



The Concept of Alzheimer's Disease in Qur'an

Tri Ermayani^{1*}, Iyus Herdiana Saputra¹

¹Faculty of Teacher Training and Education, University of Muhammadiyah Purworejo
Corresponding author's email: triermayani@umpwr.ac.id

ABSTRACT

the same previous discussion has not been found to specifically discuss Alzheimer's in the Qur'an. The purpose of this study was to find ways or strategies to minimize the symptoms of Alzheimer's so it doesn't get worse. The concept of the Qur'an has clearly explained about senile dementia, it is even further clarified in the hadith of the Prophet that senile dementia can be prevented in severity and tends to be a disease that is parallel to stinginess and laziness. Everyone's condition is different, so the impact of Alzheimer's is different. The thing that affects the appearance of Alzheimer's symptoms is a progressive brain disorder that causes memory loss, thinking abilities, and behavioural changes when a person gets older. This study uses a qualitative descriptive method to explore the concepts and indications as well as the actions needed to minimize the emergence of Alzheimer's disease in the elderly of every Muslim. The concept of the Qur'an will certainly help minimize Alzheimer's with the Prophet's advice in his hadith to always ask Allah to be kept away from senile disease, and be equipped with real efforts. This research implies that there are several ways or strategies to stimulate elderly people from senility by memorizing the Qur'an, of course starting from childhood and continuing until old age. It aims to minimize the symptoms of Alzheimer's so that it does not become a social burden.

Keywords: *Alzheimer's Disease, The Concept of the Koran, The Elderly*

1. INTRODUCTION

Humans have two important elements in their lives, namely physical and spiritual elements. The physical element is in the form of a real physical form that can be seen in its existence. While the spiritual element is in the form of a spiritual dimension that animates and moves the human body or body. When the body is separated from the soul or spirit, death occurs in humans.

The human body physically needs nutrients in the form of protein and other food elements. However, spiritually humans need mental supplements in the form of motivation for happiness. In human life, people tend to ignore the importance of mental supplements, so that many physical diseases appear which are only caused by an empty soul. Therefore, the body and spirit must be nourished to create a healthy condition.

According to Samir Abdul Halim health is a very precious blessing from Allah SWT that is priceless and no one wants himself to suffer from a disease. Various ways will be done by humans to be able to maintain their health starting from the traditional way to the most modern way. In fact, people who can maintain their physical and spiritual health are human beings who

behave based on the guidance of *uluhiyah* and *rububiyah* values so that they give birth to good deeds [1].

Behaviour-based on the guidance of *uluhiyah* and *rububiyah* values in real life in the form of behavior that instills closeness and love for Allah SWT. Behaviours that implement *uluhiyah* values include: 1) Worshipping only Allah, 2) Fearing only Allah, and 3) Loving something or someone because of Allah. Behaviours that implement monotheism *rububiyah* include: 1) Do not feel great, arrogant and arrogant, 2) Be grateful when you get favours, both unexpected and unexpected, 3) Self-introspection and patience when getting tested, and 4) Believing that everything we have This is not because we can, but because God has the power to give us the ability.

Health is defined as a good condition for all members of the body and *afiat* is defined as Allah's protection for His servants from all kinds of disasters and deceit. Allah's protection will certainly be obtained by obeying His instructions. *Afiat* is the functioning of the human body according to the purpose for which it was created.

The Indonesian Ulema Council (MUI) defines health as physical, spiritual, and social resilience possessed by humans as a gift from God that must be grateful for by practicing His guidance, and maintaining and developing

it. Therefore, maintaining health is an effort to be grateful for favours. Besides God giving gifts in the form of health, humans are also tested by illness. Sickness is a human condition that is disturbed physically, mentally, and someone's deeds are not perfect. One of the diseases that afflict the elderly is Alzheimer's disease which is part of dementia and the common symptoms are memory loss and senility.

Alzheimer's disease is the most common cause of dementia and is responsible for 60-80 percent of all dementia cases. Dementia is a brain disorder that results in the loss of a person's intellectual and social abilities. This disease is classified as a progressive disease that interferes with a person's mental functions, such as memory and behaviour [2].

