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## Fostering Religious Activities for the Elderly at Harapan Kita Elderly Social Institution Palembang

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### ABSTRACT

The existence of human civilization cannot be separated from religion because religion is a guide in life and becomes a benchmark that regulates behavior in everyday life. With religion, a person will be able to build character and morals in living life. Because in religion there are rules and guidelines so that humans can carry out activities, behavior, and can return to God in a state of faith. Religion is a nature that develops naturally and some develop according to the will of Allah SWT. The declining physical condition makes the absorption of the elderly in receiving material in the process of religious activities also decrease. This is marked by a decrease in the sense of sight, sense of hearing, and memory of the elderly. The declining physical condition of the elderly will greatly affect the implementation of Islamic religious education activities that they follow. This factor is a natural factor that is usually experienced by the elderly, it cannot be changed because it is a destiny that must be lived. The inhibiting factors encountered in religious development at the orphanage were monotonous delivery of material, declining physical condition of the elderly, and communication barriers.

### 1. Introduction

Religious activity is to form a well-planned business carried out by a person in instilling and practicing religious values. Another definition of religious activity is an effort that is carried out continuously or that has something to do with religious values such as religious lectures, a commemoration of Islamic holidays, congregational prayers, recitation of the Qur'an, and others. Religious activities are attended by various levels of society from various aspects of the age of children, teenagers, to the elderly. Elderly is a natural process faced by every human being who has long-lived sustenance. Along with increasing age, there will be

a decrease in body functions in the elderly, both physically, physiologically, psychologically and other life functions. In addition, the elderly are also prone to senility. The existence of religious activities, it will restore the mental health of people who are restless and can be a stronghold in dealing with mental shocks. In addition, religious activities that are carried out can also motivate the elderly in improving the quality of their worship to the Creator. And the purpose of Islamic religious education is to improve the quality of one's worship to Allah SWT.<sup>1</sup>

Implementation of Religious Activities The elderly will increasingly have an awareness that worship is



important for life in their old age. The implementation of religious activities for the elderly requires high accuracy, patience, and patience because the elderly are human beings who have changed. They came back like children, their condition returned to being weak with age. Religious activities are also very much needed by the elderly to improve the quality of their worship in the face of death because by carrying out daily worship the elderly will increasingly remember Allah SWT. This study aims to determine the religious development of the elderly, to determine the supporting and inhibiting factors in fostering religious activities at the Harapan Kita Social Institution in Palembang.<sup>2</sup>

Activity according to the Big Indonesian Dictionary comes from the word *giat* which means any activity, business, work, or work.<sup>3</sup> Thus it can be concluded that the activity or activity is an encouragement for humans to do a certain job that contains certain aims and objectives. In the Big Indonesian Dictionary, religion means the teachings or systems that govern the belief system (belief). Religion is etymologically derived from the words 'a' and 'gama'. A which means not 'gamma' which means chaotic. Religion means not messed up. In Islam religion is called "ad din" which means obedience, obedience. Epistemologically, religion is a divine rule that encourages the soul of someone who has reason to hold on to the rules. According to Muhammad (2013) religious activities are all forms of planned and controlled activities that are carried out continuously by individuals or groups related to religious values and aim to improve development, empowerment, and increase the piety of Muslims through systematic activities.

The elderly is a phase of declining intellectual and physical abilities, which begins with some life changes. According to Santoso et al. (2009), the

elderly is someone who has entered the final stages of the life phase. This group which is categorized as the elderly goes through a process called the aging process. So the conclusion of the elderly is a process that enters the final stages of the life phase.

Problems faced by the elderly (elderly) can be grouped into economic, social, health, and psychological problems. Old age is marked by a decrease in work productivity entering retirement or the cessation of the main job. This results in a decrease in income which is then related to the fulfillment of daily needs such as clothing, food, shelter, health, recreation, and social needs. In some elderly people because of their unfavorable conditions, old age is no longer productive and reduced or even no income. On the other hand, the elderly are faced with various needs that are increasing, such as the need for nutritious and balanced food, regular health check-ups, care for those suffering from aging diseases, social and recreational needs. Old age income generally comes from pensions, savings, assistance from children or other family members. For the elderly whose income is sufficient, it does not become a problem point for those who do not have sufficient income will face problems. For those who have pensions, their financial condition is better, because they have a steady income, as well as access to health services from the government which is needed. Thus the economic status of the elderly in general is poor, even neglected economic status.<sup>4,5</sup>

Entering old age is marked by reduced social contact with family members, community members, and work friends as a result of the termination of employment relationships due to retirement. Besides that, the tendency to expand the nuclear family rather than the extended family will also reduce the social contacts of the elderly. In addition, changes in the social values of a society that lead to an individualistic society affect the elderly who receive



less attention so that they are often excluded from community life and neglected. Lack of social contact This leads to feelings of depressing loneliness. This is not following the nature of humans as social beings who in their lives always need the presence of other people. To deal with this reality, it is necessary to form groups of elderly people who have activities to bring together their members so that social contact takes place. Social contact here is very useful for the elderly to have the opportunity to exchange information, learn from each other, and joke with each other. Social contact will bring feelings of pleasure that cannot be fulfilled when he is alone.

