

INTEGRATIVE ISLAMIC EDUCATION FOR THE ELDERLY: A HOLISTIC MODEL FROM MADRASAH IBNU MAS'UD IN MALAYSIA

Lukman Hakim^{1*}, Abdul Kodir², Muhd Zulhilmi Haron³

¹ Sekolah Tinggi Hukum (STH) Galunggung, Indonesia

² UIN Sunan Gunung Djati Bandung, Indonesia

³ Universiti Utara Malaysia, Malaysia

*Corresponding Email: lukmanhakim3963@gmail.com

Received: January, 2025. Accepted: April, 2025. Published: June, 2025.

ABSTRACT

Elderly education represents a critical yet frequently overlooked component of lifelong learning, essential for improving the overall well-being of aging populations. This study investigates how Madrasah Ibnu Mas'ud (MIM) in Malaysia implements an integrative educational model designed to address the spiritual, social, and physical needs of elderly individuals. Employing a qualitative case study methodology, data were gathered through interviews, observations, and document analysis. Findings reveal that MIM effectively integrates Islamic religious teachings, including Qur'anic study and hadith, with practical daily activities such as congregational prayers, religious discussions, light physical exercises, and structured social interactions. These comprehensive programs significantly enhance the spiritual growth, physical health, and sense of community among the elderly participants. By balancing religious education with physical and social activities, MIM mitigates common elderly issues such as emotional isolation and social disengagement. This integrative model demonstrates substantial potential for improving the holistic quality of life for older adults. Consequently, this research provides valuable implications for Islamic educational institutions, underscoring the necessity of inclusive elderly educational programs that simultaneously nurture religious fulfilment and physical well-being.

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

INTRODUCTION

Education is recognized globally as a foundational pillar for comprehensive human development, transcending academic achievement to include emotional, social, physical, and spiritual dimensions (Thepa et al., 2025). This holistic educational approach has gained significant recognition internationally, highlighting the necessity of addressing diverse aspects of personal growth across an individual's lifespan (Smith, 2010). Despite widespread acknowledgement, elderly education remains substantially neglected, creating critical gaps in educational frameworks designed for older adults. Mehrotra (2003) underscores this neglect, emphasizing the importance of offering tailored educational programs to effectively address the comprehensive needs of the growing elderly population worldwide.

Older adults globally encounter distinct challenges, including reduced physical mobility, increased social isolation, declining mental health, and an essential need for meaningful engagement and spiritual fulfilment (Ryu et al., 2023). Existing elderly care initiatives predominantly target physical health, cognitive maintenance, and practical skill development (Kosa et al., 2011; Hardy et al., 2019). However, these programs rarely incorporate religious or spiritual education, overlooking a vital dimension necessary for holistic elderly care (Villar et al., 2010). This gap necessitates comprehensive educational models capable of integrating physical,

emotional, social, and spiritual dimensions, providing a more balanced and fulfilling later life (Hachem & Vuopala, 2016).

In Malaysia, Islamic education carries profound historical and cultural significance and is traditionally oriented towards younger generations through madrasahs. Consequently, elderly Muslims frequently feel marginalized from tailored spiritual education, exacerbating their feelings of isolation and disconnection from religious life-stage needs. Madrasah Ibnu Mas'ud (MIM) addresses this gap by pioneering an integrative educational model explicitly designed for older adults, effectively combining religious instruction with social welfare initiatives and physical activities. Such a model aligns with global insights into the benefits of integrative educational frameworks, significantly improving elderly residents' quality of life by promoting social integration and emotional well-being (Montoro-Rodriguez & Pinazo, 2005).

Previous research on integrative education predominantly focuses on children and adolescents, highlighting enhanced learning outcomes, social engagement, and psychological well-being (Sadeghi & Sha'ban, 2017). Conversely, the application of integrative educational models explicitly tailored to elderly populations remains underexplored. Studies often prioritize physical wellness and practical skills (Chaffin & Harlow, 2005; Villar & Celdrán, 2012), with scant attention to religious and spiritual integration. Furthermore, research specifically targeting Islamic educational models for older adults remains sparse, emphasizing the urgency of deeper scholarly exploration in this domain.

