

SOCIAL EMPOWERMENT FOR LIVING QUR'AN IN ELDERLY COMMUNITY MUKTI MULIA

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Abstract

This paper will reveal how social strengthening efforts are being made so that the Qur'an lives on in the elderly community, especially the mukti noble elderly community? This paper aims to reveal social strengthening efforts in reviving the Koran in the elderly community, especially the Mukti Mulia elderly community.

The method used in this social strengthening effort uses a participatory approach to the elderly community, education and training for the community, building networks and partnerships, advocacy related to various community policies and community empowerment to support social reinforcement in enlivening the Qur'an in the elderly community Mukti Mulia.

Abstrak

Tulisan ini akan mengungkap bagaimana upaya penguatan sosial yang dilakukan agar al-Qur'an tetap hidup dalam komunitas lanjut usia terutama komunitas lanjut usia mukti mulia? Tulisan ini bertujuan mengungkap usaha penguatan sosial dalam menghidupkan al-Quran dalam komunitas lansia, khususnya komunitas lansia Mukti Mulia.

Metode yang digunakan dalam upaya penguatan sosial ini menggunakan pendekatan partisipatif kepada komunitas lanjut usia, pendidikan dan pelatihan kepada komunitas, membangun jaringan dan kemitraan, advokasi terkait berbagai kebijakan masyarakat dan pemberdayaan masyarakat untuk mendukung penguatan sosial dalam menghidupkan al-Qur'an di komunitas lanjut usia Mukti Mulia.

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INTRODUCTION

Muslims realize that the Koran is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through the angel Jibril, which is gradually conveyed as a miracle, reading it is worship starting with al-Fatihah and ending with an-Nas. Al-Quran is believed by Muslims as one of the books revealed by Allah to Prophet Muhammad SAW as the Prophet of the end of time. The holy book that was sent down to earth is considered as something sacred which then undergoes symbolic labeling, so it is called the Koran. The labeling of the name 'al-Qur'an', according to Imam al-Suyuti, refers to the logic and traditions of Arab society at that time. ¹Al-Quran as a source of guidance for all mankind, this is a necessity that must be used as a guide for

¹ Jalaluddin al-Suyuthi, *Al-Itqan fi 'Uluim al-Qur'an* . Vol. 2, but: Dar Al-fikr, 1414, p. 141

all Muslims. Al-Qur'an as a source of law and procedures for the life of Muslims in all corners of the world.

The holy book al-Qur'an is the primary source for Muslims all over the world, of course, there are many different customs and cultures. Starting from the northern part of the world to the south west to east, with various kinds of languages, customs, culture, habits, environment, political conditions, social and others. This diversity brings its own repertoire in relation to exploring the content and practice of the teachings contained in the Qur'an.

The Koran is the main source of Islamic teachings, making efforts to study the Koran an obligation that must be carried out by all Muslims, not to mention that the mother tongue of the Koran is Arabic, Muslims who have a non-Arabic mother tongue will certainly try harder to study. Because of the differences in various conditions as mentioned above, there are various ways, forms, strategies and patterns of learning to understand the Qur'an.

There are various forms of learning and related to the situation and condition of Muslims, understanding and practice of the contents of the Koran will certainly take their respective portions in Muslim communities throughout the world. There are many forms of relationship and experience of Muslims as a form of practice and form of their love for the Qur'an according to their respective conditions.

The relationship between Muslims and the Qur'an is very close and very important in their lives. Al-Qur'an is considered as a holy book which was revealed to the Prophet Muhammad SAW by Allah SWT through the intercession of the Angel Gabriel. Al-Qur'an is a life guide for Muslims and is the main source of Islamic religious teachings. Muslims believe that the Qur'an contains perfect instructions for living a life that is right, just, and obedient to Allah.

The Qur'an is respected and used as a guideline by Muslims in all aspects of life, be it in worship, ethics, morality, law, and procedures for interacting with fellow human beings. Reading, studying and living the Qur'an is an obligation for every Muslim. Muslims try to understand the meaning and messages contained in the Qur'an and apply them in everyday life.

