

Implications of Reading the Qur'ān with an Elaboration Approach to Older Adult's Memory

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Abstract

This study aims to determine the implications of reading the Al-Qur'ān with an elaboration approach to older adult memory. Participant N = 42 (aged 55-78 years). Participants were obtained using a purposive technique at the Majelis Ta'lim X. This study uses a quasi-experimental approach with a discontinuity regression design. Reading the Al-Qur'ān with an elaboration approach is used to 1) understand the meaning of the verses of the Al-Qur'ān and 2) learn the science of Tahsin and tajwid. The al-Qur'ān reading questionnaire using interactive theory was made to find the implications of reading Al-Qur'ān with elaboration and memory questionnaires applying two-factor theory and recognition. The study results show implications for reading the Al-Qur'ān with an elaboration approach to late adult memory at Majelis Ta'lim X. In conclusion, there are implications for reading the Al-Qur'ān with an elaboration approach to late adult memory at Majelis Ta'lim X.

Keywords: *Reading Al-Qur'ān, Elaboration, Older Adult, Memory*

Abstrak

Penelitian ini bertujuan untuk mengetahui implikasi membaca Al-Qur'an dengan pendekatan elaborasi terhadap memori orang dewasa yang lebih tua. Peserta N = 42 (berusia 55-78 tahun). Peserta diperoleh dengan menggunakan teknik purposive di Majelis Ta'lim X. Penelitian ini menggunakan pendekatan quasi eksperimental dengan desain regresi diskontinuitas. Membaca Al-Qur'an dengan pendekatan elaborasi digunakan untuk 1) memahami makna ayat-ayat Al-Qur'an dan 2) mempelajari ilmu Tahsin dan tajwid. Kuesioner membaca Al-Qur'an menggunakan teori interaktif dibuat untuk menemukan implikasi membaca Al-Qur'an dengan elaborasi dan kuesioner memori yang menerapkan teori dua faktor dan pengakuan. Hasil penelitian menunjukkan implikasi untuk membaca Al-Qur'an dengan pendekatan elaborasi untuk memori dewasa akhir di Majelis Ta'lim X. Kesimpulannya, ada implikasi untuk membaca Al-Qur'an dengan pendekatan elaborasi untuk memori dewasa akhir di Majelis Ta'lim X.

Kata kunci: *Membaca Al-Qur'an, Elaborasi, Dewasa Tua, Memory*

A. Introduction

Mothers reciting the Al-Qur'ān seem to be a conversation that attracts the attention of many people—starting from the Fifth President of the Republic of Indonesia, Megawati Soekarnoputri, providing clarification regarding her statement regarding women's recitation, which had become a controversy some time ago. The study's maternal members had a developmental span from early adulthood to late adulthood.

Religious activities such as reciting the Al-Qur'ān, which mothers carry out, are primarily carried out in Indonesian society. Al-Qur'ān reading activities tend to have an impact on their memory. According to Feldman, O.P. (2009), educational programs focusing on social and practical issues or more severe education can strengthen older adult memory. Formal and informal approaches to late adult intervention and adaptation can help offset the effects of age-related memory changes (Bonder, B.R., & Haas, V.D.B., 2009). There is a lot of research related to ageing and memory. Some studies show a pessimistic decline in outcomes, and others find no age-related deficit (Campbell & Charness, 1990; Foos, 1989; Light, Zelinski, & Moore, 1981; Salthouse, 1991, Beerten, 1994; Bonder, B.R., & Haas, V.D.B., 2009; Einstein & McDaniel., 2004). Various research results in an article written by Einstein & McDaniel., (2004) titled "Memory Fitness A Guide For Successful Aging", both of them finally concluded all the research results by starting with two questions: 1) whether memory loss is a result of ageing or 2) their attitude toward ageing? They explain that both of these factors can lead to age-related memory decline. However, there are steps to reduce or slow memory loss: 1) there is evidence that mental activity and physical exercise can help. 2) attitudes about ageing and memory. Not only does it lower expectations, but it hurts mature memory performance. Good study strategies can improve memory at any age. It takes faith that there are strategies to take steps to improve memory. Cognitive intervention programs have long been carried out in society to strengthen memory in older adulthood. Among them through Majlis Ta'lim facilities. Majlis Ta'lim conducts Al-Qur'ān reading activities. Some studies have shown that participation in cognitively stimulating activities such as reading can increase the reserve capacity of cognitive function in older adults (Scarmeas et al.; Wilson et al. in Bonder, BR, & Haas, V.D.B., 2009). Thus, delaying signs of cognitive impairment such as brain pathologies (e.g., Alzheimer's). According to Feldman (2009), memory and learning in older adulthood can grow new neurons and connections.

