

Islamic Education Guidance for Elderly at Pertapis Senior Citizen and Fellowship Home (PSCFH)

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Abstract

Maturity is not an indication of age but its development depends on the primary education in Islam nurtured since young. A person needs to equip themselves with religious knowledge to prepare them for the Day of Reckoning and it is found that not all elderly is as well equipped. As such, the objective of this article is to study how senior citizen at Pertapis Senior Citizen and Fellowship Home (PSCFH) are guided in their Islamic Education. The research was planned to be conducted in person at PSCFH through interviews, observation and documentation. However, the Covid-19 pandemic had affected the method due to Safety Management System, as an alternative, the research was conducted through phone interviews, video observation, information found from YouTube and websites as to collect all the relevant data. These are then analyzed using triangulation. It was found that in PSCFH had prioritized religious education guidance for the elderly. Alongside to this, the mission and vision by PSCFH is to provide psychological care towards health and wellness of the elderly, so as to benefit the elderly and not cause issues in the society. It is suggested that the religious education is supplemented with Fiqh studies concerning daily living other than reading the Al-Quran only. The elderly is encouraged to Zikir more as to strengthen faith to be closer to Allah and motivates them to be peaceful and independent.

Keywords: Guidance for Elderly; Islamic Education; Pertapis Senior Citizen and Fellowship Home

Abstrak

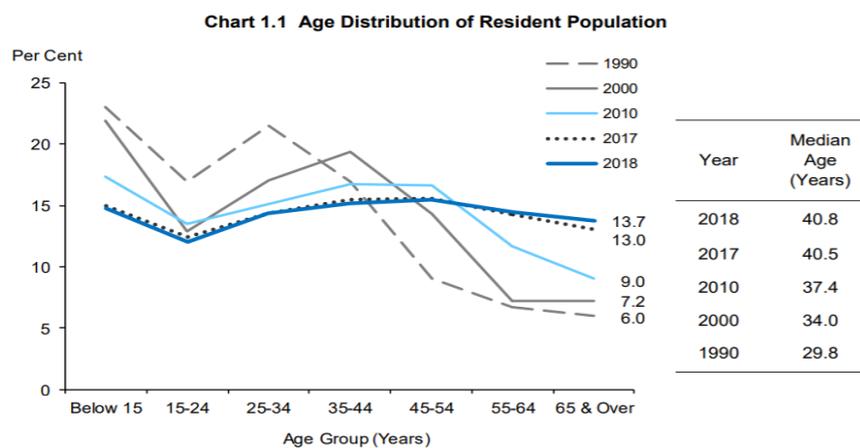
Kematangan seseorang bukanlah bergantung kepada usia, tetapi perkembangan kematangan adalah dari latar belakang Pendidikan Ilmu agama yang diwarisi. Pengetahuan agama perlu diperoleh sebagai bekal diri untuk bertemu kepada Allah pada hari kebangkitan dan ternyata tidak semua warga tua yang memilikinya. Dengan demikian tujuan penulisan ini menyoal kepada warga tua usia lanjut untuk mendapatkan bimbingan Pendidikan Agama Islam di rumah kebajikan Muhibbah Warga Tua Pertapis. Penelitian seharusnya dilakukan secara penelitian lapangan melalui wawancara, observasi, dan dokumentasi, tetapi ketika penulisan ini untuk diselesaikan, dunia sedang mengalami wabah covid-19. Oleh yang demikian penelitian secara tatap muka terbatas dengan adanya system jarak jauh yang dikuat kuasakan. Sebagai alternatif, penelitian dilakukan secara wawancara ditalian, video observasi, menggali informasi melalui akun youtube dan jaringan alam maya untuk mengumpulkan maklumat yang asli. Ianya di Analisa dengan triangulasi. Hasil dari penelitian, terdapat bimbingan pengajian agama dalam pendidikan rohani yang diutamakan untuk orang tua lansia dirumah kebajikan ini. Seajar dengan Pendidikan agama, penjagaan lansia melalui psikologi yang mengarah kepada kesihatan dan kesejahteraan menjadi misi dan visi, supaya dapat memberi menafaat kepada lansia dan tidak melahirkan isu-isu kebimbangan kepada masyarakat. Sebagai saranan, bimbingan agama perlu disentuh lebih banyak kepada ilmu 'fiqh' yang berkaitan dengan kehidupan harian selain dari membaca al-Quran sahaja. Menggalakan lebih banyak

berzikir supaya lansia dapat meningkatkan keimanan dengan lebih mendekati kepada Allah dan ini akan mendorong lansia lebih merasa tenang dan berdikari.

Kata kunci: Bimbingan Lansia; Pendidikan Islam; Panti Lansia Pertapis dan Panti Werdha.