Research on Alzheimer's has been specifically reviewed medically and psychologically and there has been no research on Alzheimer's from the Koran's point of view. In the Qur'an, there is the meaning of Alzheimer's with the term *ardhalil* 'age which is very important to be researched and studied more deeply. Research on Alzheimer's issues includes Dementia Theory from the Perspective of Islam,[3] Islam and Mental Disorders of the Older Adults: Religious Text, Belief System and Caregiving Practices,[4] Oral Health and Care for Elderly People with Alzheimer's Disease. [5] Therefore, this study focuses on how the concept of the Qur'an discusses Alzheimer's and takes the benefits of the Qur'an as an effort to minimize the symptoms of Alzheimer's disease.

The Koran has informed about the concept of Alzheimer's which is due to a shrinking brain and even damage to brain tissue due to age and disease factors, therefore it is very appropriate if the therapy is also with the Koran. The Koran contains *syifa* '(medicine/antidote) for all diseases, including Alzheimer's. There are many studies on positive brain responses to reading, memorizing, and even listening to the recitation of Quranic verses. The following are some studies on the good effects of listening to the reading of the Koran, including: Listening to the Quran Recitations: 'Does It Affect Psychophysiological Measures of Emotion,[6] The effect of Quran murottal's audio on short term memory,[6] The Effect of Listening to Qur'an on Physiological Responses of Mechanically Ventilated Muslim Patients,[7] Association between scripture memorization and brain atrophy using magnetic resonance imaging,[8] Correlation Between Frequency and Duration on Reading the Qur'an with Cognitive Function at Elderly,[9] Effects of Memorizing Quran by Heart (*Hifz*) On Later Academic Achievement, [10] and The Effect of Listening to Qur'an on Physiological Responses of Mechanically Ventilated Muslim Patients[6] Some of these studies explain that there is a positive influence on the condition of the human brain

when listening to murottal, reading the Koran, and memorizing the Koran.

Therefore, this research will explore the concept of Alzheimer's in the Qur'an and any forms of interaction with the Qur'an to prevent or minimize the occurrence of Alzheimer's in the elderly. From several studies on the impact of listening, reading, and memorizing the Qur'an will stimulate the nerves of the brain so that the brain's performance will be better and regular and then the process of decreasing it will be minimized as early as possible. This research requires some research results first on the impact of reading, listening, and memorizing the Qur'an will stimulate the brain's nerves to stay in good condition, by first digging up information about the Qur'anic information about verses that discuss Alzheimer's and analysing it as supporting data that the concept of Alzheimer's has been discussed. hundreds of centuries ago in the Koran. Let's take *ibrah* from the *Kauliyah* verses in the Qur'an and Hadith and relate them to the *Kauniyah* verses about Alzheimer's disease which so far have only been discussed medically and psychologically.

2. METHOD

2.1. Nature and Approach

This research is library research with a psychological approach. The analytical psychology approach is used as an analytical framework for the elderly in understanding the concept of Alzheimer's in human life with the various processes it goes through according to the values of the Qur'an and Hadith to minimize the level of decline in the human condition when entering the *ardhalil* 'age phase.

2.2. Source Data Source

This study was taken from the literature as the main source which was extracted from the concept of Alzheimer's in the Koran and Hadith and efforts to minimize the emergence of Alzheimer's in the elderly by interacting with the Koran. Furthermore, it is equipped with secondary sources in the form of other relevant literature and supports this research in the form of books, journals, newspapers, magazines, and so on.

2.3. Data Analysis

The data obtained from these data sources were collected and selected and then discussed using interpretation methods to properly understand the concept of Alzheimer's in the Koran and the program to minimize the emergence of Alzheimer's in the elderly. The next method is internal coherence which is used to understand the ins and outs of Alzheimer's in the Qur'an and hadith, which so far have only been understood as psychological and medical suffering and are considered to be impossible to minimize. Even though the concept

of Alzheimer's has been explained in the Qur'an and hadith which is parallel to the disease of laziness and miserliness. With this concept, it will be found a way to minimize Alzheimer's gradually, continuously, and sustainably which is very much needed by every Muslim, especially when they are elderly.