Amid individual pessimism about "learning and remembering" for older adults, this research provides information and enlightenment on the importance of giving the right approach to help older adults retain memory into long-term memory when reading the Al

Qur'ān. The elaboration approach to information processing theory while studying at the Ta'lim assembly is the basis for testing older adult memory.

Based on some previous research backgrounds, the researcher finally hypothesized: "Are there any implications for reading the Al Qur'ān with an elaborative approach to older adult memory at Majlis Ta'lim X?"

Reading is a complex intellectual process that includes understanding the meaning of words and simultaneously thinking about verbal concepts in the reader's mind. In reading activities, according to interactive theory, the reader actively responds and expresses the sound of writing and the language used by the author. In addition, readers must be able to describe the meaning contained in it or the meaning the author wants to convey through the text he reads. With reading activities, memory work tends to remain effective and efficient, according to the nature of the memory work itself.

Reading the Al Qur'ān is recommended reading for all human beings. Allah's advice in the Al Qur'ān Surah Al-'Alaq {96}: 1-5 which reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3} الَّذِي عَلَّمَ بِالْقَلَمِ {4} عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}

Meaning: "Read in (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious, Who teaches (humans) with words, He teaches people what they do not know" (Q.S. Al' alaq {96}: 1-5). The first verse revealed by Allah SWT in the Al Qur'ān reads "Read" This contains instructions on how essential reading is for someone, especially reading the Al Qur'ān.

Reading the Qur'ān has its rules. Al-Qur'ān Surah Al-Maidah {5}: {4} explains: *وَرَتِّلْ* *الْقُرْآنَ تَرْتِيلاً* means "and recite the Al Qur'ān with Tartil".

Tartil or tajwid is: perfecting the reading of letters or sentences of the Al Qur'ān one by one, clearly, orderly, slowly and not in a hurry, mixed according to the rules of tajwid. In addition to Tartil or tajwid, it is also recommended to read the Al Qur'ān by mentadabburi Al-Qur'ān, mentadabburi meaning contemplating the recitations to arrive at the contents of the meaning (Ukasa., 2017). Know the contents of the Al Qur'ān. Mandatory "silence" in reading the Al Qur'ān. Thus, reading the Al Qur'ān can be a cognitive stimulation for late adults to stay awake.

Al-Qur'ān reading activity in older adulthood can form a cognitive reserve equivalent to intelligence-plus education and is considered to play a role in the recovery seen in cognitive function after brain damage (Kapur in Pinel, J.P.L. 2009).

Mental training is beneficial for neurological and psychological capacities that can make the brain maintain power, growth, and memory improvement throughout the age range as a treatment for various memory problems (Cottman & Berchtold in Pinel, 2009). The human nervous system is a plastic (changing) organ that can grow and develop continuously in response to a genetic program (Pinel, J.P.L, 2009). Neurogenesis (neuron growth) can still occur in adulthood. And the new neurons added to the adult hippocampus are significant, estimated at 2,000 per hour (West et al. in Pinel, J.P.J., 2009). Plasticity is a crucial feature of Baltes and colleagues' lifelong developmental approach (Feldman., 2009). In a study based on the ADEPT, the average age of 70 who received training in figural relations (rules for determining the following number in a series), a measure of fluid intelligence, increased more than a control group that received no training. The third group, who received the same training material without formal instruction, also performed better than the control group, and this self-study group maintained their advantage until after one month (Blackburn et al. in Feldman, 2009). The results of this study prove it even at an ancient age of 70 years. But the training he did was able to maintain memory abilities. Older adults learn best when materials and methods consider the psychological, physical, and cognitive changes they experience (Fisk & Roger in Feldman, 2009).

