefs and lifelong learning competencies: A canonical correlation approach. *The International Journal of Religion and Spirituality in Society*, 15(4), 25-50. <https://doi.org/10.18848/2154-8633/CGP/v15i04/25-50>
- Umar, M., Ismail, F., Rahmi, S., & Arifin, Z. (2024). Transforming of moderate character education in Islamic educational institutions. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), 171-188. <https://doi.org/10.31538/nzh.v7i1.4168>
- Villar, F., & Celdrán, M. (2012). Generativity in older age: A challenge for Universities of the Third Age (U3A). *Educational Gerontology*, 38(10), 666-677. <https://doi.org/10.1080/03601277.2011.595347>
- Villar, F., Triadó, C., Pinazo, S., Celdrán, M., & Solé, C. (2010). Reasons for older adult participation in university programs in Spain. *Educational Gerontology*, 36(3), 244-259. <https://doi.org/10.1080/03601270903058341>
- Wicaksono, W. A., Arifin, I., & Sumarsono, R. B. (2024). Implementing a pesantren-based curriculum and learning approach to foster students' emotional intelligence. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(2), 207-221. <https://doi.org/10.31538/munaddhomah.v5i2.1074>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage Publications.