

CONCEPTUAL FRAMEWORK OF ELDERLY CARE IN
MALAYSIA FROM *HADĪTH* PERSPECTIVE: AN
ANALYTICAL STUDY

BY

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ABSTRACT

The conceptual framework of elderly care from *ḥadīth* perspectives contains significant knowledge for humanity. Prophet Muhammad PBUH has taught us to treat the elderly gently and gracefully. In Malaysia, data predicts a gradually increasing number on the population of senior citizen by 2030. Due to that unprecedented situation, many issues and problems within the family institution occurs, primarily when it deals with the efforts to take care of the elderly's wellness. Commonly, these issues emerged within modern family institution when the family members lack social earning to provide optimum care for the elderly and face the dilemma of prioritizing between their own family and elderly parent to handle the situation. Worse, the services and systems offered and provided by the government seem to be less friendly for senior citizens. Even though the Malaysia government has allocated a specific organization to cater to this problem, such as PAWE programme, re-examining and remodelling process are needed for the betterment of its framework. Considering the importance of better elderly care in Malaysia, this study seeks to identify the existing weaknesses and challenges related to senior citizens, examine relevant *ḥadīths* text regarding elderly care from the guidance of Prophet Muhammad PBUH, and address the conceptual framework of elderly care from the endorsement of *ḥadīth* on underlying issues to cater the problems in Malaysia. The study utilises qualitative approach by conducting library research where available information can be accessed and employing critical analysis in examining the available data. The study found out that the problems on the poor elderly care sources from dysfunctional intra-family interaction, which was influenced by three critical aspects, namely, religious, social, and economic factors. All in all, the analysis highlights that the best solution to cater to the said problems came from the fundamental root, which is from the children themselves.

ملخص البحث

سعى هذا البحث إلى توضيح بعض المفاهيم لرعاية المسنين من منظور الحديث، إعلامًا للإنسان بهذه القضية المهمة. ولقد علّمنا رسول الله ﷺ أحسن التعامل مع الأب والأم والمسنين كلهم وهو بلطف وحلم. تتوقع البيانات أن عدد سكان المسنين في ماليزيا سيزيد بحلول عام 2030م. وهذا تسبب مشكلات داخل المؤسسة الأسرية عند التعامل مع المسنين، وصعوبات في الاعتناء بصحة كبار السن. وبشكل عام، ظهرت هذه القضايا داخل مؤسسات الأسرة الحديثة، وخاصة عندما يفتقر أفراد الأسرة إلى الكسب الاجتماعي لتوفير الرعاية المثلى للمسنين؛ فيواجهون مسألة تقديم الاهتمام بالأولوية بين أهل أسرهم والمسن. والأسوأ أن الخدمات التي قدمتها الحكومة مثل وسائل النقل العام صعب استعماله للمسنين. على الرغم من أن الحكومة الماليزية قد خصصت منظمة معينة لحل هذه المشكلة مثل PAWE، إلا أن هناك حاجة ماسة لإعادة الفحص من أجل تحسين القضية. وبالنظر إلى أهمية تقديم الرعاية المثلى للمسنين في ماليزيا، تسعى هذه الدراسة إلى تحديد نقاط المسائل والتحديات الحالية المتعلقة بالمسنين، ثم دراسة أحديث الرسول ﷺ حول رعاية المسنين لمعالجة الإطار المفاهيمي في قضية رعاية المسنين. والحديث -باعتباره المصدر الثاني للمسلمين حول هذه القضايا- سيكون حلاً لهذه المشكلة في ماليزيا. وبناءً على هذا، استخدمت الدراسة منهج البحث المكتبي للتعامل مع الأبحاث والمقالات، وذلك لأجل الوصول إلى المعلومات المتوفرة فيها. وكذلك استعملت المنهج التحليلي النقدي في تحليل البيانات. وتوصل البحث إلى أن المشاكل التي يعاني منها الفقراء من المسنين ناتجة عن الاختلال الوظيفي داخل الأسرة. وكانت العوامل في ذلك من ثلاثة جوانب، وهي: العوامل الدينية، والاجتماعية، والاقتصادية. وبشكل عام، أن مصدر وأساس الحل للمشاكل المذكورة هو من عندي الأولاد أنفسهم في جهدهم لرعاية المسنين.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage in Qur'an and Sunnah Studies.