Changes in older adulthood mean that we must understand that memory decline in older adulthood begins with a decrease in the amount of attention and ability to separate relevant material from irrelevant. Attention is closely related to working memory which will form long-term memory (B. Bonder, B. Boner, and V. Bello-Haas. 2009). Decreases in the storage component of working memory have been documented to affect the overall decline in older adult memory skills (B. Bonder, B. Boner, and V. Bello-Haas. 2009). Working and long-term memory will decrease in old age (McDaniel, Einstein, & Jacoby, 2008; Park et al., 2002; Zacks, Hasher, & Li, 2000 in Bartsch, L.M & Oberauer, K., 2020).

Memory in older adulthood is still capable of having the same or nearly the same level of memory as at a young age if there is a solid effort to improve or improve memory by organizing the brain in a systematic and more effective strategy (T. A. Salthouse and R. L. Babcock, 1991).

Older adults' lack of long-term memory skills can be partly attributed to less effective Elaboration (Bartsch, L.M & Oberauer, K., 2020). In his research, Bartsch, L.M & Oberauer,

K (2020) found that Elaboration by inserting words in sentences and encouraging mental images improves long-term memory.

Rankin and Collins (in Bartsch, L.M & Oberauer, K., 2020; Eggen & Kauchack, 2016; Einstein & McDaniel., 2004) provide evidence that older adult memory has the same benefits as young adults when Elaboration is given to them in sentence form, with enrichment representation. Elaboration is the expansion of memory processing in encoding by associating items to be remembered with something else (Papalia, E.D., Old, S.W., Feldman, R.D., 2008; Eggen & Kauchack, 2016). Elaboration is a form of coding. One way to make information more meaningful. So that the information received can be stored very well in long-term memory.

The majlis Ta'lim in Indonesia has applied the elaboration approach in teaching Al-Qur'an reading to older adults. One example of Elaboration that has been used in reading the Al Qur'an, especially tajwid:

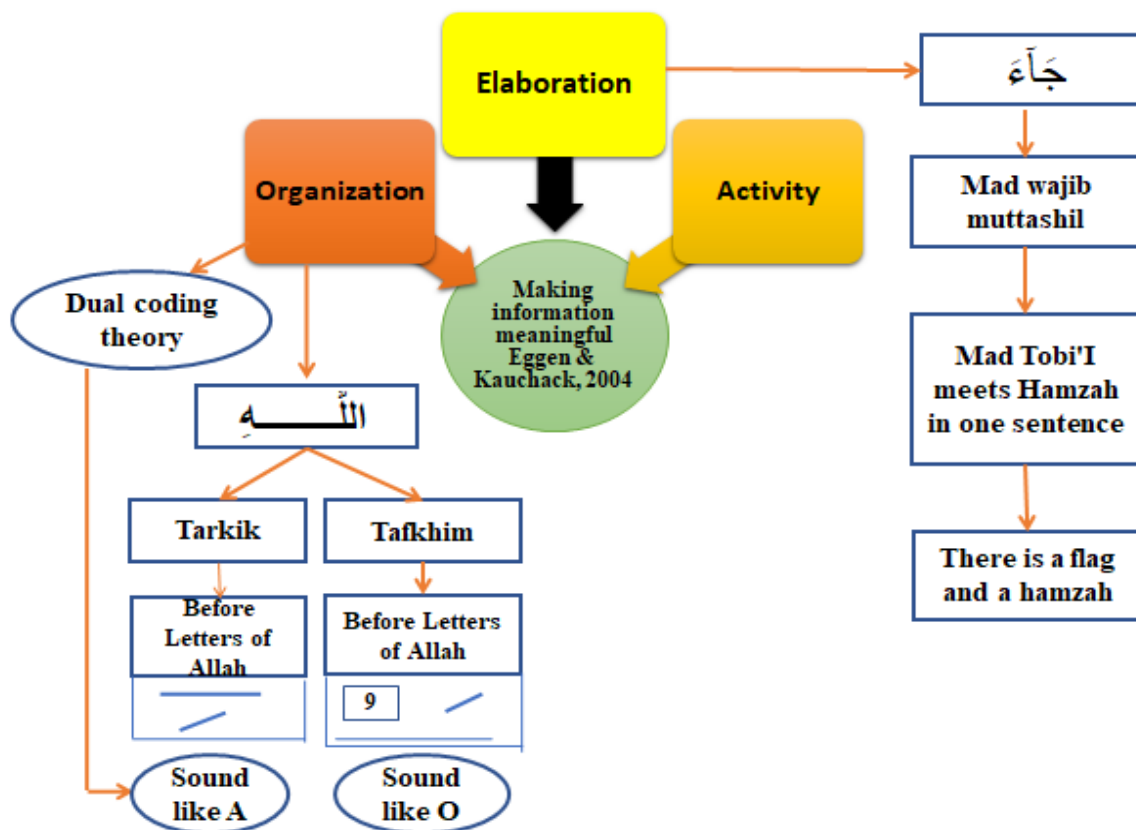


Figure 1. The Coding Model with Elaboration

The elaboration approach can increase the meaning of tajwid material or the contents of the Al-Qur'an, among others, by using: giving examples and forming analogies in explaining the contents of verses of the Al-Qur'an that are close to older adult life. In the

end, reading the Al-Qur'ān with an emphasis on Elaboration predicts that researchers can easily remember it from long-term memory to older adult working memory.

Stern & Alexander (in Bonder & Haas, 2009) explain that using familiar learning materials and methods increases the chances of the final adult being successfully trained. The author (in Bonder & Haas, 2009) also emphasizes the importance of providing feedback on the success of training programs to increase self-confidence and maintain motivation. Adults need plenty of time to learn new skills with the mnemonic strategies in the elaborative form that accompany normal ageing and that are seen in mild cognitive impairment can be overcome.

Training for older adults must emphasize practical mnemonic strategies designed to be 'user-friendly' to help them maintain their learning strategies (Job et al. in Bonder & Haas, 2009).

C. Research Methods

This study used a quasi-experimental design with discontinuity regression—measurement of the implications of reading the Al-Qur'ān with an elaborative approach to older adult memory. The participants were 42 older adults (aged 55-78 years) who took part in the study at the X majlis of Ta'lim. The participants were obtained using a purposive sampling technique.

Table 1. Overview of Research Subjects

Age (years)	Education	Occupation	Number of people
55	Aliyah	Housewife - Tailor	10
56	Aliyah	Housewife	9
57	Tsanawiyah		2
58	Tsanawiyah	-	1
59	Tsanawiyah	-	1
60	Ibtidaiyah	Housewife - Businessman	4
61	Tsanawiyah	Housewife	1
62	Tsanawiyah	Housewife	1
65	Tsanawiyah	Housewife	2

66	Ibtidaiyah	Housewife	1
67	Sarjana	Retired	3
70	Ibtidaiyah	Housewife	1
72	Tsanawiyah	Housewife	3
74	Ibtidaiyah	Housewife	1
75	Ibtidaiyah	Housewife	1
78	Elementary	Housewife	1
Total Subject			42

Table 1 shows heterogeneous educational and occupational backgrounds.

Personal identity data to find out age, gender, and educational background. Memory data were obtained from a questionnaire made by the researcher after the researcher received teaching materials while reading the Al-Qur'ān. The final adult memory questionnaire was completed by considering the basic theory of two memory processes and applying the recognition approach (Djiwatampu, M.L., Indasari, D.T., Respati, A., 2004). For older adult reasons, the questionnaire is in the form of multiple choice, with two alternative answers consisting of 15 items (out of 30 items). In this type of instruction item the answer is correct with a score = 1 as the highest score, and the instruction item answer is wrong with a score = 0 as the lowest score. And has a Cronbach Alpha of 9.16.

Data on reading the Al-Qur'ān from the application of elaboration learning were obtained from closed questionnaires. Learning to read the Al-Qur'ān, both the contents of the verses of the Al-Qur'ān and reading with Tartil and tajwid taught by the Ustadzah utilizing Elaboration is then recorded and arranged as a measuring tool for reading the Al-Qur'ān based on an interactive theoretical reading model consisting of 14 items (out of 30 items), with Alpha Cronbach of 0.839.

The research procedure in the field begins with visiting and understanding the research population in several Ta'lim majlis. Then coordinate with the Ustadzah (a term for teachers who teach reading the Qur'ān) regarding the material to be provided and the Al-Qur'ān reading activities that have been carried out. And the Ta'lim majlis has long implemented an elaboration approach passed down from generation to generation (researchers' observations of learning models to read the Al-Qur'ān).