In addition, the Qur'an is also a source of inspiration and motivation for Muslims. The verses contained in the Qur'an give them strength, calm, and wisdom in facing various challenges and trials in life. Muslims believe that the Qur'an is the eternal and unchangeable word of God, thus providing certainty and stability in their outlook on life.

The close relationship between Muslims and the Qur'an is also reflected in prayer services. When carrying out prayers, Muslims recite verses from the Qur'an as part of the prayer. In addition, in the holy month of Ramadan, Muslims observe fasting based on the commands contained in the Qur'an.

Overall, the Qur'an is the main foundation for the life of Muslims. Through the Qur'an, Muslims get guidance, knowledge, and inspiration to live life with faith and goodness. The Qur'an is a source of spiritual and moral strength for Muslims, guides them in achieving a harmonious and fruitful life, and contributes to society in a positive way.

Muslims are a very heterogeneous community, consisting of diverse cultural backgrounds, ethnicities, traditions and religious practices. The heterogeneity of Muslims reflects the diversity of people in understanding and practicing Islamic teachings.

The cultural differences within Muslims are reflected in the various local traditions, customs and habits that are part of their cultural identity. For example, Muslims in the Middle East have different religious practices than Muslims in Southeast Asia. Likewise, Muslims in Africa have a wealth of unique culture and traditions. This diversity gives color and wealth to the Muslim community as a whole.

In addition, Muslims also consist of various ethnicities and languages. There are ethnic groups such as Arab, Asian, African, Turkish and many more, each of which has a distinct cultural and linguistic heritage. This has resulted in diversity in pronunciation, styles of worship, and social culture within Muslim communities around the world.

Furthermore, Muslims also have differences in religious practices. There are various schools of thought or schools of Islamic law that differ in the interpretation and application of religious teachings. For example, there are schools of Sunni, Shia, Ibadi, and others, each with different understandings and ways of worship. In addition, there are also differences in ritual practices, such as the celebration of Eid al-Fitr, Eid al-Adha, and other worship practices.

Even though Muslims are very heterogeneous, they are still bound by the same belief in Islam as their religion. Muslims have similarities in the basic principles of belief such as Tawhid (belief in the One God), following the teachings of the Prophet Muhammad as the last Messenger, and practicing the teachings of the Qur'an.

The heterogeneity of Muslims is a wealth that can be seen as a source of strength and mutual recognition between cultures. This enables Muslims to learn from each other, respect and work together in realizing the goodness, unity and welfare of humanity as a whole. Even though there are differences, the spirit of unity and brotherhood in Islam remains a value that is upheld. An interesting case that needs further investigation is how the interactions were carried out by members of the Mukti Mulia Elderly Community in Wedomartani Ngemplak Village, Sleman Yogyakarta. Why is it interesting to review? Old age is a gift and blessing from Allah SWT to his servants that we must be grateful for, because the elderly (elderly) have the same rights in the life of society, nation and state, based on the duties and responsibilities of the government as confirmed in Law Number 13 of 1998 ². What are the social strengthening efforts carried out so that the Qur'an lives on in the elderly community, especially the mukti noble elderly community? This paper aims to reveal social strengthening efforts in reviving the Koran in the elderly community, especially the Mukti Mulia elderly community.

²Law Number 12 of 1998 concerning *Elderly Welfare* .

METHODOLOGY

The methodology used for social reinforcement involves a structured and holistic approach to strengthening social bonds, building active participation, and increasing the capacity of individuals and groups in society. The following is the methodology used in this social strengthening activity:

Participatory approach: This approach involves active and inclusive participation of all stakeholders in the decision-making process. Stakeholders, including affected communities, are involved in planning, implementing and evaluating social programs or activities. This creates a sense of ownership, fairness and cohesion in the decision-making process, as well as strengthens the legitimacy and sustainability of the program.

Education and training: Education and training is an important method of strengthening people's skills, knowledge and understanding of relevant social issues. This includes counseling, workshops, courses and skills development programs designed to increase individual and group capacity to address social problems, improve living conditions, and strengthen active participation.