Addressing this critical gap, the present study investigates how Madrasah Ibnu Mas'ud operationalizes an integrative Islamic education model tailored explicitly for elderly residents. The novelty of this research lies in its comprehensive emphasis on elderly educational needs within an Islamic framework, distinguishing it significantly from general integrative educational approaches commonly applied to younger populations. By systematically exploring the integration of religious teachings, social interactions, and physical activities, this study seeks to illuminate the holistic impacts of integrative educational practices on the elderly's quality of life. Ultimately, this research aims to delineate the strengths and challenges of the MIM model, providing practical insights and valuable guidance for Islamic educational institutions aiming to enhance elderly individuals' holistic well-being.

METHOD

This study employs a qualitative approach utilizing a case study design to deeply explore the implementation of integrative education at Madrasah Ibnu Mas'ud (MIM). The case study approach enables a comprehensive examination of particular phenomena within their natural contexts, making it particularly suitable for investigating the integration of Islamic religious teaching with social and physical welfare for elderly residents (Yin, 2018). The research involves three primary participant groups: elderly residents actively engaging in the integrative educational program, madrasah managers responsible for program oversight and planning, and teaching staff who deliver religious instruction and facilitate social and physical activities. Data collection is conducted through in-depth interviews to gain detailed insights into participants' perspectives, experiences, challenges, and the perceived benefits of the integrative educational approach (Creswell, 2013).

Additionally, the research utilizes participatory observation and documentation analysis to enrich data comprehensiveness and validity. Participatory observation allows researchers to immerse themselves directly in daily madrasah activities, such as religious studies, congregational prayers, physical exercises, and social interactions, thereby capturing the dynamics and impacts of integrative education first-hand. Relevant documentation, including activity reports and daily schedules, is systematically reviewed to supplement observational findings. Data analysis is conducted using thematic analysis to identify significant themes emerging from interviews,

observations, and documentation, highlighting aspects such as spiritual and social impacts and implementation challenges (Braun & Clarke, 2006). Triangulation across multiple data sources and methods ensures the robustness and reliability of the study's conclusions.

This research adopts a Holistic and Integrative Islamic Education Framework, which emphasizes the development of the individual across spiritual, intellectual, physical, emotional, and social dimensions in alignment with Islamic values. Rooted in the Islamic concept of *tarbiyah*, a comprehensive nurturing process that fosters both *ilm* (knowledge) and *amal* (practice), the framework integrates lifelong learning principles with the spiritual development of the *nafs* (self). MIM exemplifies this approach by providing elderly residents with structured Quranic education, opportunities for religious practice, physical activities, and community engagement, thereby addressing the multifaceted needs of the aging Muslim population. Drawing on both classical Islamic thought (Al-Attas, 1980) and contemporary holistic education theory (Miller, 2010), this framework enables the study to analyze how religious education can be harmoniously combined with social welfare and wellness, offering a balanced and meaningful model for elderly learning within an Islamic context.

RESULTS AND DISCUSSION

Profile of Madrasah Ibnu Mas'ud (MIM)

MIM in Malaysia represents a pioneering educational model dedicated specifically to elderly residents, integrating Islamic spiritual education with social engagement and physical wellness activities. Established by the Ibnu Mas'ud Virtue and Da'wah Association, MIM aims to comprehensively address the multifaceted needs of elderly Muslims, ensuring they receive holistic care. Operating across two strategic locations, Value, Negeri Sembilan, and Segamat, Johor—the madrasah maximizes accessibility to its innovative, integrative programs, reaching a broader demographic and providing elderly individuals with opportunities to engage actively in a community-driven, supportive environment.

The foundation of MIM was motivated by a compassionate and comprehensive vision. Recognizing that elderly individuals often face spiritual, physical, and emotional challenges in isolation, MIM was conceived not only as an educational centre but also as a sanctuary for elderly Muslims seeking both religious enrichment and companionship. This inclusive space offers elderly residents the opportunity to deepen their Islamic knowledge and practices through structured teachings of the Qur'an and hadith while simultaneously attending to their physical and emotional health needs. Consequently, residents experience an enhanced quality of life, supported by meaningful daily routines that intertwine spiritual fulfilment and personal well-being.