Read Al-Qur'ān two sessions every week with two different teachers. 1) learn Tahsin and recitation of the Al-Qur'ān, and 2) learn to understand the contents of the verses of the

Al-Qur'ān. Read the Al-Qur'ān with tajwid in two ways: asking adult members to read the Al-Qur'ān with Tartil tajwid and seek its laws. Then, when he feels that he has had enough, the Ustadzah reads each verse aloud, then asks the adult congregation, plus explains the law of recitation, the letters and how to read them. Tajwid's legal punctuation marks are explained with similar examples and analogies. Reading the Al-Qur'ān by observing the contents of the verses of the Al-Qur'ān is carried out by the Ustadzah by reading fragments of the verses of the Al-Qur'ān and explaining the meaning of these verses accompanied by examples and analogies that are close to older adult life. At that time, what the Al-Qur'ān read was a review of the meaning of the Al-Qur'ān sura Al-Israa (17) from verses 84-86.

The next step is to develop a good memory measurement tool by referring to the two-factor theory and applying the recognition approach, considering that the research sample is older adults. And they also made a measuring instrument for reading the Al-Qur'ān by referring to interactive theories related to how to read and the contents of the verses of the Al-Qur'ān, which have been explained through explanations by the Ustadzah. Each item is 30, so the number of items is 60. The trials used were carried out.

Testing the measuring instrument was assisted by the two Ustadzahs because several obstacles were found in the final adult sample: vision (some did not read glasses), hearing, and limitations in reading Latin letters—finally, input and analysis.

Data were analyzed using simple regression with the help of SPSS 21. To find out the effectiveness or implications of educational programs for older adults by reading the Al-Qur'ān with an elaboration approach to older adult memory. This section contains a description of the data analysis program, techniques and a brief explanation of why the researcher chose this data analysis technique.

D. Finding Research

Validity and reliability of older adult memory. The reality of the final adult memory questionnaire consisted of 15 items ranging from 0.465 to 0.795, with a reliability index of 0.916. and for the Al-Qur'ān reading questionnaire, 14 articles with a reliability index of 0.312-0.668, 0.839. The empirical average and the hypothetical average of each variable. The practical and reality standards in this study are as follows:

Table 2. Empirical Average and Hypothetical Average of Each Variable

Variable	Empirical Average	Hypothesis Mean	
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	Min	Max	Mean	Min	Max	Mean	Standard Deviation
Dependent	0	15	11,3571	0	15	7,5	4,33827
Independent	0	14	11,6429	0	14	7,5	3,19162

VD: Memory

VI: Reciting Al-Qur'an

Table 2 above shows that older adult memory has an empirical average (11.35) higher than a hypothetical average (7.5). These data indicate that based on the questionnaire that has been prepared, older adult memory has a memory above the average hypothesis. Meanwhile, reading the Al-Qur'an has an empirical average (11.64) higher than a hypothetical average (7.5). This data shows that based on the questionnaire that has been prepared, reading the Al-Qur'an in older adulthood can read the Al-Qur'an above the average hypothesis.

The frequency distribution for the final adult memory scores is as follows:

Table – 3. Older Adult Memory Score Categorization

Category	Score	Number of subjects	Percentage
Low	0 – 4	5	12 %
Middle	5 – 10	8	19 %
High	11 – 15	29	69 %

Table 3 above describes the categories of memory abilities of older adults, older adults in the low sort, as many as five people (12%), medium type 8 people (19%) and high category, as many as 29 people (69%).

The categorization of reading the Al-Qur'an with an elaboration approach is as follows:

Table-4. Categorization of Al-Qur'an Reading Scores with an Elaboration Approach

Category	Score	Number of Subjects	Percentage
Low	0 – 4	2	4,8 %
Middle	5,2 – 9,8	7	16,7 %

High	9,9 – 14	33	78.5 %
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Table 4 above illustrates the low category for reading the Al-Qur'ān with an elaboration approach of 2 people (4.8%), the medium type for reading the Al-Qur'ān with an elaboration approach of 7 people (16.7%) and the high category for reading the Al-Qur'ān with an elaboration approach of 33 people (78.5%).