3. RESULT AND DISCUSSION

3.1. Result

3.1.1. Alzheimer's and Elderly According to the Koran

The Qur'an has discussed the senile condition termed *ardhalil 'umuri* age along with the symptoms of senility which are mentioned 3 times, in Surah An-Nahl verse 70, Surah Al-Hajj verse 5, and Surah Ar-Ruum verse 54. Discussion of the Qur'an about *ardhalil' age* is characterized by physical and mental weakening, namely weak body strength, senile dementia, poor memorization, and little knowledge, hunchback, gray hair, and diminishing health.

In Tafsir Ibn Kathir the meaning of *ardhalul 'age* (the weakest age) is seventy-five years marked by weakened body strength, senile dementia, poor memorization, and little knowledge. So that this condition causes people who experience this period to no longer know anything that they once knew [12]. When interpreting this verse Al-Bukhari narrated from Anas bin Malik ra, that the Messenger of Allah (saw) prayed:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى قَالَ حَدَّثَنَا خَالِدٌ
عَنْ شُعْبَةَ عَنْ عَبْدِ الْمَلِكِ
بْنِ عَمِيرٍ قَالَ سَمِعْتُ مُصْعَبَ
بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ كَانَ
يُعَلِّمُنَا خَمْسًا كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَدْعُو بِهِنَّ وَيَقُولُ اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ
وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى
أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنَ
عَذَابِ الْقَبْرِ

It has been reported to us Muhammad bin 'Abdil A'la as reported by Khalid from Shu'bah from 'Abdul Malik bin 'Umair I heard from Mus'ab bin Sa'din from his father saying that someone taught us five times that The Messenger of Allah (saw) prayed with them, O Allah, indeed I seek refuge in You from stinginess, laziness, old age, the weakest age (senile), the punishment of the grave, the fitna of Dajjal, the fitnah of life, and the slander of death."

Wahbah Az-Zuhaili explains in the Book of Tafsir Al Munir [13] that *ardhalil 'age* is the lowest and worst age because of old age, senility, and senile dementia. So that he will return to the condition he was in when he was a child for the first time in the form of an imperfect mind and lack of understanding. Therefore, he forgot what he had previously known and no longer knew the people he previously knew. Ikrimah said, "Whoever reads the Qur'an, he does not experience such a state of senility."

This verse is a form of Allah's denial of the attitude of the polytheists who do not believe, deny the arrival of *ba'ts*, then Allah compares human life on this earth to plants until there is aridity on this earth who else revives except the Essence of Allah, the Almighty *Haq* [14].

Wahbah Az-Zuhaili mentions that there are seven phases of human life, the first phase is the process of forming sperm from the essence of food and nutrients that grow on this earth, the second phase is the *nuthfah* phase which is marked by the process of reproduction through the intermediary of sperm which is formed by food and nutrients. grows from the ground, the third phase is *'alaqah* or a thick clot of dense blood with a period of occurrence of forty days, the fourth phase is the process of formation until a perfect fetus is realized and its physical form is intact. The fifth phase is in the form of a red baby whose physical, mental, and senses are weak, Allah completes the potential and strength little by little. The sixth phase of physical and intellectual potential will grow more and more perfect reaching the limits of the perfection of youth. The seventh phase is that among humans some die before reaching the limit of maturity and some live to reach old age, senility, physical weakness, reason and understanding, and senility so that they return to the conditions they had experienced when they were children, namely weak, helpless, lacking in reason and lack of understanding, forgetting what he knew before as in Surah Yaasin verse 58. In that verse, Allah says "and whoever We prolong his life We will certainly return him to the beginning of (his) events." [15] The term We return him (age *ardhalil 'umuri*) to the beginning of the incident is like a child again who knows nothing and is weak.