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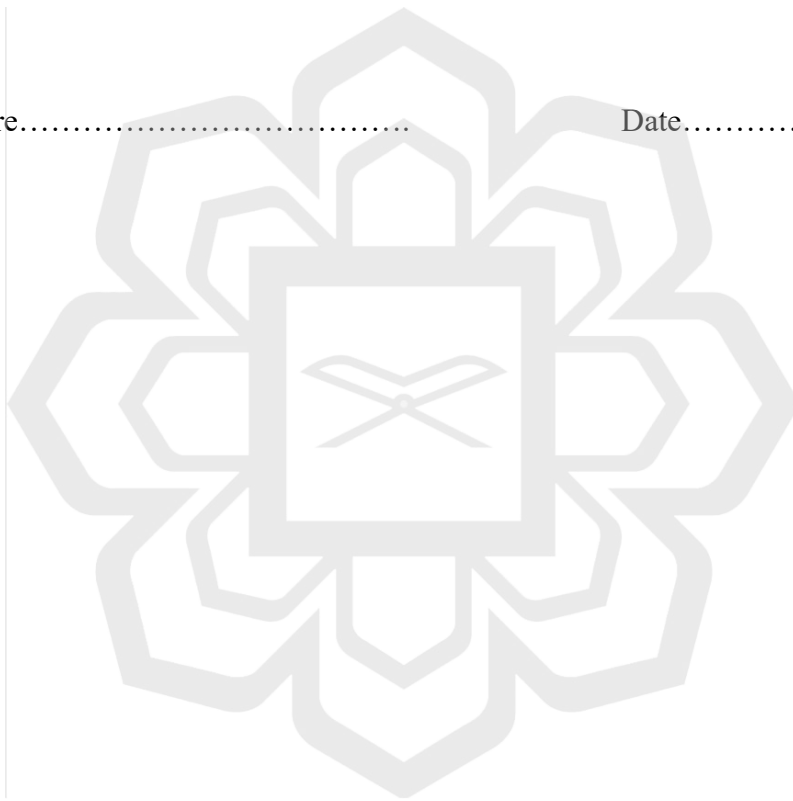
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TRANSLITERATION

ء	‘	خ	kh	ش	sh	غ	gh	ن	n
ب	b	د	d	ص	ṣ	ف	f	هـ	h
ت	t	ذ	dh	ض	ḍ	ق	q	و	w
ث	th	ر	r	ط	ṭ	ك	k	ي	y
ج	j	ز	z	ظ	ẓ	ل	l		
ح	ḥ	س	s	ع	‘	م	m		

Short Vowels	
َ	a
ِ	i
ُ	u

Long Vowels	
َ + ا	ā
ِ + ي	ī
ُ + و	ū

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

There is no denying the fact for every living being, granted with long span of life will reach a point of being weak, with all physical attributes loses its active engagement as time passes. As this is true especially towards the human beings even granted with the intellect and rationality, they can never be able to resist the *Sunnatullah* of reaching such old age. No matter how hard they try to discover methods for the expansion of their lifetime, it is still inevitable. Allah highlights this cycle of life briefly, saying:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

It is Allah who creates you weak, then gives you strength, then weakness after strength, together with your grey hair: He creates what He will; He is the All-Knowing, the All-Powerful.¹

Such predetermined cycle contributes to various pattern of life concerning the social interaction with these unique group of those passing the middle age, generally termed as elderly or senior citizens. As the world advances in technology and intellectual, men seem to disregard their preparation in handling these stages of life.

While the Prophet PBUH has already emphasised on the importance of giving attention to the elderly, saying:

«مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيْضَ اللَّهِ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ»

No young person honours an elder due to his age, except that Allah appoints for him one who will honour him at that age.²

¹ Sūrah al-Rūm, 30: 54.