The results of research with simple regression processing are as follows:

Table 5. Simple Regression Analysis Results

RY (X)	R. ²	B	F	P	T	P
0,649	0,421	0.881	29.089	0.000	5.423	0.000

Table 5 above explains that the results of the hypothesis test on the implications of reading the Al-Qur'ān with the Elaboration on the final memory of adults show a t value of 5.423 and a p (sig) value of 0.000 which is below the alpha of 5%. This means that reading the Al-Qur'ān with Elaboration has significant implications for the older adult memory of Majelis Ta'lim Al-Istiqomah K.H. Djurjani Bekasi. The beta value on the unstandardized coefficient of the service variable shows the number 0.881, which means that if the Al-Qur'ān reading variable with Elaboration is increased by one unit, the memory power of older adult majlis Ta'lim congregation will increase by 88.1%.

The research results above can answer the hypothesis. There are implications of reading the Al-Qur'ān with an elaboration approach to late adult memory at the X majlis of Ta'lim, with a p-value of 0.000. With a beta value of 0.881. which means that if the Al-Qur'ān recitation variable with Elaboration is increased by one unit, the memory power of the late adult majlis Ta'lim members will increase by 88.1%.

The results of this study follow many previous studies that late adults are still capable of having the same or nearly the same level of memory as young people if there is a solid effort to improve or improve memory by systematically organizing the brain, namely by operating short-term memory automatic coding to be forwarded to long-term memory so that it can be retrieved when needed (Kausler & Lichty, 1988, 1994; Kausler, 1994; Light, 1991; Ver Haegen & Mat coen, 1994) in another sense. the need for potential to use strategies more effectively (Salthouse, 1991).

Amir et al. (2022), in their research *The Effect of Religious Activity on Quality of Life and Cognitive Function in the Elderly*, found that there was a significant effect on the quality of life and cognitive function in parents who carried out religious activities. This study proves the importance of practising religious movements among older people in achieving healthy old age. Another researcher, Saquib et al. (2017), in a study entitled *The Health Benefits of Memorizing the Al-Qur'ān for Elderly Men*, found that there is a robust linear relationship between memorizing the Al-Qur'ān and hypertension, diabetes and depression, which shows that those who remember most of the Al-Qur'ān are less likely to have one of these chronic diseases.

The research in this paper related to reading the Al-Qur'ān with an elaboration approach has very significant implications for late adult memory. Because the Ustadzah has long implemented teaching reading the Al-Qur'ān with an elaboration approach, when one knows that specific methods such as Elaboration are suitable for adults, then everything one reads and learns from reading the Al-Qur'ān will be easily remembered and stored well in long-term memory because the elaboration approach provides an expansion of the meaning of what is written in the Al-Qur'ān with the help of the ustad and Ustadzah's explanations in two ways. The first way is with examples. The teacher helps explain the meaning contained in the recitation of the Al-Qur'ān with models that are close to older adult life—the second way by analogy. The teachers sometimes explain the importance of the contents of the verses of the Al-Qur'ān by providing an extension of the meaning by giving a metaphor that is also with older adult life. Some elaboration approaches will be effortless for older adults to understand and remember so that they become older adults with long-term memory.

When selecting teaching methods is appropriate, it can provide representations to be appropriately coded and stored in long-term memory. If stored properly in long-term memory, reading information will never be forgotten. It can be withdrawn (Eggen & Kauchack., 2016).

Use it or lose it. This is the potential for keyword memory ability (Papalia., 2008). When the brain is rarely used, its function decreases. “READ” is an exercise for the brain. Likewise, reading the Al-Qur'ān can be a brain exercise. Reading the Al-Qur'ān can stimulate cognition. When someone reads the Al-Qur'ān, interactive theory also applies, namely a complex intellectual process that includes two primary abilities: the ability to understand the meaning of the words it conveys and the ability to think about verbal concepts. Reading the Al-Qur'ān must be done with recitation or *Tartil*, and one must be

careful with the laws of reading, punctuation and endowments. On the other hand, it is advisable to be able to modify its contents.

This opinion implies that when reading the Al-Qur'ān, two-way concentration coincides in the reader's mind. In carrying out reading activities, the reader actively responds and expresses the sound of writing and the language used in the Al-Qur'ān. In addition, readers must be able to describe the meaning or purpose the Al-Qur'ān wants to convey through the text they read. The work process of reading the Al-Qur'ān, in the end, can still activate cognitive work.

According to Khrisna Pabichara (2010), strengthening memory can be done by: doing repetition, involving emotions, reinforcing, attaching importance, and involving all the senses. He also stressed the need to take the time to read. Such conditions occur in older adults who read the Al-Qur'ān in a study.

