

**THE STORY OF PROPHET MUSA AS AND THE DEVELOPMENT OF TAQWA  
AMONG THE ELDERLY: AN ANALYSIS BASED ON TAFSIR AL-MANAR**

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<b>Abstract</b>	<p><i>This study explores the role of the Quranic narrative of Prophet Musa AS as a source for nurturing 'taqwa' among the elderly, through a thematic analysis of Tafsir al-Manar by Rashid Rida. The elderly often face psychological, spiritual, and social challenges that necessitate guidance rooted in divine revelation. The story of Prophet Musa AS, one of the most frequently mentioned prophets in the Quran, is rich with values such as patience, trust in Allah (tawakkul), resilience, spiritual reliance, and wisdom in communication. Adopting a qualitative and thematic approach, this research examines selected Quranic verses relating to Prophet Musa AS and how they are interpreted in Tafsir al-Manar, with particular focus on the concept of 'taqwa' and its relevance to the spiritual well-being of the elderly. The findings reveal that Rashid Rida's interpretive approach not only highlights the moral and spiritual dimensions of Musa's prophetic journey but also offers practical insights for the inner strength and faith development of the elderly today. This study aims to contribute meaningfully to the formulation of Quran-based spiritual development modules tailored for the needs of the ageing population.</i></p> <p><b>Keywords:</b> <i>Musa, Taqwa, Elderly, Tafsir al-Manar, Rashid Rida.</i></p>
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**INTRODUCTION**

In the later stages of life, individuals often experience a deeper inclination toward spiritual reflection and self-evaluation. This phase, marked by a sense of detachment from worldly responsibilities, creates a window for sincere engagement with matters of the soul, including one's relationship with Allah, the meaning of life, and preparation for the Hereafter.

For many elderly individuals, this spiritual yearning is accompanied by emotional challenges such as loneliness, a sense of loss, and reduced social participation. In facing such transitions, the elderly require not only emotional support but also structured spiritual guidance rooted in divine revelation that can nurture their sense of peace, purpose, and consciousness of Allah 'taqwa'.

In Islamic thought, 'taqwa' (consciousness of Allah) is a central spiritual and moral concept, frequently emphasized in the Qur'an (Muhammad Syamsuddin al-Qurtubiy, 2003). Derived from the Arabic root *waqa*, meaning to protect or shield, 'taqwa' refers to a state of inner mindfulness and caution that leads a person to avoid what Allah has prohibited and act in accordance with His commands (Mona Fathi Rizk et al., 2024).

It encompasses a deep awareness of Allah's presence in every aspect of life and serves as a spiritual compass guiding moral decisions. Scholars such as al-Qaradawi define *taqwa* as the essence of Islamic character, while others like Fazlur Rahman view it as the basis for ethical behavior and accountability before God (Ulfa & Syamil, 2023). In the context of ageing, '*taqwa*' takes on a renewed significance as individuals confront existential questions, physical vulnerability, and spiritual longing.

Thus, understanding how '*taqwa*' is portrayed and nurtured through the story of Prophet Musa AS as interpreted in Tafsir al-Manar which offers a meaningful framework for spiritual development among the elderly. One of the richest and most relevant sources for such spiritual enrichment is the story of Prophet Musa AS in the Quran. The narrative of Prophet Musa is one of the most frequently mentioned among all prophets which presents timeless themes such as perseverance in the face of adversity, *tawakkul* (trust in Allah), moral courage, the struggle for truth, humility in learning, and unwavering obedience to divine command.

These elements resonate deeply with the emotional and spiritual needs of the elderly, who are navigating the trials of physical decline and limited societal roles. Verses such as "*My Lord, indeed I am in need of whatever good You send down to me*" (al-Qasas 28:24), and "*My Lord, expand for me my chest...*" (Taha 20:25-28) reveal the heart of a believer who is fully dependent on divine mercy. This attitude is vital for strengthening '*taqwa*' in old age.

Despite the depth of Quranic wisdom available, there remains a gap in current scholarship regarding the practical application of prophetic stories, especially the story of Musa AS as a source of spiritual empowerment for the elderly. Most existing interpretations focus on historical or theological aspects without connecting the narrative to specific life stages, particularly later life (Syeda Asiya & Muhammad Samiullah, 2020).

This study responds to that gap by focusing on the spiritual relevance of Prophet Musa's story for the elderly, using Tafsir al-Manar by Rashid Rida as a primary analytical source. Rashid Rida is a modernist and reform-oriented exegete provides not only theological insights but also practical moral lessons aimed at reviving the soul and renewing faith, making it a highly relevant tafsir for contemporary application.