Building networks and partnerships: Building networks and partnerships is an important strategy in social reinforcement. It involves collaboration between individuals, groups, organizations and institutions in order to achieve a common goal. Through partnerships, resources and expertise can be pooled, shared knowledge and experience, and supported each other in social strengthening efforts.

Advocacy (advocacy): Advocacy involves efforts to influence policies, norms, and social change through an approach centered on relevant social issues. This can include public campaigning, policy advocacy and collective action to promote desired social change. Advocacy aims to increase public awareness, influence public opinion, and fight for the interests and rights of affected communities.

Community empowerment: Community empowerment is an approach that encourages community participation, ownership and influence in decision-making and social change. This involves strengthening the capacities of individuals and groups to address social challenges, increasing access to resources, and taking an active role in community development. Community empowerment focuses on increasing the ability, independence and self-confidence of the community to manage and control their own future.

This social reinforcement methodology is often used together or adapted to the needs and context of the community served. By adopting a holistic and integrated approach, social reinforcement can achieve a sustainable impact and help society to grow and develop positively.

ELDERLY COMMUNITY MUKTI MULIA

The elderly community is a group consisting of people who have entered the old age or retirement stage. This community has an important role in providing social support, welfare, and opportunities for active participation for its members.

In the elderly community, individuals can share their life experiences, wisdom, and expertise. They can engage in social, cultural and sporting activities specifically designed to meet their needs and interests.

In addition, the elderly community is also a place where social bonds can be formed. Interaction between community members can help overcome feelings of loneliness and isolation that are often experienced by people in old age. Through joint activities, they can form new friendships, support each other, and create a comfortable and inclusive environment.

Elderly communities can also be a place for lifelong learning. Many education and training programs are offered to members of this community, such as language, arts, technology, and other skills courses. This not only helps maintain their intelligence and skills, but also gives them the opportunity for continued growth and personal fulfillment.

In addition, the elderly community also has an important role in fighting for the rights and interests of its members. They can unite to voice issues relevant to the well-being and lives of the elderly, such as access to good health care, financial security and social rights.

Overall, the elderly community provides space for people in old age to continue to live meaningfully and stay active. Through social interaction, learning and mutual support, this community creates an environment that supports the physical, mental and emotional well-being of its members.

The Mukti Mulia Elderly Community is one of the elderly groups that was founded in Dussun Bakungan Wedomartani Ngemplak Sleman Yogyakarta, on April 3 2011 M / 29 Robiul Tsani 1432 H. ³and is located in Dusun Bakungan, Wedomartani Ngemplak Sleman Yogyakarta. The Mukti Mulia Elderly Community is an Elderly Empowerment Islamic Boarding School, which is based on Islam and Pancasila.

This Elderly Community aims to mobilize elderly and pre-elderly citizens, so that they are physically and spiritually healthy and efficient to face the end of life in a husnul khotimah manner. Elderly people should remain healthy and productive so that they can continue to play a role in community development. To achieve this, families must be aware of the health of the elderly as a whole, support capacity so that they can open the widest possible opportunities for the elderly, among others, by providing work opportunities according to their abilities and providing spaces public to express themselves the elderly

This Elderly Community has approximately 160 ⁴members consisting of men and women aged at least 55 years and over. Members come from several hamlets around Bakungan Hamlet including Krajan Hamlet, Blotan Hamlet, Krapyak Hamlet, and Ceper Hamlet and several from the Minomartani Village area, Ngaglik District.

elderly include activities in the fields of health , education and training , spiritual and mental development , cultural arts , social and community

³AD ART of the Mukti Mulia Elderly Empowerment Boarding School

⁴ Membership data source of the 2019 Mukti Mulia Elderly Empowerment Islamic Boarding School .

relations . _ This activity is funded independently and infaq voluntarily through an infaq box in every routine activity, meaning that members are free of charge.

SOCIAL EMPOWERMENT

Social reinforcement is a process that involves deliberate efforts to strengthen social bonds⁵, increase active participation, and build the capacities of individuals and groups in society. Its ultimate goal is to create a more inclusive, just and sustainable society.