² Muḥammad ibn ‘Īsā al-Tirmidhī, *Al-Jāmi‘ al-Kabīr Sunan al-Tirmidhī* (Beirut: Dār al-Gharb al-Islāmī, 1996), vol. 3, pp. 547-548, ḥadīth no. 2022.

In Malaysia, the population of the elderly aged 60 and above is rapidly increasing. This phenomenon causes many issues in family institutions especially with regard to the effort of taking care of their wellness, while it also affects the social circumstances as most systems and services provided by the government seems to be less friendly for the senior citizens rather than the majority.

While measures to deal with this increase continues with specific organizations being formed such as the Elderly Care Centre (*Pusat Aktiviti Warga Emas – PAWE*) under the Malaysian Minister of Women, Family and Community Development, and the prioritization such as fee reduction being given for the elderly in some public services, but this effort seems to be in need of process for re-examine and re-modelling it's structure and procedure.

Employing qualitative research methodology, this study aims at addressing the conceptual framework of elderly care in Malaysia and identifying the existing weaknesses for the purpose of proposing a better solution and improvement, especially with regard to their welfare. It is believed that as the second source of knowledge in Islam, namely the sunnah of the Prophet PBUH, there should be previous examples of treating and managing the elderly with the best manner.

With the current situation of lack of concern towards the senior citizen in this modern context, there is an urgent need to re-look into the current model of Berger generation who are facing dilemma of prioritizing between their current family and their elderly parent, having the fact that the social standing does not support entertaining the senior citizen to the optimum need.

1.2 STATEMENT OF THE PROBLEM

As the issue of dealing with senior citizens continues to be neglected and their numbers inhabiting the elderly care centres kept on increasing, there are a few studies conducted that shows variety of reasons for the inappropriate treatment towards them either from their own family or the community itself. Part of the research conclusions indicate that there are still hic-ups and loopholes in the process of really upholding the objective to serve this late generation accordingly.

At the same time, most of these researches are however lack in reliance on the authentic fundamental sources of Islam, for one to really have a divine view on how Islam see the value of the elderly and their profound significance in the community. Thus, it is of great concern for a detailed research being done in order to get into the core of the issue that relates to the mind setting and the way to practically improve the policies with regard to providing the best service in handling the senior citizens.

Thus, it is believed that there is a need for an applied study from the view of the prophetic *ḥadīth* which will later on be the base in providing a principal guideline to assist on restoring a healthy role and responsibility towards the elders.

1.3 SIGNIFICANCE OF THE STUDY

The current situation has been witnessing the issue about the welfare of senior citizens seems to be getting less attention in the mainstream media. Since there has been no standardised policy being practiced in accordance with Islamic principle with regard to the treatment of the elderly, problems can be seen continuously occurring, be it in family units or in a larger sense of community, where they have been treating the elderly as a burden. This has caused more complications to their emotional and health conditions.

The study is important in order to dig further from the tradition of the religion, to find the traces on how intra-generational interaction really took place with the elderly being the centre of attention. With the compilation of the information of the practices of the earlier generation especially during the golden era of Islam, who recognised by Allah as the best generation, it is hoped that a clearer view on how to extract the fundamental principles which can later be modelled to be practically implemented in the society.

1.4 RESEARCH QUESTIONS

1. Who are senior citizens, their status and function in society from Prophetic *ḥadīth* perspective?
2. What are the challenges and shared basic problems which are directly related to senior citizens?
3. What are the relevant traditions (*aḥādīth*) of the Prophet PBUH from which Muslims may derive Shari'ah prescriptions and codes of ethics in dealing with senior citizens?

1.5 RESEARCH OBJECTIVES

1. To ascertain who are senior citizens, and their place and function in society from Prophetic *ḥadīth* perspective.
2. To identify some of the challenges and shared basic problems which are directly related to senior citizens.
3. To examine the relevant traditions (*aḥādīth*) of the Prophet PBUH from which Muslims may derive Shari'ah prescriptions and codes of ethics in dealing with senior citizens.