The selection of the name "Ibnu Mas'ud" embodies a deliberate intention to honour the legacy of Abdullah ibn Mas'ud, a prominent companion of Prophet Muhammad SAW known for his profound wisdom, dedication to learning, and exemplary devotion to Islam. Abdullah ibn Mas'ud's revered character symbolizes the core values and guiding principles of the madrasah, highlighting its emphasis on wisdom, spirituality, and dedication to continuous learning. By adopting this significant name, MIM explicitly positions itself as a community committed to nurturing spiritual growth and intellectual development, emphasizing compassion, humility, and social responsibility among its elderly residents.

Within the supportive community fostered by MIM, elderly residents benefit from a structured daily schedule encompassing religious studies, congregational prayers, group discussions, physical exercise, and social interactions. These diverse yet integrated activities enable elderly individuals to maintain their physical health, enhance emotional resilience, and foster a strong sense of community belonging. The residents, staff, and management actively collaborate to create an inclusive and compassionate atmosphere, reinforcing the mission of

Madrasah Ibnu Mas'ud as a holistic educational and welfare model that positively impacts residents' lives, supporting balanced and meaningful aging (Personal communication, Danang Kuncoro, January 2024)

MIM as an Integrative Education Model

The educational model practiced at Madrasah Ibnu Mas'ud (MIM) significantly diverges from conventional institutional frameworks by integrating Islamic religious instruction with a comprehensive focus on the physical, mental, and social well-being of its elderly residents. Whereas traditional education systems often prioritize academic achievement in isolation, MIM adopts a holistic paradigm that interweaves Qur'anic teachings and the Sunnah of the Prophet Muhammad (SAW) with personalized eldercare. This integrative framework is designed not merely to transmit religious knowledge but to cultivate a balanced lifestyle that supports spiritual fulfilment alongside physical vitality and psychosocial engagement. The core objective of this model is to ensure that the elderly population within the institution experiences a life marked by dignity, purpose, and multidimensional well-being.

Document analysis reveals that one of the central features of MIM's pedagogical philosophy is its commitment to nurturing the full spectrum of human development. Education at MIM extends beyond cognitive and doctrinal instruction, encompassing its residents' spiritual, emotional, and interpersonal domains. Learners are not only introduced to Islamic values but are encouraged to embody these principles through daily lived experiences. To support this integration, MIM implements a variety of structured activities, including light physical exercise, therapeutic interventions, and community-based social events. These initiatives serve to enhance residents' physical health, reinforce emotional stability, and foster a sense of communal belonging. Together, these efforts position MIM as a pioneering institution in faith-based gerontological education, offering a replicable model for holistic and inclusive educational practice.

A distinctive feature of MIM is its unique implementation of the concept of a boarding house specifically designed for elderly residents. This concept blends a simple yet fulfilling lifestyle with an environment of care and affection. Unlike typical residential facilities, MIM's boarding concept focuses on communal living where residents not only share a space but also support each other in their religious practices. In this nurturing environment, residents participate in communal worship, such as congregational prayers and Qur'an recitations, which foster a sense of belonging and unity. This setup creates a family-like atmosphere where elderly residents can find solace in both their faith and their fellow community members (Personal communication, Danang Kuncoro, January 2024)

After analyzing the research document, it found that religious activities play a pivotal role in the daily routine at MIM, forming the heart of its integrative education model. Every day, residents engage in Qur'an recitations designed to deepen their understanding of Islam and strengthen their spiritual connection. These religious practices go beyond intellectual study; they are central to the residents' everyday experiences and offer a sense of purpose and fulfilment. Congregational prayers, in particular, are not only a means of enhancing worship but also serve as a vital mechanism for reinforcing social bonds among elderly residents. MIM also incorporates training on how to practice the Sunnah of the Prophet Muhammad SAW in daily life, further helping residents to live their faith in a practical and meaningful way.

At the core of MIM's educational framework is its focus on Qur'an studies, which serve as the primary learning center for residents. The institution emphasizes the importance of both recitation and reflection on the Qur'an, not only as a religious text but as a guide for living a balanced and fulfilling life. Through these studies, residents are encouraged to connect with the teachings of Islam on a deeper level. In doing so, MIM reinforces the idea that religious

education is not merely academic but also a path to personal and communal growth. This focus on the Qur'an helps residents navigate the complexities of life, equipping them with the knowledge and spiritual tools needed to maintain peace, stability, and connection to the community.