In the elderly, there is a decline in cells due to the aging process which results in organ weakness, physical decline, the emergence of various diseases, especially degenerative diseases. This will cause social health problems and burden the economy for both the elderly and the government because each disease requires financial or financial support. Old age is characterized by a decrease in physical function and is susceptible to various diseases. Susceptibility to this disease is caused by decreased function of various organs of the body. Health services are needed, especially for degenerative disorders to improve the health status and quality of life of the elderly to achieve a happy and useful old age in family and community life following their existence. Health problems in general are the problems most felt by the elderly. The point that is expected for the elderly is how to live old age in a healthy condition, not sickly. For this reason, a life plan should have been planned long before entering old age.<sup>6</sup>

Psychological problems faced by the elderly in general include loneliness, alienation from the environment, helplessness, feelings of worthlessness, lack of self-confidence, dependence, neglect, especially for poor elderly people, and so on. Loss of attention and support from the social environment is

usually associated with loss of position or position, can lead to conflict or turmoil. These problems stem from the decline in physical and psychological functions as a result of the aging process. The psychological aspect is an important factor in the life of the elderly, in fact, it is often more prominent than other aspects in the life of an elderly person.<sup>7</sup>

## 2. Methods

This research is a descriptive study with a qualitative approach. This research was conducted at the Harapan Kita Social Home in Palembang. The data sources used in this study are primary and secondary. Primary data is data obtained from observations and interviews with key informants, namely the Chairperson of the Harapan Kita Social Institution in Palembang. Secondary data is data that supports primary data originating from supporting informants such as the deputy chairman of the foundation, staff of the Harapan Kita Social Institution in Palembang. and also sourced from documents, archives that raise the problems discussed. Data collection techniques used are observation, interviews with informants, and documentation. After the necessary data is collected, then the data is re-examined and then analyzed by involving secondary data critically to produce conclusions.

## 3. Results and Discussion

### Research subject description

Panti Sosial Harapan Kita (PSHK) Palembang is an agency under the auspices of the Palembang City Social Service which accommodates neglected elderly people who do not have families and elderly people who are economically weak. Based on Law Number 4 of 1965 concerning Provision of Livelihood Assistance for the Elderly (the implementing regulations are stated in the Decree of the Minister of Social Affairs of the Republic of Indonesia Number Huk. 3-1-



50/107 of 1971), JO Law Number 6 of 1974 concerning Provisions basic social welfare services have been provided for the elderly/elderly to realize social welfare for the elderly. The number of residents

of PSHK in this study is 60 people. Characteristics of residents based on age, gender, and length of stay in the orphanage are presented in table 1 and table 2.

Table 1. Characteristics of residents of Harapan Kita Social Institution Palembang

No	Information	Total
1	Age	
	60-74 years	40 people
	75-90 years	16 people
	Over 90 years	4 people
2	Gender	
	Male	28 people
	Female	32 people

Table 2. Occupants of the orphanage based on the number of years in the orphanage.

No.	Year of Entry	Number of Elderly	Information
1.	1990	1 person	1 male
2.	1997	1 person	1 female
3.	2007	1 person	1 female
4.	2008	2 people	2 female
5.	2010	1 person	1 male
6.	2011	1 person	1 female
7.	2012	2 people	1 male and 1 female
8.	2013	6 people	3 male and 3 female
9.	2014	4 people	2 male and 2 female
10.	2016	9 people	3 male and 6 female
11.	2017	5 people	1 male and 4 female
12.	2018	15 people	6 male and 9 female
13.	2021	12 people	5 male and 7 female
Total number		60 people	28 male and 32 female

Based on the results of interviews with PSHK Palembang management revealed that the dormitory facilities at the orphanage were still inadequate because there were several dormitories with leaky roofs, and dry conditions of well water pipes, which became an obstacle during the dry season. Furthermore, the infrastructure is quite adequate because the caretakers of the orphanage are compact and work voluntarily to help the elderly in the orphanage, but in the religious development in the

orphanage, it is still not effective in its implementation.