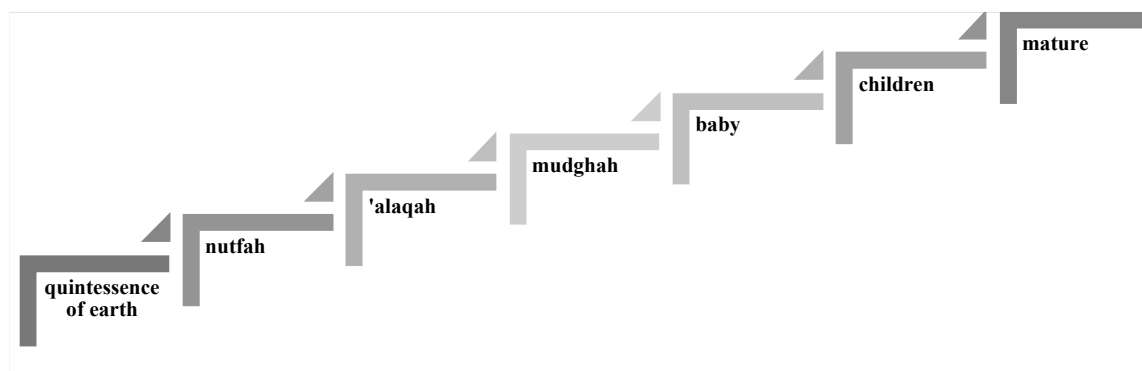


Table 1 Human Life Growth Phase

In the Qur'an, there is also information about the conditions of old age that every human being goes through in this world. The Qur'anic verses about old age are found in Surah Yusuf [12]: 78, Al-Hijr [15]: 54, Al-Isra' [17]: 23, and Al Qasas [28]: 23. These verses can be interpreted as the opinion of 'Abdullah bin Muhammad Alu Shaykh [11] the stages of the creation of humans living in the world include:

1) Babies who are weak in body, hearing, sight, feeling, movement and reason. Then Allah gave him strength little by little and grew affection for his parents all day and night.

2) Adults, namely the strength are getting more perfect and reaches youth and becomes a beautiful people to look at.

3) Died at a young and strong age, some even prolong their life until they are senile, that is, until they are old, decrepit, weak in strength, reason, understanding, and their conditions and activities are decreasing and their thinking is weak so that they do not know anything that they used to know [12].

According to Dr. 'Abdullah bin Muhammad Alu Shaykh in the process of human life after having strength (adult age) he begins to experience shortcomings, namely when he is hunchbacked and old, and that is weakness after strength. At that time, determination, steps, and movements were getting weaker, hair was graying, *zahir* shape and inner nature were changing. Allah arranges his servants in this way according to His will, the All-Knowing, the All-Powerful.

Based on the information in the Qur'an, the condition of elderly humans can be indicated by four things, namely: firstly, old age is the time to be replaced by younger and capable ones, secondly, the decline in reproduction so that according to humans they are unable to have more children, thirdly, the decline in performance

so that elderly people will burden them. and dependent on his family, and the four weak bodies can no longer carry out their usual duties. Therefore, the elderly need assistance and attention, and affection from their families so that they can live as they deserve, namely healthy, happy, fulfilled needs according to a simple standard of living, getting love and attention from family members so that they live in harmony with the expectations of every Muslim.

3.1.2. Healthy Living Phase *Ardhalil 'Umuri*

Ardhalil 'umuri is the third phase in human life in the world, namely the phase of weakening and declining both physically and mentally so that in many cases it disrupts daily activities. The physical characteristics when entering the *ardhalil* 'age phase as explained by several commentators are gray hair, decreased organ function, sore joints, hunched spine, wrinkled skin, missing teeth, easily tired, difficulty sleeping, forgetfulness, myopia, prone to illness, lack of hearing, and is often confused.

The discussion of the elderly in the Koran is informed that parents must gradually place themselves in their position as people who can give enthusiasm and confidence to the younger ones. There are three basic purposes for which these verses were revealed, namely: firstly, Allah's confirmation that Allah has the attributes of perfection and holiness from every form of deficiency, secondly, proof of *ba'ts* and the hereafter and their rewards and punishments, and thirdly, affirmation and confirmation of revelation, prophethood, and revelation. tracts of the prophets.