Figure 1. Qur'an Teaching and Learning

As illustrated in Figure 1, the intensive study of the Qur'an constitutes a foundational aspect of the educational program at Madrasah Ibnu Mas'ud (MIM). The institution places a strong emphasis on enabling elderly residents to not only recite the Qur'anic text but also to deeply engage with its meanings and apply its guidance in their daily lives. This instructional approach surpasses the objective of enhancing religious literacy by aiming to cultivate a profound spiritual connection between each resident and Allah. Furthermore, communal Qur'an recitation sessions serve as a medium for fostering spiritual growth while simultaneously reinforcing a sense of social cohesion, emotional warmth, and communal identity among the residents.

In addition to Qur'anic education, observations reveal that the instructional model at MIM is firmly rooted in the practical application of Islamic teachings, particularly through the observance of the Sunnah of the Prophet Muhammad *saw*. Educational activities are designed to instill Islamic values through routine practices, such as modest dress, adherence to prophetic etiquette in eating, respectful interpersonal conduct, and the consistent performance of religious obligations. This praxis-oriented framework transforms abstract religious principles into concrete, actionable behaviors, thereby enabling residents to internalize and embody Islamic ethics in meaningful and sustainable ways. Ultimately, MIM's educational approach fosters not only spiritual devotion but also a life imbued with ethical purpose and existential fulfillment.

Understanding the unique needs of elderly individuals, MIM places great emphasis on their physical and mental well-being. Physical activities such as light gymnastics, morning walks, and therapeutic exercises are incorporated into the daily routine to keep residents active and healthy. At the same time, MIM offers emotional support to help residents cope with the psychological challenges that often come with aging. These include feelings of isolation, loneliness, or anxiety. Through personalized care and attention, MIM ensures that the elderly maintain both bodily strength and emotional resilience (Personal communication, Danang Kuncoro, January 2024).

Based on document analysis, beyond religious and physical care, MIM also encourages residents to actively participate in social and virtuous activities. They are involved in community service, charitable initiatives, and acts of kindness, such as sharing food or helping fellow residents in need. These efforts not only foster empathy and compassion but also create a sense of shared purpose among the community members. By engaging in these social actions, residents experience the joy of giving and the strength of solidarity, reinforcing moral values and communal harmony.

MIM's educational philosophy extends beyond religious instruction to embrace social welfare as a key component of its approach. Residents are provided with opportunities for meaningful social interaction, emotional bonding, and collective daily routines that strengthen their social ties. This integration of social welfare into education helps create a balanced environment where individuals feel supported not only spiritually but also socially and emotionally. Such a model ensures that religious learning is embedded in everyday experiences and is sensitive to the broader needs of the elderly.

The combination of spiritual education and social welfare at MIM contributes significantly to the resident's sense of identity, belonging, and purpose. Rather than feeling sidelined by age, elderly individuals are treated with dignity and are given the tools to continue contributing meaningfully to the community. MIM nurtures this sense of worth through active participation in religious rituals, group activities, and shared responsibilities, reinforcing the idea that every stage of life has value and purpose within the Islamic worldview.

At Madrasah Ibnu Mas'ud (MIM), the educational approach is deeply rooted in family values. Each resident is treated with care, compassion, and respect, creating an environment that mirrors the warmth of a family home. This atmosphere is essential for elderly residents who may feel isolated from their biological families or from society. The close relationships formed among residents and between residents and staff help to foster emotional comfort, making the learning environment more effective and meaningful (Personal communication, resident, January 2024).



Figure 2. Inclusive Education at Madrasah Ibnu Mas'ud

Figure 2 portrays Madrasah Ibnu Mas'ud's (MIM) distinctive commitment to inclusive education, which notably extends learning opportunities to individuals across all age groups, particularly the elderly. Departing from the conventional focus on youth education, MIM has developed age-appropriate curricula that respond to the spiritual and cognitive needs of older adults. These tailored educational programs enable elderly residents to engage more profoundly with Islamic teachings and to enhance their spiritual self-awareness. By embracing the principle of lifelong learning, MIM underscores the belief that access to knowledge and religious growth

should remain open and relevant regardless of age, thereby fostering an inclusive and dignified educational environment.