1.6 METHODOLOGY OF THE RESEARCH

This research is a qualitative study of senior citizens and its solutions from Islamic perspective. It will be carried out as follows:

1. Library Research – To gain basic and fundamental reading materials on the theme of senior citizen from the Prophetic *ḥadīth*, classical and modern literatures.
2. Critical Analysis – By critically reading of the available references of the *ḥadīth* of the Prophet PBUH and their interpretations by scholars of *ḥadīth* studies in relation with senior citizens and their welfare.

1.7 LITERATURE REVIEW

It is inevitable to note that studies and researches with regard to the treatment towards senior citizens and their wellness status have not been rigorously conducted by many institutions be it government bodies, educational institutions, even private research facilities from various disciplines. Some efforts have been conducted at various level of authorities, targeting different type of communities and tackling them from multiple perspectives such as health, family development, communication, societal interaction, etc.

Thus, it is important before embarking this journey to seek a better understanding on this matter with regard to the wellness concept towards senior citizen, that we need to acknowledge most of the literature that has been written and produced by many researchers and intellectual scholars in variety of different types and format, be it in the form of book, thesis dissertation, journal article, etc.

To begin with, an interesting article was published by the Philosophy Documentation Centre, with the topic of *Old Age and Elderly Care: An Islamic*

*Perspective*³ under the International Journal of Philosophy of Culture and Axiology. The writers, Benouda Bensaid and Fadila Grine provided a brief analysis by tracing back the previous literatures and arrangement of topics with regard to the wellness of treatment for the senior citizens during the era of early generations of Muslims. The paper also explicitly discusses on some of the theological and moral concepts pertaining to the elderly in Islam while highlighting the moral and ethical value system underlying Muslims' position on ageing and old age. The study also explains the religious implications of old age in Islam and how this religion considers the standing for of this stage of life. Throughout the discussion in this article, it is clear that there is still the urgent need of more extensive details to be explored on how the text and context from the earlier generations of Muslims really emphasise matters related to senior citizens. Thus, there was no possible approaches suggested to improve the system practiced nowadays dealing with senior citizens.

While Wan Hazwani Wan Mohd Nasir in her dissertation entitled *Intra-Family Relations and The Residents of Pertubuhan Kebajikan Warga Tua Nurul Saadah, Terengganu: Guiding Principles from the Quranic Perspective*⁴ had brought her attention and set forth the discussion on the issue of treatment towards the elderly focusing on the Quranic perspective. She carefully defined the significant of the aspect of intra-generational relations to clarify the correlation of this status with the wellness status towards senior citizens. The study's concern was initiated with highlighting the religious view and position about the duties and rights for every generation towards the elderly. Afterward, the study narrowed down targeting a specific group of elderly as a

³ Benaouda Bensaid & Fadila Grine, "Old age and elderly care: An Islamic perspective", *Cultura. International Journal of Philosophy of Culture and Axiology*, vol. 11, no.1 (2014): 141-163.

⁴ Wan Hazwani Wan Mohd Nasir, "Intra-family relations and the residents of Pertubuhan Kebajikan Warga Tua Nurul Saadah, Terengganu: Guiding principles from the Quranic perspective" (Master dissertation, International Islamic University Malaysia, 2018).

case study where observation and interviews was conducted to reach a certain conclusion that is limited to that particular range of target. Thus, it is obvious that this research is in need of broader analysis especially from the additional view of Prophetic *ḥadīth* to have a complete Islamic perspective on how to develop proper guidelines on interactions with senior citizens in Malaysia.

A book was written with regard to the wellness of treatment within a family unit entitled *The Family Structure in Islam*.⁵ The writer, Ḥammūdah ‘Abd al-‘Aṭī draws the important connection of interaction in a family especially between children and parents. Taking note on the point where even when they reach an elderly level, they have to provide the best treatment, ensuring elements of grace and courtesy. The author even highlighted the intra-generational roles that is best practiced to provide security, support and maintenance of the family structure. These will indeed help to improve the wellness of the interaction significantly. Nonetheless, the discussion is somehow restricted in the realm of a family unit where the role of the larger population that is the community and the government was much less highlighted to put into concern.