The main objective of this study is to explore the story of Prophet Musa AS in the Quran through the lens of Tafsir al-Manar, with the aim of identifying and analyzing themes related to the development of '*taqwa*' that are applicable to the elderly. Through thematic and qualitative analysis, the study seeks to demonstrate how Quranic values understood through contextually aware tafsir can guide the elderly toward a more spiritually fulfilling life.

Ultimately, this research aspires to contribute to the formulation of Quran-based approaches for elderly spiritual care, addressing the increasing need for holistic and faith-driven support systems for ageing populations.

## **RESEARCH PROBLEM**

Despite the richness of prophetic stories in the Quran, including that of Prophet Musa AS, there is a lack of focused research on how these narratives can be contextually applied to the spiritual development of the elderly. Much of the existing literature centres on the moral or historical aspects of Quranic stories without connecting them to age-specific psycho-spiritual needs (Azman Wan Mohammad et al., 2022). Thus, the problem lies in the gap between Quranic guidance and its practical application to elderly populations who are in critical need of spiritual nourishment.

## **OBJECTIVES OF THE STUDY**

This study aim to achieve the following objectives, which are central to understanding the role of Prophet Musa's story in nurturing '*taqwa*' among the elderly:

- i. To identify and analyze key Quranic verses related to the story of Prophet Musa AS that reflect themes of '*taqwa*'.

- ii. To explore the interpretation of these verses in Tafsir al-Manar by Rashid Rida.
- iii. To examine the relevance and application of these values for strengthening the spiritual well-being of elderly individuals.

### SCOPE OF STUDY

The scope of this study is limited to the story of Prophet Musa AS as it appears in the Quran, and the analysis is confined to its treatment in Tafsir al-Manar. While some comparisons are made with other tafsir works for contextual clarity, the primary interpretive lens remains Rashid Rida's reformist methodology. The study does not involve empirical fieldwork with elderly populations, though it draws on existing qualitative research and Islamic gerontology literature to support the contextual relevance of the findings.

This research is thus textual and conceptual in nature, with its primary contribution being the synthesis of Quranic wisdom with age-specific spiritual needs. The thematic analysis conducted in this study is grounded in selected Quranic verses that recount pivotal moments in the life of Prophet Musa AS. These verses were chosen based on their spiritual depth and relevance to the concept of 'taqwa', particularly in relation to the psychological and emotional experiences of the elderly.

### KEY QURANIC VERSES HIGHLIGHTED IN THIS STUDY

Several verses serve as the foundation for this study. For example:

﴿فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

Which means, "So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need" (al-Quran. Al-Qasas: 24).

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي﴾

Which means, "[Moses] said, "My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech" (al-Quran. Taha: 25-28).

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ قَوْمَ فِرْعَوْنَ أَلا يَتَّخِفُونَ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُون وَيَضْحِكُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ﴾

Which means, "And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people. The people of Pharaoh. Will they not fear Allah?". He said, "My Lord, indeed I fear that they will deny me. And that my breast will tighten and my tongue will not be fluent, so send for Aaron" (al-Quran. al-Shu'ara': 10-13).

﴿قَالَ أَمْ أَفَلَّ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

Which means, "[Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?" (al-Quran. al-Kahf: 75).

### LITERATURE REVIEW

The Quran is widely recognised as a comprehensive guide for all stages of human life, offering spiritual, moral, and psychological insights that transcend time and circumstance. In Malaysia, the ageing population is becoming increasingly significant. According to the Department of Statistics Malaysia, individuals aged 60 years and above comprised 23.4% of the national population. Out of the 34.1 million of Malaysian, 2.6 million of residents in Malaysia are 65 years old and above which making up 7.7% of population (Zaf Seraj, 2024).

This demographic trend has led to a rising number of elderly individuals residing in institutional care setting. In Selangor for example, the trend of increasing the number of

elderly people has had an impact on the increase in elderly people living in residential care homes. As stated by Safwan Hamdy & Md Yusuf (2018), there are 1,413 elderly individuals residing in Rumah Seri Kenangan (RSK) and 207 in Rumah Ehsan (RE), both operated by the Malaysian government.

Additionally, Malaysia has 1,706 registered residential care homes run by NGOs and private organisations, accommodating a total of 6,927 senior citizens. These figures indicate that approximately 8,500 elderly Malaysians are living in institutional care settings rather than with their families (Md Yusof et al., 2022). Many of these residents face psychological and emotional challenges (Reynolds et al., 2022), including loneliness, social isolation, and a sense of spiritual disconnections. Therefore, this issue highlights the need for targeted spiritual and emotional support.