Reading the Al-Qur'ān in older adulthood is said to strengthen memory because apart from reading the Al-Qur'ān independently at home, based on data obtained from the personal data of each older adult subject, they participate in majlis Ta'lim activities in their environment at least once a week. This means they keep repeating it repeatedly, and when they read the Al-Qur'ān, they feel happy, comfortable and calm—evidenced by his enthusiasm in participating in the Ta'lim assembly in deepening the understanding of the recitation of the Al-Qur'ān. Especially with the guidance of an Ustadzah, even though at the age of 55 -78 years, he still looks *ghiroh* (extraordinary spirit).

This study found that there are implications for reading the Al-Qur'ān with an elaboration approach to memory in late adults of 42.1%. This study also found a strong and significant correlation between reading the Al-Qur'ān and the elaboration approach and late adult memory. The correlation of Al-Qur'ān reading with the elaboration approach and final adult memory is 0.649.

The strong correlation between reading the Al-Qur'ān and memorizing the Al-Qur'ān in older adulthood can also be caused by the positive attitude of the early adult congregation towards reciting the Al-Qur'ān. As the Prophet SAW said, "The best of you are people who like to study the Al-Qur'ān and teach it" (HR. Usman bin' Afan ra in Ramadhan A. Ust, 1987). This hadith becomes the spirit or motivation to read the Al-Qur'ān so that reading the Al-Qur'ān keeps the brain active. Moreover, reading the Al-Qur'ān for older adults is not a new activity.

Positive attitudes and beliefs about the benefits of reading the Al-Qur'ān can improve working memory in older adulthood. Especially with the elaboration approach given by the

Ustadzah in teaching Al-Qur'ān reading. According to research quoted from Einstein (2004). There is an influence on ageing attitudes and memory. Most important for older adulthood are strategies for improving memory.

The implications of reading the Al-Qur'ān with an elaboration approach to older adult memory can also be seen from the category of more senior adult memory ability, namely: 12% of subjects had a low score, 19% of subjects had a moderate score, and 69% of subjects had a high score. And for the ability to read the Al-Qur'ān with an elaboration approach, there are 4.8% of subjects with low scores, 16.7% of subjects with moderate scores and 78.5% with high scores.

This category provides proof of the success of the translation for use in late adult memorization, especially for the Ta'lim assembly in studying and memorizing the contents of the Al-Qur'ān tajwid and showing the existence of a strong religious culture in society through reading the Al-Qur'ān at the Ta'lim assembly, even though they have diverse educational backgrounds.

Al-Qur'ān learning education programs encourage all older adults to stay engaged in learning and memorizing. Culture or social context plays a role in the pattern of individual development in different ways. Human nature results from environmental interaction (Lev Vygotsky in Galotti, K.M, 2008). So, some cognitive processes and abilities are not simple, which are not only the result of the interaction of biological inheritance but the result of individual interaction with the environment, which ultimately not only changes and shapes the environment but also the nature of cognition (Scribner & Cole, in Galotti, K.M. 2008). Cultural, experience, and environmental demands influence memory enhancement strategies (Stenberg. JR 2009). The culture of reading the Al-Qur'ān at majlis Ta'lim X can provide the right memory strategy in reading the Al- Qur'ān, namely Elaboration so that reading the Al-Qur'ān is included and stored in older adult students.

Lastly, this study proves significant implications of reading the Al Qur'ān with an elaborative approach to older adult memory at Majlis Ta'lim X.

E. Conclusion

There are significant implications for reading the Al-Qur'ān with an elaboration approach to older adult memory at the Al-Istiqomah K.H. Djurjani Bekasi. The educational program in the form of reading the Al Qur'ān with Elaboration can retain the final adult reading until it is entered into memory.

Consistent Al-Qur'ān reading educational programs for late adults become a culture capable of providing a positive attitude for older adult memory.

Suggestion

Suggestions for this research are as follows: *first*, Educational programs for older adults are expected to provide attention through memory storage strategies. *Second*, for Muslims, especially older adults, to continue to read the Qur'ān in a 'serious' way. And third, educational institutions, especially existing thread institutions, can make Al-Qur'ān reading activities a routine curriculum to be implemented in their activities.

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