Social reinforcement involves developing the ability of individuals and groups to participate in making decisions that affect their lives. Through education, training, and provision of resources, communities are empowered to understand their rights, improve skills, and acquire the knowledge and information needed to play an active role in society.

In addition, social strengthening also involves empowering community groups to collaborate and work together in achieving common goals. Through the formation of community organizations, these groups can combine their strengths, overcome differences, and work together in formulating solutions to the problems they face. Social strengthening also encourages wider and inclusive participation, including the participation of vulnerable or marginalized groups in society.

In addition, social reinforcement involves efforts to build strong social networks and relationships among community members. Through collaboration, mutual support and exchange of knowledge, people can strengthen their social ties. This creates a sense of belonging, trust and solidarity, which forms the basis for more effective cooperation in dealing with social problems and achieving common goals.

Social strengthening also involves advocacy and social change aimed at overcoming injustice and social inequality. Through campaigns, movements and collective action, people can fight for their rights, promote awareness of important issues, and change unjust policies and practices. This encourages people to have the courage to speak on behalf of themselves and their groups, and to take concrete action to achieve positive change.

Overall, social reinforcement is a process that produces sustainable change in society. Through social reinforcement, people can develop their capacity to participate, collaborate, and influence the course of social development. It promotes inclusion, equity and broader engagement, and creates an enabling environment for shared prosperity and progress.

LIVING QUR'AN

Living the Koran in society is an important effort to integrate the teachings and values of the Koran into everyday life. This involves consistent understanding, practice and practice of the teachings contained in the Qur'an.

⁵ Program Pemberdayaan Sosial: "Make it Simple", dikutip dari <https://kemensos.go.id/program-pemberdayaan-sosial-make-it-simple> tanggal 05 Juni 2023

First of all, reviving the Qur'an in society begins with reading, studying and understanding its verses. Individuals in society need to take the time to read and explore the meaning and wisdom contained in the Qur'an. Through this process, they can get instructions and guidelines in living a life in accordance with Islamic teachings.

Furthermore, reviving the Qur'an involves applying its teachings in various aspects of life, such as in social relations, ethics, morality, justice, and religious life as a whole. For example, people can apply the values of compassion, justice and tolerance taught in the Qur'an in their daily interactions with others. They can also practice worship and good deeds recommended in the Qur'an, such as praying, giving alms, and doing good to others.

In addition, reviving the Qur'an in society also involves spreading and sharing the knowledge contained in the Qur'an to others. Individuals who have a good understanding of the Qur'an can share their knowledge through teaching, lectures, or the use of social media. This helps spread the values of the Koran to a wider audience, and gives them the opportunity to benefit from and apply them in their own lives.

Furthermore, reviving the Qur'an in society also involves community development based on Islamic teachings. These communities can provide support, inspiration, and opportunities to practice the teachings of the Koran together. Through social, religious and community service activities based on the values of the Koran, the community can create a supportive environment in living a life based on Islamic teachings.

Overall, bringing the Qur'an to life in society requires commitment, understanding, and consistent practice. By reading, understanding, and practicing the teachings of the Qur'an, as well as sharing knowledge and experiences with others, people can enrich their lives with the Islamic values contained in the Qur'an. This not only strengthens their faith and relationship with Allah, but also helps create a more moral, just and harmonious society.

The origin of the study of *the living Qur'an* seems to be traced from the tagline "*Qur'an in everyday life*" (making the Qur'an part of life). The Living Qur'an refers to the meaning and function of the Qur'an which is truly understood and experienced by society. This phenomenon has existed since the beginning of Islamic history. It's just that at that time the social science tools that were able to explain the socio-cultural dimension in human interaction with the Qur'an did not seem to have been fully used. In the early days of Islam, the socio-cultural dimension that overshadowed the presence of the Qur'an did not yet have an adequate place as an object of study.⁶

The term *living Qur'an* actually tries to reveal phenomena that intersect with/related to the living Qur'an in society. Nasr Hamid Abu Zayd calls it *The*

⁶ Sahiron Syamsuddin, *Living Qur'an and Hadith Research Methodology*, Yogyakarta: Teras 2007, page 6.