Islamic teaching offers holistic guidance to address the complexities of ageing including strategies for psychological resilience and spiritual fulfilment. However, most discussions on Islamic spirituality for the elderly focus broadly on prayer, remembrance (*dhikr*), or general acts of worship, without integrating detailed Quranic narratives as therapeutic tools (Mawaddah Rofiqoh et al., 2025). This points to a gap in applying the Quran's moral stories which particularly on Prophet Musa AS to the context of ageing.

'*Taqwa*' (consciousness of Allah) is a central Quranic virtue often discussed in relation to personal piety, ethical behaviour, and social justice. Scholars such as al-Qaradawi (2003) describe '*taqwa*' as the essence of Islamic character, while Rahman (1982) describes it as a guiding principle for moral consciousness and divine accountability. Although these descriptions provide a broad framework, however they seldom consider how '*taqwa*' is cultivated within specific demographics such as the elderly particularly those navigating loss, illness, or reduced societal engagement.

The story of Prophet Musa AS, one of the most frequently mentioned prophets in the Quran, has been explored by classical and modern exegetes. Classical scholars such as al-Tabari and al-Qurtubi interpreted Prophet Musa's narrative through legalistic and theological lenses, focusing on lessons in divine law, prophecy, and community leadership. However, modern exegetes such as Muhammad Asad (1980) and Sayyid Qutb (2000) emphasized the symbolic of Musa's confrontation with Pharaoh as a moral stand against tyranny and corruption.

While rich in their respective emphases, these interpretations largely omit a focus on the psychological, emotional, or spiritual therapy for the elderly remains underexplored from Musa's experiences. Recent work in Islamic gerontology has begun to address the broader spiritual needs of elderly Muslims. Athar (2005) highlights the importance of religious reflection, Quranic recitation, and prayer as central elements of elderly care in Islam.

Similarly, Mohd Asri (2015) emphasises the need for spiritual support and tailored religious education that reinforces the elderly's sense of worth and connection to God. However, while these contributions are valuable, they often lack a detailed tafsir-based analysis of Quranic narratives and their potential role in spiritual development for the ageing population.

This study aims to fill the gap by examining the story of Prophet Musa AS as interpreted in Tafsir Manar by Rashid Rida who is a reformist scholar that contextualised Quranic verses to address individual transformation and societal reform. Rashid Rida offers unique insight into Musa's inner struggles, emotional resilience, and reliance on divine guidance.

These qualities are highly relevant to elderly individuals confronting transitions, vulnerability, and existential uncertainty. Despite the depth of Rashid Rida's insights, little research has been done to analyse how his interpretation of the Musa narrative can be applied specifically to enhance '*taqwa*' among elderly Muslims. By grounding the analysis in a thematic reading of selected verses from the life of Prophet Musa AS and interpreting them through the lens of Tafsir al-Manar, this study contributes to the growing body of literature on Islamic spirituality and ageing.

This study also offers a foundation for development of Quran-based educational or therapeutic modules tailored to the spiritual needs to elderly individuals, especially those in institutional care settings.

## **METHODOLOGY**

This study adopts a qualitative, library-based research design grounded in thematic textual analysis. The primary aim is to examine how the Quranic narrative of Prophet Musa AS, as interpreted in Tafsir al-Manar by Rashid Rida, can be applied to the spiritual development of 'taqwa' among the elderly. The study draws on selected Quranic verses that recount significant episodes in the life of Prophet Musa AS particularly those that demonstrate psychological, spiritual, and moral resilience.

These verses were selected based on their thematic relevance to 'taqwa'-related values such as patience (*ṣabr*), trust in God (*tawakkul*), humility (*tawāḍu'*), and perseverance in faith. The primary sources of data are the Quran and Tafsir al-Manar. Selected verses related to Prophet Musa AS were identified using concordance and thematic keywords such as 'taqwa', *ṣabr*, *du'a'*, fear, and *hikmah*.

These verses were then analysed in light of Rashid Rida's commentary, with close attention to the moral and spiritual dimensions emphasised in Tafsir al-Manar. To ensure a contextual reading, the study also refers to cross-commentaries in Tafsir al-Maraghi and classical works like Tafsir al-Tabari where relevant. Secondary sources such as books, journal articles, and contemporary studies on ageing and Islamic spirituality were consulted to support the thematic framework and to bridge textual analysis with real-life applications.