Additionally, observations reveal that a robust community-based orientation characterizes MIM's educational practices. The institution fosters a communal lifestyle where residents cohabit, learn, and participate in religious and social activities designed to reinforce mutual support, solidarity, and moral development. This collaborative model transforms education into a shared endeavour, promoting values such as empathy, cooperation, and social responsibility. Through daily routines embedded in faith-based practices, MIM cultivates a strong sense of belonging and collective identity among its learners.

Furthermore, the pedagogical philosophy at MIM places significant emphasis on integrating spiritual preparation with everyday responsibilities. Residents are consistently encouraged to balance acts of worship with meaningful engagement in daily life. This balanced perspective nurtures a comprehensive understanding of Islamic living, whereby devotion to faith is harmonized with ethical participation in the world. MIM's approach thus promotes the formation of individuals who are both spiritually conscious and socially accountable, offering a compelling model of holistic religious education for later life.

In summary, MIM provides an educational environment that is holistic, inclusive, and grounded in compassion. By combining family values, intergenerational learning, community engagement, and balanced life principles, MIM delivers an educational experience that nurtures both the heart and mind. This model not only meets the religious and social needs of its residents but also serves as a shining example of how education can be meaningful and transformative for individuals at every stage of life.

Supporting Factors of Integrative Education at MIM

MIM presents a unique model of integrative education that combines religious teachings with attention to physical, emotional, and social well-being. The results of this study show that MIM's success lies not only in its curriculum but also in the various supporting factors that enhance its educational approach. These factors include seasonal religious events, practical learning methods, active management involvement, and continuous institutional development, all of which contribute to creating a nurturing and empowering environment for elderly residents.

One of the key supporting factors is the seasonal religious activities and commemorations regularly held at MIM. These events, such as Ramadan celebrations, Eid prayers, and other significant Islamic days, serve not only to enhance religious understanding but also to reinforce social bonds among the residents. These communal activities provide moments of reflection, spiritual enrichment, and mutual support, fostering a sense of togetherness and shared purpose, which is especially important for elderly individuals who may otherwise feel socially isolated.

MIM also prioritizes a practical learning approach that encourages residents to apply religious teachings in their daily lives. The emphasis is not merely on theoretical knowledge but on living out the values of Islam through consistent actions. Residents are guided to practice daily prayers, recite and reflect on the Qur'an, and follow the Sunnah of the Prophet Muhammad SAW in areas such as personal hygiene, etiquette, and interactions with others. This hands-on approach ensures that religious education remains relevant and transformative in the lives of the elderly (Personal communication, Danang Kuncoro, January 2024).

Another crucial aspect of MIM's success is the strong role played by its management team. The administrators are not limited to handling organizational tasks; they are actively involved in educational and community activities. They facilitate religious classes, organize wellness programs, and engage directly with the residents to monitor their needs. This inclusive

management style fosters trust, builds a sense of care, and strengthens the bond between staff and residents, contributing significantly to a positive and supportive learning environment.

Furthermore, MIM's commitment to continuous improvement and institutional development supports its role as a model of integrative education. MIM has grown into a reputable institution with the enhancement of facilities, updated educational materials, and a proactive response to residents' evolving needs. It is now recognized not only for its dedication to Islamic learning but also for its holistic approach to elderly care, blending faith-based instruction with compassion, dignity, and empowerment.

The study highlights that MIM's integrative education is effectively supported by its regular religious programs, practical learning emphasis, dedicated management, and ongoing institutional growth. These elements work together to create an environment where elderly residents can thrive spiritually, emotionally, and socially. As a result, MIM offers a valuable model that can inspire similar institutions seeking to integrate Islamic education with broader aspects of human well-being, especially for the aging population.

Fostering Positive Change in the Community

Madrasah Ibnu Mas'ud (MIM) extends its impact beyond its internal residents by actively engaging with the surrounding community through social and charitable initiatives. One of the notable activities is the regular distribution of food and basic necessities to people in need, particularly during significant religious events such as Ramadan, Eid al-Fitr, and other Islamic commemorations. These acts of generosity not only fulfill the values of compassion and solidarity upheld in Islam but also demonstrate MIM's commitment to community empowerment and service. Through these outreach efforts, the madrasah fosters a sense of mutual care and strengthens social cohesion between its residents and local neighbors.