Qur'an as a living phenomenon, the Qur'an is like music played by musicians, while the written text (*mushaf*) is like a musical note (he is silent)⁷

It can be said that there are very few studies on social and cultural phenomena that intersect with the Qur'an. This could be due to the fact that there is an assumption that the phenomena that occur in this society are not within the scope of Al-Qur'an studies or interpretations, but sociology or anthropology. It could also be assumed that certain phenomena, for example the use of Qur'anic writings as charms or medicine, the recitation of certain surahs under certain conditions are regarded as *bid'ah*.⁸

Living Qur'an studies are studies or scientific research on various social events related to the presence of the Koran or the presence of the Koran in a particular Muslim community.⁹ From there, we can see the social response (reality) of the Muslim community to make Al-Qur'an alive and alive through a continuous interaction.

The Living Qur'an actually originates from the phenomenon of *the Qur'an in everyday life*, namely the meaning and function of the Qur'an which is actually understood and experienced by the Muslim community. In contrast to the study of the Koran, where the object of study is the textuality of the Koran, the study of the *Living Qur'an* focuses on field phenomena found in certain Muslim communities.

Various symptoms arise due to the interaction of Muslims with the Qur'an. There are several variants of the interaction of Muslims with the Koran, including some who position the Koran as the motto of life, some who make the Koran a representation of the desire for happiness in life and others.

SOCIAL EMPOWERMENT FOR LIVING QURAN

In an effort to strengthen the social life of the Qur'an, a participatory approach was implemented. This approach was carried out in the Mukti Mulia Elderly community, starting with increasing the awareness of the elderly community about the importance of the Qur'an as a source of guidance and guidance in their lives. This awareness raising is carried out through educational and outreach activities that are used to introduce the values of the Koran, promote an accurate understanding of Islam, and resolve common misconceptions related to religious teachings.

Helping the mukti noble elderly community in accessing adequate resources to learn, understand, and practice the Qur'an. This could include providing easily accessible translations of the Koran, commentaries, books, and other reading materials. Creating learning materials and digital

⁷ Nasr Hamid Abu Zayd , *Rethinking the Qur'an: Toward a Humanistic Hermeneutics*, Amsterdam: SWP Publisher, 2004, p. 13.

⁸ Anna M. Gade , *The Qur'an: an Introduction*. England: Oneworld Publication, 2010. p. 183

⁹ Sahiron Syamsuddin, *Interpretation Literature Research/Science of Interpretation: History, Methods and Research Analysis* , in Seminar Papers, Yogyakarta, 1999. pp. 2-15

applications about the Koran can also increase accessibility and attractiveness for the modern elderly community.

Encouraging a life based on the Koran, the elderly community can be encouraged to apply the teachings of the Koran in their daily lives. The most important thing is the practice of worship, morality, ethics, and Islamic values that are reflected in the Koran. Positive campaigns can inspire the elderly community to live a more meaningful and harmonious life based on the teachings of the Koran. Besides that, building cooperation with individuals, groups, organizations, and institutions that have the same interest in bringing the Qur'an to life.

Among these activities there are several activities that directly bring the interaction of the elderly with the Koran. The first is training in reading the Koran. Members of this pesantren are very heterogeneous in relation to their ability to read the Koran, for those who are in the category of not being able to read the Koran there are training activities to read the Koran using the Iqro' method. The training is carried out at the nearest musholla from the maghrib prayer time until the time for the Isya prayer.¹⁰ Enthusiasm in participating in training activities to read the Koran from the elderly themselves is quite large. This is proof that when they are old their enthusiasm is still there to be able to read the Qur'an.

For those who already have the ability to read the Koran in accordance with the rules of reading the Koran that are good and right, there is a joint tadarus activity to sharpen their reading skills and confirm what they have read so far to the caregivers of this activity, or provide evaluations to each other for the readings of their fellow members of the Elderly Mukti Mulia Islamic Boarding School.