### Fostering religious activities for the elderly at the Harapan Kita Social Institution in Palembang

Religious activities are efforts that are carried out consciously, regularly, and planned and are responsible for a group of people or a person in providing knowledge of Islamic teachings so that they can know, understand and practice the teachings of Islam in daily life so that they become happy human



beings in this world and the hereafter. In the implementation of fostering religious activities in social institutions, it must refer to Krause, 2011).

Religious activity is a form of conscious effort made to realize or apply faith in a form of religious behavior in everyday life. For example, fostering religious activities at the orphanage, among others, carrying out congregational prayers at sunset and Isha so that they always remember Allah, followed by yasinan and reading tahlil and memorizing short letters and religious lectures and learning about religion and this activity is carried out so that they can always be pious to Allah and not only concerned with the world, and must also be concerned with the hereafter.<sup>1</sup>

To increase the worship of the elderly, many things can be done, one of which is by praying in the congregation. The congregational prayer takes place five times, namely dawn, dzuhur, asr, maghrib, and isya' which is held at the Social Institution Mosque. The purpose of the five daily congregational prayers is to increase the worship of the elderly who were originally less orderly to become more orderly and more consistent.<sup>2</sup>

Based on the results of observations that researchers have done in the musholla of social institutions, the elderly are given teaching in terms of daily worship. Worship coaching usually starts with praying in the congregation in the mosque and yasinan together every Friday night. The essence of this coaching is so that they get used to carrying out these religious activities. Based on the results of interviews that researchers conducted with Mr. AA, he said that the purpose of fostering activities for the elderly in this social institution was to improve their morals for the better and increase their faith and devotion to Allah SWT. Furthermore, the results of the interviews that the researchers conducted with Mrs. P included:

"kegiatan yang ada di panti ini sebenarnya banyak

yaitu kalau setiap pagi mereka pembersihan habis itu mereka Istirahat masuk kamar dan di kamar mereka buat kerajinan tangan seperti membuat taplak meja dan ngerendah kain sampe jam mendekat waktu dzuhur mereka siap-siap untuk sholat berjamaah dan Istirahat sampe ashar lalu mereka shalat ashar berjamaah selanjutnya mereka melaksanakan kegiatan bimbingan Keterampilan dan malam Kegiatan Ceramah, pengajian dan terkhusus yasinan dilaksanakan pada malam jum'at."(In Palembang)

("There are many activities in this orphanage, namely that every morning they clean up after that they rest in their rooms and in their rooms they make handicrafts such as making table cloths and lowering the cloth until the hour approaches. At dzuhur time they get ready to pray in congregation and rest until Asr then they pray Asr in congregation then they carry out Skills guidance activities and evening Lectures, recitations and especially Yasinan activities are carried out on Friday nights.")

Yasin and tahlil religious activities are held every Friday night, after Isha. The elderly are guided to pray in the congregation in the mosque at Maghrib and Isha prayers after that, they read yasin and tahlil together. The recitation of Surah Yasin is led by the ustad and the caretaker of the guesthouse as his replacement if the ustadz is unable to attend. The following is the result of the interview with Mr. AA as follows:

"Di Panti biasa melakukan yasin dan tahlil setiap malam Jum'at setelah melaksanakan shalat isya berjamaah, para lansia diajak untuk membaca surah yasin bersama, saya yang memimpin yasin tersebut, setelah membaca yasin, membaca tahlil dan berzikir, agar selalu ingat kepada Allah Swt". (In Palembang)

("At the orphanage, we usually do yasin and tahlil every Friday night after performing the Isha prayer in congregation, the elderly are invited to read Surah



Yasin together, I lead the Yasin, after reading Yasin, reading Tahlil and dhikr so that you always remember Allah Swt.)

In line with the interview with Mrs. P as the head of the social institution, she revealed that:

“setiap malam jum’at diadakannya pembacaan yasin dan tahlil, para lansia diajak untuk melaksanakan shalat Magrib dan Isya berjamaah di Mushollah, setelah shalat melakukan yasin dan tahlil, akan tetapi tidak semua lansia mengikuti kegiatan tersebut dikarenakan dengan kondisi yang tidak sehat”. (In Palembang)

(“Every Friday night, yasin and tahlil readings are held, the elderly are invited to perform Maghrib and Isha prayers in congregation in the Mushola, after praying they do yasin and tahlil, but not all the elderly participating in these activities due to unsanitary conditions”.)

Based on the results of the data obtained by researchers from the archives of the PSHK Palembang office, the yasin and tahlil activities are carried out according to the schedule, namely every Friday night after performing the maghrib and isya prayers in congregation. The activity was guided by the ustadz and carried out according to the specified schedule.