The positive reception from the surrounding community further reflects the meaningful role MIM plays in promoting communal harmony. According to testimonies from local residents, the presence of MIM has brought a sense of spiritual and moral enrichment to the area. The involvement of elderly residents in these charitable programs also serves as an inspiring example of active aging and lifelong contribution. MIM's efforts to engage with the wider community help break down generational and social barriers, encouraging a more inclusive and compassionate society. This integration between institutional education and community outreach exemplifies the broader vision of MIM as a center for not only religious learning but also social transformation (Personal communication, Danang Kuncoro, January 2024).

The results of this study highlight that Madrasah Ibnu Mas'ud (MIM) serves as a model of integrative Islamic education specifically tailored for elderly individuals. Its approach goes beyond conventional religious instruction by combining Qur'anic learning with social interaction, physical activity, emotional support, and community involvement. This holistic framework addresses the multifaceted needs of elderly Muslims, spiritual, physical, mental, and social, thereby fostering a balanced and dignified life in later years. The emphasis on daily routines, communal worship, and applied Sunnah practices enriches both individual well-being and collective spiritual engagement, allowing residents to age with purpose, connection, and peace (Miller, 2010; Al-Attas, 1980).

The findings of this study underscore the significance of viewing elderly education through a combined holistic and Islamic educational lens. Drawing on Miller's (2010) holistic education theory, Madrasah Ibnu Mas'ud (MIM) offers more than knowledge transfer; it fosters spiritual, emotional, physical, and social development. The structured learning environment, infused with daily worship, communal engagement, and personalized care, reflects the core idea of nurturing the "whole person." Simultaneously, MIM aligns with the Islamic concept of

tarbiyah, which aims at nurturing righteous individuals through integrated learning and life practices (Al-Attas, 1980). Residents gain not only religious knowledge but also embody Islamic teachings through daily routines that build character and purpose, demonstrating that education is a continuous, value-based endeavor relevant across the lifespan.

Moreover, MIM's approach illustrates how the integration of *tazkiyah al-nafs*, the purification of the soul, can be embedded into an educational model that is sensitive to the psychosocial needs of the elderly. Through Qur'anic studies, the practice of Sunnah, and acts of compassion and community service, residents engage in transformative learning that addresses both their temporal and eternal well-being. This model supports the idea that learning in old age is not only possible but deeply meaningful when it fosters self-actualization, spiritual growth, and social relevance. The integration of physical exercise, emotional support, and active peer relationships complements this process by ensuring that elderly individuals are seen not as dependents but as valuable, continuously growing members of the ummah (Wicaksono et al., 2024).

The findings also show that MIM's educational philosophy is fundamentally *experiential*, which is central to both holistic and Islamic learning traditions. Residents learn by doing: performing prayers in congregation, caring for one another, participating in charitable acts, and engaging in social dialogue. This real-world learning environment ensures that knowledge is not theoretical but embedded in action, a core tenet of holistic education (Miller, 2007) and prophetic teaching. The daily integration of moral and spiritual practice reinforces *akhlak* (ethical conduct), demonstrating the transformative power of education that is lived, not merely taught (Gutierrez-Rojas et al., 2025).

The success of MIM is rooted in several key supporting factors: active institutional management, continuous development, a practical and experiential approach to religious learning, and a strong sense of community embedded in Islamic values. These are further strengthened by social welfare initiatives and seasonal religious events, reinforcing MIM's role not only as an educational institution but also as a transformative social agent. This model underscores the vital importance of designing elderly education programs that are inclusive, contextually relevant, and grounded in compassion, as emphasized in both Islamic pedagogy and contemporary educational theory (Noddings, 2005).

Madrasah Ibnu Mas'ud stands as a compelling example of integrative education that goes beyond traditional academic frameworks by uniting religious instruction with holistic care. The inclusion of physical, emotional, and social well-being in daily routines reflects a comprehensive understanding of human development (Miller, 2007; Seligman, 2011). Residents not only engage in Qur'anic study but also live out their learning through structured prayers, communal support, and acts of service, aligning with the Islamic worldview of compassionate living and lifelong *tarbiyah* (Al-Attas, 1980). This approach ensures that learning is embodied in everyday life and that elderly individuals maintain dignity and spiritual purpose.