Not only reading the Koran, there are also activities to train the ability to write Arabic letters. Training on writing hijaiyah letters which was then followed by practice on writing short verses in the Qur'an were also carried out by members of the Mukti Mulia Elderly Community.¹¹ The training is carried out by the caregiver writing hijaiyah letters or fragments of verses of the Qur'an then the elderly write them on the sheets of paper that have been prepared, after finishing the writing is handed over to the caregiver to be corrected. There are also reading activities to write down on paper and then be evaluated by caregivers.

The next interaction activity for the elderly Mukti Mulia with the Qur'an is in the form of memorizing short letters. Memorization of these short letters is done together. Memorization is done by the caregiver guiding the reading of the letter to be memorized by reciting it together then alternately and randomly the caregiver appoints several elderly members to recite the memorization that has just been read together. This step is taken so that

¹⁰ Interview with PPL caretaker Mukti Mulia, Hj. Ruskah Tsalatsah.

¹¹ The results of observations of its implementation were carried out during the routine activities of the Mukti Mulia Elderly Empowerment Islamic Boarding School

those who cannot yet read the Koran (Arabic writing) can imitate what has been recited together through the caregiver's guide.¹²

For those who have passed the Al-Qur'an reading training with Iqra' material up to juz 6 and for those who have completed reading the Qur'an until the last juz and for those who have memorized certain letters, a graduation ceremony is held with the criteria above. Graduation is held at an indefinite time, according to the capacity and number of members who meet the criteria.

Another form of interaction from members of the Elderly Community of the Mukti Mulia Elderly Community in Bakungan Hamlet is the study of Al-Qur'an interpretation. This activity is carried out at the mosque every evening after maghrib on Sunday night. This interpretation study was supervised by KH. Asmuni Mth, MA. The discussion of the verses then elaborates on the meaning of the verses through references to several interpretations, including the Tafsir of Ibn Kathir. This activity seeks to explore the meaning of the Qur'an in accordance with what was taught by Rasulullah SAW because the only one who had the sole authority in receiving the Qur'an at first was the Messenger of Allah, so that the one who interpreted and explained difficult things to his people was the Prophet directly. However, not all verses were fully explained by the Prophet. As a number of certain verses that cannot be explained, but only Allah SWT knows it.¹³

Another activity that is directly a form of interaction between the elderly and the Al-Quran is the general recitation activity. This activity is usually held after joint activities on Sunday morning after health checks and gymnastics. At the Maudhatul Hasanah event, the speakers, who usually take turns, often explain excerpts from verses according to the theme of the study being presented at that time. Maudhatul hasanah is important to always update the members' understanding of Islamic teachings¹⁴.

If you look at it in general, the activities and practices that exist in the Mukti Mulia Elderly Community are in the form of practicing the teachings contained in the Qur'an, starting from health checks and sports, compensation, social service, learning to read and write the Qur'an. an,

CONCLUSION

The above description shows the fact that the elderly members of the Mukti Mulia Community for the Elderly have not diminished their enthusiasm to continue learning, reading, and understanding the Qur'an which is a source of teachings, life guidelines and a source of law for Muslims.

¹² Interview results with H. Teguh Wiyono, Head of the Mukti Muia Elderly Empowerment Boarding School.

¹³ Muhammad Husein Al Dzahabi, *al-Tafsir wa al-Mufassiruun*, Volume I, Beirut: Dar al-Fikr, t.th, p. 50

¹⁴ The results of the interview with the Advisor for the Elderly Empowerment Islamic Boarding School Mukti Mulia DR. H. Sudarja, MT

Several forms of interaction between the elderly and the Koran in the Mukti Mulia Community for Seniors are manifested in training activities for reading the Koran, tadarus, memorizing letters, training in Arabic writing, studying the interpretation of the Koran and Maudhatul Hasanah at each recitation.

The number of activities that directly intersect with the Koran shows that the Koran is truly used as something that has important meaning in life for the elderly members of the Mukti Mulia Community for Seniors.

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