Religious lectures (recitations) at the Harapan Kita Social Institution are a process of fostering the elderly through a religious education approach that is delivered face to face by ustadz and clerics. This study is the subject of Islamic religious education at the Harapan Kita Provincial Social Institution, where all Islamic religious material (aqidah, worship, morality, and history) can be delivered in this activity. The purpose of holding this recitation is to add and deepen the knowledge of Islam, as well as to strengthen faith. After receiving the recitation, the elderly not only gain insight but are also expected to be able to carry out Islamic law with full awareness and sincerity. The delivery of religious lectures is

packaged as light as possible so that the elderly can capture the knowledge that has been conveyed. Ustad only conveys light material such as examples: procedures for caring for a corpse, the virtues of fasting in Ramadan, the wisdom of forgiveness, the wisdom of a patient person, the wisdom of remembering death.

The choice of method in Islamic religious education for the elderly cannot be seen as a trivial matter, because if one chooses the wrong one, the goal to be achieved will not be realized. Likewise, the ustadz and clerics in Social Institutions choose to apply lectures, questions and answers, advice, examples, problem solving, and demonstrations because they consider this method to be very appropriate to be applied to foster Islamic religious education for the elderly in improving the quality of worship. All of these methods also support and support Islamic religious education for the elderly.

The ustadz and clerics at the Social Institution have chosen a method that is adapted to the conditions of the elderly. This has been carefully planned so that the ongoing Islamic religious education activities can run optimally. The method in fostering the elderly is using the lecture method and cues because the coaches have to explain and they listen to the material that has been delivered.<sup>8</sup>

Activities carried out in religious activities at the Social Institution are divided into several activities. This activity aims to enable the elderly to gain knowledge of the Islamic religion that is qualified, also to increase the level of worship of the elderly, that it also directs the elderly so that later they can die in a state of khusnul khotimah. The purpose of Islamic religious education in Indonesia is to grow and increase the faith of students through the provision and fertilization of knowledge, appreciation, practice, and experience of students about the religion of Islam so that they become Muslim human beings who continue to develop in terms of faith, piety to Allah



SWT, and have noble character.

Religious activities in improving the quality of worship at the Harapan Kita Social Institution are included in the rebuilding process. The process of rebuilding is to repair morals that have been damaged or to rebuild morals in a different way than they have been through before. The religious development materials that were delivered to the elderly were aqidah, morals, worship, fiqh, and Al-Qur'an development materials.

### **Supporting and inhibiting factors in fostering religious activities**

Every process that runs must have to support and inhibiting factors, including religious activities for the elderly at the Harapan Kita Social Institution in Palembang. The implementation of religious activities for the elderly is a process of instilling religious values in the elderly so that they gain religious knowledge and also practice what they gain consciously without coercion. When the process takes place, it is certainly not easy, there are inhibiting factors that arise and must be minimized so that the implementation can run smoothly and as expected. Apart from these inhibiting factors, there are also supporting factors that can support the implementation of religious activities carried out.

Based on the results of observations, several factors support and inhibit religious activities for the elderly. Supporting factors in the form of enthusiasm and high desire of the elderly in participating in religious activities and adequate infrastructure. Facilities and infrastructure in the form of a prayer room consisting of: speakers, small tables as well as juz amma, and others are adequate. Adequate facilities and infrastructure make religious activities for the elderly that take place more optimal and increase their knowledge so that they can, but religious guidance is still not effective because there are still many elderly people who do not participate.

The declining physical condition makes the absorption of the elderly in receiving material in the process of Religious Activities also decrease. This is marked by a decrease in the sense of sight, sense of hearing, and memory of the elderly. The declining physical condition of the elderly will greatly affect the implementation of Islamic religious education activities that they follow. This factor is a natural factor that is usually experienced by the elderly, it cannot be changed because it is a destiny that must be lived. The inhibiting factors encountered in religious development in nursing homes were in the form of monotonous delivery of material, declining physical condition of the elderly, and communication barriers.<sup>6</sup>

### **4. Conclusion**

There are 2 factors supporting religious activities in the elderly, namely external factors and internal factors. External factors are the support from the social service of the South Sumatra provincial government in the form of helping to facilitate the facilities and infrastructure in social institutions, and visits to religious activities that invite figures from outside. internal factors, namely the high spirit and desire of the elderly in participating in religious activities, the prayer room which is close to the occupants' rooms that are easily accessible by the elderly, and the spirit of religious leaders in providing the material that is delivered with great patience. The inhibiting factor is the lack of cleaning staff so that it affects the environment, for example, there is still a lack of clean water, disputes between the elderly which sometimes make them lazy to participate in religious activities, lack of health services for the elderly and there are some elderly people who are difficult to communicate.



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