The thematic analysis in this study followed Clarke & Braun (2017) six-phase framework, adapted for textual interpretation of Quranic verses and tafsir. The process began with familiarisation, where the researcher conducted repeated readings of the selected verses related to Prophet Musa AS and their corresponding entries in Tafsir al-Manar to develop an in-depth understanding of the textual and interpretive landscape.

Next, initial codes were generated by identifying significant values and concepts such as *tawakkul* (trust), *ṣabr* (patience), *du'a'* (supplication), *rahmah* (mercy), and *hikmah* (wisdom), especially as they relate to the emotional and spiritual experiences of the elderly. These codes were then grouped into potential themes, focusing on patterns that reflected 'taqwa'-building attributes in the life of Musa AS.

The review phase involved refining these themes to ensure they were distinct, internally coherent, and meaningfully connected to both the primary texts and the research objectives. Following that, each theme was clearly defined and named to capture its spiritual essence and practical relevance for elderly Muslims, culminating in five key themes: Trust in Allah (*Tawakkul*), *du'a'* and emotional resilience, honest fear and humble self-awareness, communication with *rahmah*, and *sabr* and intellectual humility.

Finally, these themes were synthesised into a narrative, linking Quranic insights with contemporary psycho-spiritual challenges faced by elderly individuals, and forming the basis of the study's findings and discussion.

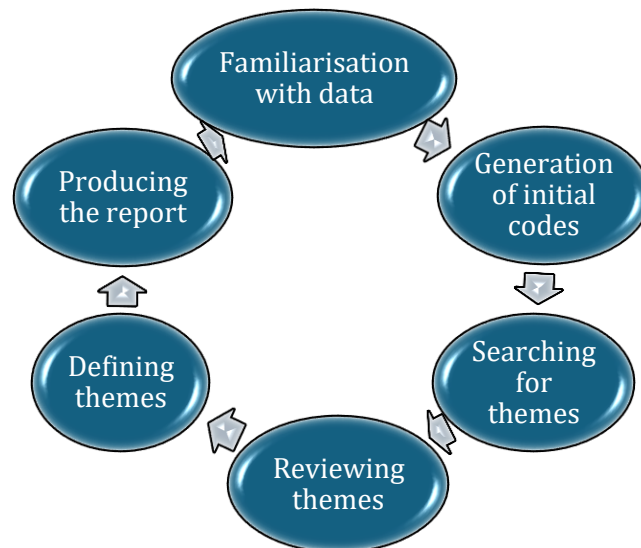


Figure 1: Based on thematic Analysis by Braun and Clarke

## FINDINGS AND ANALYSIS

This study identified five central themes of *'taqwa'*-related values in the story of Prophet Musa AS, derived from selected Quranic verses and analysed through Tafsir al-Manar. These themes demonstrate how prophetic experiences, as interpreted by Rashid Rida, can guide the spiritual development of the elderly, especially in navigating fear, loss, isolation, and purpose in later life.

### *'Taqwa'* through *Tawakkul*: Trusting Allah in Times of Vulnerability

﴿فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

Which means, “So he watered (their flocks) for them; then he turned back to the shade, and said: “O my Lord! truly am I in (desperate) need of any good that Thou dost send me” (al-Quran. al-Qasas: 24).

In Tafsir al-Manar, Rashid Rida (1990) describes Musa’s plea after fleeing Egypt and arriving in Madyan as an act of complete surrender and *tawakkul* which is relying on Allah when all worldly support has collapsed. Rashid Rida emphasises that true dependence on God arises not from comfort, but from necessity and desperation. This theme resonates strongly with elderly individuals who face physical decline, loneliness, or loss of financial independence.

*Tawakkul* reframes these perceived weaknesses into opportunities for strengthening faith. In elderly care homes, where feelings of abandonment are common, this verse offers a spiritual framework to transform helplessness into trust and inward peace.

### *'Taqwa'* through *Du'a* and Inner Calm

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي﴾

Which means, “(Moses) said: “O my Lord! expand me my breast, ease my task for me and remove the impediment from my speech, so they may understand what I say” (al-Quran. Taha: 25–28).

Musa’s *du'a* before facing Pharaoh is a model of emotional preparation through supplication. According to Rashid Rida, this invocation reflects a request for emotional clarity (*sharḥ al-ṣadr*), spiritual courage, and communicative strength. For elderly Muslims

experiencing anxiety, memory decline, or diminished confidence in social roles, this verse affirms that *du'a* is not just ritual but it is a source of emotional resilience.