Another journal article co-written by Mahjabeen Ahmad and Shamsul Khan with the title of *A Model of Spirituality for Ageing Muslims*.⁶ This article provides an extensive study on the connection between the ageing process especially among Muslims with their wellbeing of spiritual status. The discussion shows how the intertwin relationship between spiritual wellness is strongly affecting the wellness of ageing Muslims. Despite having focusses on the wellness of senior citizens in terms of the ageing process, and how the caretaker should approach them with providing enough

⁵ Ḥammūdah ‘Abd al-‘Aṭī, *The Family Structure in Islam* (Kuala Lumpur: The Other Press, 2008), pp. 203-207.

⁶ Mahjabeen Ahmad & Mahjabeen Ahmad, “A model of spirituality for ageing”, *Journal of Religion and Health - Springer*, vol. 55, no.3 (2016): 830-843.

treatment for their spiritual wellness, it is also important to see through their physical and mental wellness which was not covered. The result of this study may provide certain method to attend to their wellbeing in a certain aspect, but it needs a deeper approach as a wholesome strategy to complete the other aspects as mentioned.

Raudlotul Firdaus Fatah Yasin along with her co-writers namely Ali Asaa Ali Mubarak and Mohd. Shah Jani had produced an article entitled *Ri'āyah al-Musinnīn fī manẓūr Al-Qur'ān wa Al-Sunnah dirāsah mu'asarah*⁷ (*Attending the Ageing Population from the Qur'an and Sunnah Perspective*). The study discusses to which extent Islam takes interest in the population of the elderly as highlighted in the Qur'an and Sunnah. It focusses on how the *Sharī'ah* principles and ethical values prescribed by Islam was able to provide an adequate level of treatment towards the senior citizen. Being limited and constrained, more detailed explanation is needed from larger resources for strategic measures in terms of policies and system to deal with this issue especially in the long-term perspective.

An interesting book written by 'Abd al-Razzāq 'Abd al-Muhsīn al-Badr entitled *Ḥuqūq Kibār al-Sin fī al-Islām*⁸ (*Rights of the Elderly in Islam*) where it covers briefly about the background on how Islam treats the elderly and the details being presented afterwards on the rights the senior citizens that has to be fulfilled by every Muslims, such as expressing compassion, sound interaction, greeting them with *Salām*, giving preference to them over others in speech and other positive values in dealing with them. Yet, this small book having only a total of 44 pages, covers the issue in a very general term where a large space is left for more studies and researches to be done in order to

⁷ Raudlotul Firdaus Fatah Yasin, Ali Asaa Ali Mubarak & Mohd. Shah Jani, "Ri'āyah al-Musinnīn fī manẓūr al-Qur'ān wa al-Sunnah dirāsah mu'asarah - Attending the ageing population from the Qur'an and Sunnah Perspective", *Global Journal al-Thaqafah* 6, no. 2 (2016): 143-155.

⁸ 'Abd al-Razzāq 'Abd al-Muhsīn al-Badr, *Ḥuqūq Kibār al-Sin fī al-Islām - Rights of the elderly in Islam* (Riyād: Maktabah al-Malik Fahd al-Waṭaniyyah, 2011).

identify and elaborate the far details for every right and how they people from the earlier generations up until now really practice in exercising the rights of the senior citizen.

Another paper which was presented by Doris Padmini Selvaratnem entitled *Kesan Peningkatan Jangka Hayat di Malaysia*⁹ (*The Effects of Life-span Increase in Malaysia*) has significantly shown how the rate of increment in the number of elderly populations is steadily increasing since the 1960s, due to the improvement of the major services provided especially in the sector of health and medical. Thus, this increase of population will absolutely affect the aspect of social and economic development where more fund and human resources needed for the expenses and efforts on taking care of their wellness. However, the study lacks the Islamic perspective that is crucial to provide a sense of responsibility as this is not a mere task of this worldly life, but it also determines the status of each individual in the next life.