Some Alzheimer's are caused by disease and some are caused by genetics. Therefore, it is important to prevent yourself from diseases with a healthy lifestyle that is applied in everyday life. The following is a list of behaviors that are expected to be implemented at the age of *ardhalil* according to the message of the Qur'an:

Table 2 Behaviour of *Ardhalil 'Umuri* Phase

Behaviours to avoid	Behaviours to do
<ul style="list-style-type: none"> • Indiscriminate eating and rest patterns. • Wasting time. • Act like the behavior of young people. • Burden yourself with heavy work and heavy thoughts. • Avoid daydreaming and idle. • Follow all other people's suggestions without discussing them with family members. • Emotions high or temperamental 	<ul style="list-style-type: none"> • Maintain health with adequate diet and rest • Take advantage of time such as reading (the Qur'an and scientific studies), listening to the Qur'anic readings, especially those with mutual rhythms, and memorizing short suras and selected verses of the Qur'an. • When you say and act, remind yourself that you are not young anymore so you have to be able to set an example. • Live your daily activities happily and according to your ability. • Always be grateful for the blessings given by Allah, especially given the age that is exaggerated and then used to find provisions for the hereafter.

The behaviour table is a guide to motivate the elderly to implement the values of gratitude for favors described in the Qur'an because the condition of *ardhalil 'age* is unavoidable and there is no cure as in the hadith of the Prophet Muhammad. Those who say that Allah will not cause disease unless He provides a cure, except for one disease, namely old age. Therefore listening something repetitively can keep our brain healthy [13].

3.2. Discussion

Alzheimer's and old age are two important things in the third stage of human life, which is characterized by decreased cognitive function including weakened memory, impaired language, impaired motor activity, difficulty in planning and organizing. This condition results in difficulties and dependence on the family to carry out daily activities. Therefore, commentators advise reading the Koran (including listening to the Koran reading and memorizing the Koran), because everything related to the Koran will stimulate the nerves in the brain so that life and refreshment occur.

The Qur'an is a source of accurate information about the process of human creation, especially strengthened by the hadith that places the position of *ardhalil 'umuri*, something that humans must go through but seek refuge in Allah from conditions that are so weak and tend to make it difficult for others. Departing from various studies on the routine of reading the Koran [14], memorizing the Koran, listening to the Koran (*murottal*) [7] can stimulate brain performance, especially the memory section. Therefore, the researchers tried to examine the details of the verses about Alzheimer's, the elderly, and the Koran as *shifa'* and then made a way to prevent Alzheimer's from getting worse or dropping drastically, namely by reading the Koran,[9] listening to the Koran (*murottal*), and memorizing. The Qur'an, [14] starts from short letters and selected verses that can stimulate brain performance to encourage elderly people

to still be able to defend themselves from drastic senility (Alzheimer).

The activity of listening repetitively to the Koran with *murottal* reaps many positive results in addition to stimulating brain nerve cells for people who listen to the rhythmic reading of the Koran (*murottal*) but also creates a good mood for those who listen to the Koran reading [6].

4. CONCLUSION

Symptoms of old age are characterized by physical weakness affecting authority and toughness in leadership, weakening of reproduction so that you cannot have more children, decreased performance because energy has decreased drastically due to weakened organ function with age, the weaker the body, the more dependent on the family to carry out daily activities. 30 days. This condition is termed *ardhalil 'umuri* as the third phase in human life in the world. The fact of *ardhalil 'umuri* is unavoidable, but efforts can be made to minimize the condition so that it is not severe and makes it difficult for family members who care for him. These efforts are very practical and easy to implement, namely by listening to the rhythmic reading of the Koran, reading the Koran, and memorizing starting from the shortest and easiest to remember. This method can be done continuously and continuously so that the results are better and as expected.

ACKNOWLEDGMENT

On this occasion, the authors would like to thank the University of Muhammadiyah Purworejo which has become a source of funds for the implementation of this research, hopefully, it is useful and can be utilized by dear readers. The author also thanks to the reviewers and proof-readers for all suggestions and constructive criticism.