In modern contexts, particularly among elderly isolated from family or experiencing reduced mental sharpness, the practice of regular, intentional *du'a* can promote calmness and restore spiritual orientation.

### **'Taqlwa' through Honest Fear and Humble Self-Awareness**

﴿قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَيَّ هَارُونَ﴾

Which means, "He said: "O my Lord! I do fear that they will charge me with falsehood. My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron" (al-Quran. al-Shu'ara': 12-13)

Rather than rebuking fear, Rashid Rida interprets Musa's confession as spiritually constructive which demonstrating awareness of personal limitations while maintaining commitment to divine duty. This contrasts with classical tafsir that may frame fear more cautiously. In the experience of ageing, fear often arises due to fear of death, decline, or irrelevance.

Elderly individuals who are encouraged to admit these fears can process them in light of divine support, thus turning fear into an avenue for 'taqlwa'. This theme teaches that vulnerability is not a flaw but a gateway to spiritual humility and growth.

### **'Taqlwa' through Rahmah and Hikmah in Communication**

﴿فَقُولَا لَهُ، قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

Which means, "Speak to him gently; perhaps he may take heed or fear Allah" (al-Quran. Taha: 44)

This command to Musa and Harun in addressing Pharaoh is, for Rashid Rida, a principle of moral communication rooted in wisdom and compassion. For elderly Muslims who serve as elders, caregivers, or informal spiritual leaders, this verse encourages guiding others especially youth to communicate with *rahmah* (mercy) rather than authority or anger. In families and communities, gentle communication can bridge generational gaps and sustain moral influence. Cultivating 'taqlwa' through soft speech becomes especially relevant when ageing is accompanied by frustration or a sense of being disregarded

### **'Taqlwa' through Sabr and Acceptance of Divine Wisdom**

﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

Which means, *The story of Musa and Khidr* (al-Quran. al-Kahf: 60-82)

Rashid Rida interprets this story not merely as a narrative of hidden wisdom, but as an exercise in spiritual *sabr* and intellectual humility. Despite being a prophet, Musa is taught to suspend judgment and accept divine wisdom that appears unjust on the surface. This story deeply resonates with elderly individuals who may question personal suffering, loss, or hardship. The theme invites elderly to see patience not as passive endurance, but as active trust in God's unseen plan. It offers a framework for accepting illness, bereavement, or the mystery of unanswered prayers.

### **Summary of Themes and Elderly Relevance**

The following table summarises the key thematic findings of this study, highlighting their Quranic basis and the corresponding spiritual relevance to elderly individuals. This synthesis aims to illustrate how each theme contributes to nurturing 'taqlwa' within the context of ageing.

Theme	Verse(s)	Spiritual Relevance to Elderly
<b>Trust in Allah (Tawakkul)</b>	al-Qasas 28:24	Transforms feelings of helplessness into spiritual surrender and peace in times of dependence.
<b>Du'a and Emotional Resilience</b>	Taha 20:25–28	Encourages emotional strength and calmness through supplication and spiritual preparation.
<b>Honest Fear and Humble Self-Awareness</b>	al-Shu'ara' 26:12–13	Validates human fears and reframes them as part of the spiritual journey toward greater reliance.
<b>Communication with Rahmah</b>	Taha 20:44	Encourages elderly to maintain moral influence through mercy, especially in family and community life.
<b>Sabr and Intellectual Humility</b>	al-Kahf 18:60–82	Fosters trust in Allah's unseen wisdom in the face of loss, illness, or perceived injustice.

## DISCUSSION

The findings of this study affirm that the Quranic narrative of Prophet Musa AS, when interpreted through the reformist lens of Tafsir al-Manar by Rashid Rida, contains profound spiritual lessons that are particularly relevant for elderly individuals. The five themes identified which are *tawakkul* (trust in God), emotional resilience through *du'a*, humble self-awareness, wisdom in communication, and *sabr* (patience) through divine acceptance are not only theological in nature but also deeply psychological and existential.

These themes provide a framework for understanding '*taqwa*' as a lived experience that is responsive to the emotional transitions of old age. In the Malaysian context, where the elderly population is increasing and more are entering care institutions, the need for structured, faith-based spiritual care is more critical than ever. As shown by national statistics, a growing number of elderly individuals experience social isolation, loneliness, and spiritual disengagement.