Nur Syakiran Akmal Ismail with her team conducted a research on *Kesejahteraan hidup warga emas: Perancangan berasaskan gender*¹⁰ (*The Wellness of Elderly Life: A Gender Based Structured Plan*). The research employed a sampling method seeking response from 1153 respondents focusing on Malay population, grouped at the range of age from 40-59 years old, on how they view their preparation towards reaching the elderly stage, in comparison between male and female. They found that there is no significant difference on their choices about how they would live out their elderly life, where most of the respondents showed high preference of staying at their own residents rather than spending their life at the elderly care or at the religious

⁹ Doris Padmini Selvaratnam, Nor Aini Idris, Norlaila Abu Bakar and Ong Bee Kim, "Kesan peningkatan jangka hayat di Malaysia - The effects of life-span increase in Malaysia", *Proceeding paper for Persidangan Kebangsaan Ekonomi Malaysia (PERKEM IV)*, vol. 1, (2009): 305-315.

¹⁰ Nur Syakiran Akmal Ismail, Norehan Abdullah, Kalthum Hassan, Shamzaeffa Samsudin, Ummu Atiyah Ahmad Zakuan, Rohana Yusof and Nurzalyna Mohamed Zaki, "Kesejahteraan hidup warga emas: Perancangan berasaskan gender - The wellness of elderly life: A gender based structured plan", *Malaysian Journal of Society and Space*, vol. 13, no. 3 (2017): 75-85.

learning centre, known as the Pondok. However, the study was limited to the certain variables mentioned without any religious perspectives involved.

While exploring on the parenting styles and finding correlations between the religious or education background with those styles, Mergin Akin, in her dissertation on *Exploring Theology and Practice in Islamic Parenting*¹¹ did stresses on the rights of parents especially during their elderly stage. Yet, the central focus was to discover the methods applied by parents while educating their children. At the same time, the research also tries to answer whether the upbringing of the parent themselves directly influence their parenting style. At the end, the study shows findings that most parents adapted the authoritative style in their family system, which has been the style they have been brought up with. However, the study provided less attention on how the parenting can help improve the system as the parent grow older and their wellness is taken care of by the generations below them be it the children or the grandchildren.

In another thesis by the title of *Ahkām al-Musinnīn fī al-Fiqh al-Islāmī*¹² (*Rulings of the Elderly in the Islamic Jurisdiction*), Sa'd 'Abd al-'Azīz has arranged neatly the discussion ranging from the definitions, the religious acknowledgement towards the senior citizens, their rights and how Islam uphold it as a balanced requirement on the shoulder every believer, be it in smaller scale such as in a family unit or the larger faction referring to a whole community in a certain city or even a country. Then, as the title connotes, the writer goes on breaking down all the legal issues especially in terms of religious duties, which most of them are in favour of serving the senior citizens and providing ease according to their state and condition. It is a simple proof how the

¹¹ Mergin Akin, "Exploring theology and practice in Islamic parenting" (Master dissertation, University of Central Florida, 2012).

¹² Sa'd 'Abd al-'Azīz, "Ahkām al-Musinnīn fī al-Fiqh al-Islāmī - Rulings of the elderly in the Islamic jurisdiction" (Master dissertation, Imam Muhammad ibn Saud Islamic University, 2007).

religion, with its strict obligations, yet it leaves out wider space for those having difficulties to perform their duties especially due to their ageing condition. This study is however in need of further extraction so as to assimilate the good-will treatment towards the senior citizen also in a broader sense of interaction in a community, without only focusing on the ritual matters which only covers a small portion of their life. While most of the time, people are still having weak arrangement on how to carefully deal and take care of the wellness of the senior citizen.