REFERENCES

- [1] S. Abdul Halim dkk., *Ensiklopedia Sains Islami*, vol. 1. Tangerang: Penerbit Kamil Pustaka, 2015.
- [2] "Penyakit Alzheimer," *Halodoc*, 16 September 2019. <https://www.halodoc.com/kesehatan/penyakit-alzheimer>
- [3] M. Asadzandi, "Dementia Theory from the Perspective of Islam," vol. 3, no. 1, hlm. 1–8, 2019.
- [4] S. D. Nashif, S. H. Hammad, T. Kane, dan N. Al-Wattary, "Islam and Mental Disorders of the Older Adults: Religious Text, Belief System and Caregiving Practices," *Spriger Link*, hlm. 2051–2065, Nov 2020.
- [5] S. Shiqian Gao, C. Hung Chu, dan F. Y. Fun Young, "Oral Health and Care for Elderly People with Alzheimer's Disease," *Int. J. Environ. Res. Public Health*, vol. 17, no. 16, Agu 2020, [Daring]. Tersedia pada: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7460333/>
- [6] Q. R. Rizqi Zaidah, "The Effect of Listening to Qur'an on Physiological Responses of Mechanically Ventilated Muslim Patients," *Atlantis Press*, vol. 133, hlm. 299–305, 2018.
- [7] P. Suteja Putra, R. Gumilar, S. Rahma Kusuma, H. Purnomo, dan C. Basumerda, "The Effect of Quran murottal's audio on short term memory," dalam *EDP Sciences*, 2017, hlm. 1–4. [Daring]. Tersedia pada: <https://doi.org/10.1051/mateconf/201815401060>
- [8] M. Alade Rahman, B. Segun Aribisala, I. Ullah, dan H. Omer, "Association Between Scripture Memorization and Brain Atrophy Using Magnetic Resonance Imaging," *exceley*, hlm. 90–97, Des 2019, doi: 10.21307/ane-2020-009.
- [9] P. S. Tri Indrijaningrum dan M. Hamdan, "Correlation Between Frequency and Duration on Reading the Qur'an with Cognitive Function at Elderly," *Int. J. Psychosoc. Rehabil.*, vol. Vol. 24, no. 02, hlm. 4062–4071, Jan 2020, doi: 10.37200/IJPR/V24I2/PR200727.
- [10] N. Nawaz dan S. F. Jahangir, "Effects of Memorizing Quran by Heart (Hifz) on Later Academic Achievement," *Am. Res. Inst. Policy Dev.*, vol. 3, no. 1, hlm. 58–64, Jun 2015, doi: 10.15640/jisc.v3n1a8.
- [11] 'Abdullah bin Muhammad Alu Syaikh, *Tafsir Ibnu Katsir Jilid 6*. Pustaka Imam Asy-Syafi'i, 2013.
- [12] W. Az-Zuhaili, *Tafsir Al-Munir Jilid 7*. Bandung: Gema Insani. [Daring]. Tersedia pada: <https://ia903106.us.archive.org/22/items/etaoin/Tafsir%20Munir%207.pdf>
- [13] E. S. Masykuri, S. Widodo, dan M. Perez, "Understanding Personal Intention by Elaborating Speech Function Using Social Media International Whatsapp Group," *EAI*, vol. 5, Feb 2020, doi: dx.doi.org/10.4108/eai.28-9-2019.2291092.
- [14] N. Fazrena Kamal, N. Humaimi Mahmood, dan N. Aini Zakaria, "Modeling Brain Activities During Reading Working Memory Task: Comparison between reciting Quran and Reading Book," *Elseiver Ltd*, hlm. 83–89, 2013, doi: 10.1016/j.sbspro.2013.10.207.
- [15] N. Nawaz dan S. F. Jahangir, "Effects of Memorizing Quran by Heart (Hifz) on Later Academic Achievement," *Am. Res. Inst. Policy Dev.*, vol. 3, no. 1, hlm. 58–64, Jun 2015, doi: 10.15640/jisc.v3n1a8.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