In line with Hachem and Vuopala (2016) and Mehrotra (2003), MIM demonstrates that elderly education can be both intellectually enriching and socially responsive. It proves that age should not be a barrier to meaningful learning and contribution. Activities such as morning walks, light exercises, and emotional support sessions promote well-being and prevent isolation, echoing findings from (Ryu et al., 2023) that emphasize the mental and physical benefits of structured social and physical engagement.

The study further affirms that integrative education is a comprehensive approach that harmonizes various aspects of human development. Unlike conventional education, which often emphasizes cognitive skills alone, integrative education nurtures emotional, social, and moral intelligence (Darling-Hammond, 2010; Korthagen, 2004). MIM's application of this

philosophy is evident in its fusion of spiritual teachings with physical and emotional care, creating a safe space where elderly learners can experience dignity, growth, and relevance.

MIM's integrative model reflects the Islamic educational aim of cultivating *insan kamil*, the complete human being, by encouraging devotion alongside practical, daily Sunnah-based behavior (Hamzaa, 2025). This model aligns with Freire's (2000) idea that education should be liberatory and transformative, allowing learners to grow, reflect, and contribute meaningfully to their communities. Acts such as sharing food, participating in religious events, and supporting one another reflect experiential Islamic learning that is both embodied and relational.

A distinct feature of MIM's approach is its strong emphasis on character formation and community involvement, creating a framework where elderly residents reconnect with society and rediscover their purpose (Noddings, 2005; Villar & Celdrán, 2012). Social activities not only combat isolation but also serve as vehicles for applied moral education, aligning with the findings of Montoro-Rodriguez and Pinazo (2005) on intergenerational inclusion and psychological well-being.

MIM's attention to emotional and psychological health responds directly to challenges that commonly affect the elderly, such as loneliness and depression. Its consistent emotional support network aligns with Seligman's (2011) well-being theory, showing how educational models can be structured to meet not just academic or spiritual needs but mental health needs as well. Chaffin and Harlow (2005) also emphasize the importance of adapting educational methods to suit older learners' psychological and cognitive capacities.

Finally, the collaborative efforts between MIM's administrators, staff, and residents exemplify the ideal of stakeholder engagement in educational success, as emphasized by Senge (1990). Their hands-on participation and commitment foster a familial atmosphere, making MIM not just a school but a community of care. The integration of learning, worship, social bonding, and healthful living reaffirms that education when guided by both holistic and Islamic frameworks, can become a source of empowerment, identity, and lifelong relevance for elderly learners (Al Issa et al., 2025).

The integrative approach at Madrasah Ibnu Mas'ud (MIM) reflects a strong commitment to achieving a balance between the worldly and the afterlife dimensions of life. This philosophy is embedded in the daily routines of its elderly residents, which include structured religious activities such as congregational prayers, Quran recitation, and the practice of the Prophet Muhammad's Sunnah. At the same time, MIM also promotes physical well-being through activities like morning exercises and light walking, which help maintain the health and mobility of its residents. Mental and emotional health is nurtured through consistent social interaction and supportive community-based activities. This holistic system aligns with Miller's (2007) concept of holistic education, which stresses the need to address all dimensions of human development, spiritual, physical, emotional, and intellectual, in a unified and meaningful way.

In MIM's integrative model, learning is not limited to formal instruction but occurs through lived experience and daily practice. Residents are encouraged to embody Islamic teachings in their actions, how they dress, communicate, and respond to everyday challenges. This experiential learning approach ensures that religious knowledge is both internalized and applied. Through social activities such as sharing food, helping those in need, and participating in community events, residents practice values of compassion, generosity, and solidarity. These activities are not just acts of kindness but are educational experiences that reinforce Islamic values in real-life contexts. As Korthagen (2004) suggests, education grounded in real-world practice allows learners to gain deeper insight and emotional connection to what they are learning.