Shereen Hussein and Mohamed Ismail carried out a study about the *Ageing and Elderly Care in the Arab Region: Policy Challenges and Opportunities*.¹³ By analysing the demographic data in the Arab region, they reflected on the increasing need for multiple roles that is burdened on women to take care of the elderly. This might later on go out of hand and causes breakdowns in family institutions. The paper at the end argues that governments need to consider policies for both supporting informal care as well as establishing formal long-term care provision. Suitable policies need to be tailored and adapted to the cultural context of the region. This study is indeed comprehensive in terms of the sociological background while it lacks the religious perspective to complete a wholesome view on the subject. Of course, the demographic focused on the Arab region will not be practical to be applied directly on other regions such as in Asian countries where the context and tradition of the people is far different from those in other regions.

Shalini presented a paper entitled *Pandangan Warga Tua di Rumah Warga Tua: Kajian Kes di Bandaraya Ipoh & Johor Bahru*¹⁴ (*Elderly Views on Elderly Care*

¹³ Shereen Hussein & Mohamed Ismail, "Ageing and elderly care in the Arab region: Policy challenges and opportunities", *Ageing International*, vol. 42, no.3 (2017): 274-289.

¹⁴ Shalini Sanmargaraja and Seow Ta Wee, "Pandangan warga tua di rumah warga tua: Kajian kes di bandaraya Ipoh & Johor Bahru - Elderly views on elderly care centres: A case study in Ipoh and Johor

Centres: A Case Study in Ipoh and Johor Bahru) where the study signifies that while the number of elder populations keeps on increasing, the facilities and services provided for them are deteriorating in quality. Using the method of interviews and questionnaires, they approached the senior citizens at various old folk centres around Ipoh and Johor Bahru. Most respondents seem to be satisfied with the current facilities, while at the same time hoping that improvements can be made. A small number of them complained about the mistreatment given by some of the caretakers assigned by the government. The writer then suggested structural improvement in terms of interior design and landscape design to provide an elder-friendly experience. This study is strictly focusing only at certain area limited to the two cities mentioned, and no aspect of religious setting being highlighted. The suggestion on improvement also focusses on the physical appearance of the facility which is not the main factor that affects the wellness of the senior citizen, rather it is the policy and guidelines that shaped the whole interaction system.

The Institute for Social Policy and Understanding in the United States initiated a research project carried out by Kristine J. Ajrouch, which the result of the study was documented as a report entitled *Caring for Aging Muslim Families: A Needs Assessment*.¹⁵ The increasing number of Muslim populations in the U.S. has caught the attention of many as it contributes to various challenges especially with regard to their ageing issues among the Muslim elders. The study goes by using multi-method approach, including interviews and web-based surveys, to observe on how well these elders are being treated by their family, the community and the services provided for

Bahru”, Paper presented at the Persidangan Kebangsaan Geografi dan Alam Sekitar Kali Ke-4 (UPSI), Perak, Dec 2012,143-151.

¹⁵ Kristine J. Ajrouch, “Caring for aging Muslim families: A needs assessment”, *Institute for Social Policy and Understanding*, 2016.

them. From the range of their experiences and attitudes, the study goes into suggesting appropriate measures to develop a special foundation of care and support to minimise the anxieties and stresses involving the elders and their families with regard to their wellness status. The findings show that among the top needs are about taking care of their home, transportation and health care. The variety backgrounds are unlikely reflecting much differences when it comes to the treatment they received. Interestingly, the discussion goes into dividing the proposed measures according to different roles such as the families, religious leaders, service providers and legislators, making sure that the solution covers every aspect needed. This study is indeed sufficient in terms of the apparent social perspectives which focusses only the outward perspective, while it has not covered the spiritual aspect which is equally essential as the base to strongly develop the guidelines on taking care of the elders.

The literature review above seems to have covered a reasonable area of the discussion with regard to the topic. They have provided with important points of discussion with various suggestions and solutions prior to the specific angle and consideration they choose to focus on. Using different terms such as elderly, ageing people, senior citizens, etc, it seems that every work done with some other parts not taken into consideration especially when looking at it from the perspective of the Prophetic *Ḥadīth* in depth with detailed analysis. This shows a great need for a further study to be conducted which will hopefully be fulfilled by this study on the topic of Conceptual Framework of Elderly Care in Malaysia from *Ḥadīth* Perspective.