The Quranic values drawn from Musa's story, particularly those moments when he faced vulnerability, fear, and uncertainty, offer a compassionate model of consciousness of Allah that resonates with the elderly. For example, the verse in Surah al-Qasas (28:24), where Musa prays in solitude and desperation, mirrors the internal condition of many elderly who are physically weakened and emotionally isolated.

Such verses, when explained with contextual and reflective depth as done by Rashid Rida, can be used to cultivate spiritual strength among elderly Muslims, especially those who feel abandoned by society. Furthermore, Rida's exegetical approach, which integrates spiritual, moral, and practical wisdom, makes his interpretation highly suitable for contemporary applications.

Unlike classical tafsir that focus primarily on jurisprudence or theology, Tafsir al-Manar bridges personal moral transformation with broader social meaning. For elderly individuals, who may struggle with questions of purpose, worth, or divine justice in the face of illness or loss, this type of tafsir offers emotionally intelligent responses grounded in revelation. Musa AS's fear (Surah al-Shu'ara' 26:12–13), for instance, is not dismissed by Rida as weakness, but instead reinterpreted as honest, conscious submission to Allah which is appear as a powerful model for coping with late-life anxiety or fear of death.

The discussion also points to the practical implications of this study for the development of spiritual care programs in Malaysia. Religious officers, counsellors, or caregivers in elderly homes can be equipped with training modules that use Quranic

narratives and interpretive themes as tools for faith renewal and emotional resilience. For instance, storytelling and guided reflection on Musa's journey with Khidr (Surah al-Kahf 18:60–82) can encourage seniors to embrace divine wisdom even in situations that appear unjust or confusing such as illness, bereavement, or institutionalisation.

This Quran-based psychological approach complements traditional religious instruction by connecting emotion with theology. Nevertheless, this study is not without limitations. It is primarily conceptual and textual in nature, drawing from tafsir and thematic analysis without direct fieldwork involving elderly participants. Future research should explore empirical validation of these themes by engaging with elderly Muslims through interviews, focus groups, or participatory reflection sessions.

Such fieldwork could assess how specific Quranic themes impact emotional well-being or '*taqwa*' development in lived settings. Moreover, while Tafsir al-Manar offers a modern and reformist perspective, comparative analysis with other contemporary tafsir such as those by al-Mawdudi or al-Shanqiti may enrich the interpretive framework.

In conclusion, this discussion demonstrates that the story of Prophet Musa AS is not merely a historical account but a living spiritual resource. When applied thoughtfully through the lens of reformist tafsir, it can serve as a powerful foundation for elderly care rooted in the Quranic worldview. As Malaysia moves toward an ageing society, integrating these spiritual values into public health, gerontology, and religious education policies can help promote a sense of purpose, dignity, and consciousness of Allah among the elderly.

## **CONCLUSION**

This study explored how the story of Prophet Musa AS in the Quran, interpreted through Tafsir al-Manar by Rashid Rida, can serve as a spiritually enriching framework for developing '*taqwa*' among elderly Muslims. Through a thematic analysis of selected Quranic verses, five central themes emerged which are Trust in Allah (*Tawakkul*), *Du'a* and Emotional Resilience, Honest Fear and Humble Self-Awareness, Communication with *Rahmah*, and *Sabr* and Intellectual Humility.

These themes resonate deeply with the emotional and psychological challenges faced in later life, such as isolation, fear of loss, and a need for purpose and peace. By highlighting how Musa's prophetic experiences reflect universal struggles of dependence, fear, and submission to divine wisdom, this study demonstrates that Quranic narratives, when understood through a contextual and spiritually sensitive tafsir like al-Manar, can offer meaningful guidance for the elderly.

In the Malaysian context where the ageing population is growing and many elderly individuals reside in care institutions, the findings highlight the urgency of developing structured, Quran-based spiritual care models. Rida's moral-psychological approach provides a valuable exegetical foundation for translating prophetic stories into practical tools for inner transformation and faith renewal.

Although this study is conceptual in nature, it lays important groundwork for future empirical and interdisciplinary research. Ultimately, the Quran remains not only a source of timeless revelation but also a living guide for spiritual resilience, especially for those nearing the final chapters of life.

## **Recommendation for Future Research**

While this study offers a conceptual model grounded in textual analysis, it does not incorporate empirical data from elderly respondents. Future research should include qualitative fieldwork to assess how elderly Muslims relate to these five themes in real-life settings. Moreover, comparative tafsir analysis or interdisciplinary collaborations with gerontologists could expand the impact of this approach. Despite these limitations, the present study provides a necessary foundation for integrating Quranic spirituality with elderly care frameworks.

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