A distinct feature of MIM's integrative education is its emphasis on character formation and social well-being. Residents are involved in charitable and community-oriented programs

that foster empathy, a sense of responsibility, and social inclusion (Umar et al., 2024). These initiatives help the elderly feel reconnected to society, combating isolation and enhancing their sense of purpose. In turn, they also contribute positively to the surrounding community, creating a mutually supportive relationship. This approach resonates with Noddings' (2005) advocacy for character education that values emotional and social development alongside intellectual growth. By integrating religious knowledge with moral action and communal engagement, MIM presents a holistic educational model that not only educates but also nurtures the heart, body, and soul of its residents.

Integrative education at Madrasah Ibnu Mas'ud (MIM) goes beyond religious instruction and physical activities by also emphasizing holistic personal development, particularly in the emotional and mental well-being of its elderly residents (Hadi, 2023). Aging often brings emotional challenges such as loneliness, anxiety, or depression, especially when physical limitations increase dependence on others. MIM addresses these issues by creating a supportive environment through social activities, therapeutic interventions, and consistent emotional support from both staff and fellow residents. These efforts ensure that residents feel respected, cared for, and included in a meaningful community. This comprehensive approach aligns with Seligman's (2011) concept of well-being, which highlights the significance of emotional and psychological health as essential components of a fulfilling life, particularly for older adults.

A crucial element in the success of MIM's integrative education lies in the strong collaboration among the management, teaching staff, and residents. The administrators and educators are not merely facilitators of religious content but are actively involved in building warm, personal relationships with the residents. Their presence in the daily lives of the elderly, whether through participating in religious rituals, leading group activities, or providing one-on-one support, helps create a familial and affectionate atmosphere. This inclusive environment allows each resident to continue learning, developing, and contributing meaningfully, regardless of age. The spirit of cooperation among all parties embodies UNESCO's principles of integrative education, which advocate for the involvement of multiple stakeholders in shaping holistic and life-enriching learning experiences. Through this collaborative model, MIM ensures that education remains accessible, impactful, and transformative for all, particularly for the elderly, who often face social marginalization (Safrilsyah et al., 2024).

While this study provides valuable insights into the integrative model of elderly Islamic education at Madrasah Ibnu Mas'ud, it is limited in scope by its single case study design and reliance on qualitative data from a specific institutional context. The findings may not be generalizable to other settings, particularly those outside Malaysia or with different cultural dynamics. Future research could explore comparative studies across various Islamic educational institutions for the elderly, using mixed-methods approaches to evaluate long-term impacts on psychological well-being, spiritual development, and social inclusion. Additionally, further studies might investigate how gender dynamics, socioeconomic background, or levels of prior religious knowledge affect engagement and outcomes in integrative Islamic education models for older adults.

CONCLUSION

Madrasah Ibnu Mas'ud (MIM) exemplifies a successful implementation of an integrative Islamic education model that significantly enhances the quality of life for elderly individuals. By harmoniously combining in-depth religious instruction with physical wellness programs and structured social support, MIM fosters an environment that nurtures the holistic development of its residents. This approach not only strengthens the spiritual connection of elderly learners but also promotes emotional resilience and physical vitality, aligning with the core principles of both holistic education and Islamic *tarbiyah*. The findings of this study demonstrate that

addressing the religious, social, and physical dimensions of elderly education in an integrated manner contributes to a more meaningful, dignified, and balanced aging process. MIM's educational model serves as compelling evidence that inclusive and compassionate educational practices can play a transformative role in the lives of older adults. As such, it offers a valuable reference for policymakers, educators, and Islamic institutions seeking to develop educational programs that are responsive to the comprehensive needs of the elderly. Ultimately, this study affirms that education should remain a lifelong journey, accessible and enriching at every stage of human development.

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., and 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., and 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., and 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., and 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/ujs.v27i2.790>
- Hachem, H., and 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., and 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., Millear, P., and 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., and 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., and 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
- Noddings, N. (2005). *The Challenge to Care in Schools: An Alternative Approach to Education*. Teachers College Press.
- Ryu, J., Heo, J., and 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., and Darusman, M. (2024). Urgency of Noble Characters' Education and Building Students' Prosocial Behaviors. *Jurnal Ilmiah Peuradeun*, 12(3), 1185-1212. doi: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., and 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. doi:10.18848/2154-8633/CGP/v15i04/25-50
- Umar, M., Ismail, F., Rahmi, S., and 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., and 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., and 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., and 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