Introduction

Aging is part of the process of life cycle of which is connected to health and peacefully. Facing old age is not as easy as when one was young where one's physical strength and mental are more active. The education and knowledge or experienced approach is among the factors that can be measured in physical and mental development for the elderly going through their daily life. At present, education is widely spread for any ages from young to the elders. In olden days, the elders were mostly not well educated or less educated especially in religious concern, where it was not an issue to the society. However, in current society, Islamic education has become an important aspect for all ages, so as it will not become an obstacle to the educational development in society. Singapore is a multi-religious and multi-cultural country. Islam is the second largest of group with 14.9 percent or 99percent of Malay population. In Singapore, the increase in median age of the population has increased to 40.8 years compared to 40.5 years in 2017. And the proposional population aged 65 to 69 years old and above has increased to 13.7 in 2018 compared to 13.0 in 2017. In Singapore, the population age 65 years and above is 12.4 percent in 2019. In 2050, the percentage of population of Singapore above the age 65years was forecasted to be at 33 percent making up a third of population. Singapore currently faces a problem of an increasingly aging population couple with low fertility rate (Singapore: aging population 2019-2050).



There are numbers of Islamic education center providing Islamic education for adult or elderly to enable them to get a guidance to any contemporary issues affected by their daily living. These programmes are to promote a comprehensive long-life learning for Muslim community. As such the objective of this article is to study how

senior citizen at Pertapis Senior Citizen and Fellowship Home (PSCFH) are guided in their Islamic Education. Prof. Dr. Ramayulis (2010:103), quoted:

“Kewajiban dalam Islam tidak dibatasi oleh usia kronologis tertentu atau sebatas pada jenjang Pendidikan formal namun juga secara nonformal. Dimanapun berada, setiap orang Islam harus dalam semangat mencari Ilmu. Untuk itu Pendidikan hendaknya mendorong peserta didik untuk terus mencari ilmu yang dimanapun berada, tidak hanya dibangku sekolah (formal) saja tapi juga di masyarakat (Pendidikan non formal) dan keluarga (Pendidikan informal)” (Ramayulis, 2010).

Ahmad Sastra (2014:108), his view:

“Pada hakikatnya tujuan pendidikan Islam adalah mencerdaskan akal dan membentuk jiwa yang Islam, sehingga akan terwujud sosok pribadi Muslim sejati yang berbekal pengetahuan dalam usaha aspek kehidupan”

As for those who have little religious knowledge, but they still convey the message and guidance as best as they could. They feel this is the responsibility to guide and nurtured the ‘ummah’ so as not to be a burden to the societies.

Jassar Auda (2014:4), said

“Maqasid Syariah menjadi satu cabang ilmu Islam yang menjawab soalan-soalan mencabar berkenaan ‘mengapa’ menurut tahap-tahap yang pelbagai. Semua tujuan dan konsep ini mewakili hubungan antara undang-undang Islam dan gagasan semasa, seperti hak-hak asasi manusia, pembangunan, dan keadaan social”.

Although there are Islamic religious education among families at home, at mosques or Islamic education center, there are people who do not have the opportunity or completely not interested to learn more about Islam.

Encik Masagos Zulkifli, The Minister of the Environment and Water Resources and Minister of Muslim Affairs (2019. Jun14, ST), announced in his speech, “Life will always bring challenges, for Singapore we cannot forge ahead if we have no confidence in ourselves. If we start feeling less than others, we will certainly fail.” He added, “We may pride ourselves on the religious and social values we hold as a Muslim community but such values can only be appreciated when they are brought to life through initiatives that benefit everyone.

Method

When this article is being written, this study uses Qualitative analysis. With the limited means to do field research due to the Covid-19 Pandemic, an alternative means of research has to be carried out to comply with the Safety Management System (SMS). As such, the research is conducted via phone interview and video observation, library research and article, website sources to put together original data.

The research methodology can only be conducted as Qualitative Descriptive Research, as field research cannot be conducted physically at the specified location. This research gives a factual picture with an information narrative of the data

collected from Pertapis Senior Citizen and Fellowship Home (PSCFH). The researcher is the main instrument and the target of the research are the elderly that undergoes the activities of the arranged guidance in Islamic education given by the home.

Result and Discussion

Pertapis Senior Citizen and Fellowship Home (PSCFH), was registered in 1970 and established in 1984, learnt that care was needed for the unfortunate elderly regardless of any races and religion. Until now PSCFH is become elderly care platform provider with open life concepts, as to ensure the elders feel happy to interact with peers while maintaining self-reliance through their daily routine. PSCFH have provided several beneficial activities programmes such as reciting Al-Quran, physical exercise, mental exercise through games, gardening and group singing as to ensure that their health and happiness is fully maintained. Its vision is to provide care and protection to neglected elderly in terms of care and knowledge. In PSCFH, the elderly is given love and care to foster respect and self-dignity and gain a personal life in order to maintain the warmth and comfort as be at home. The most important research is to discover if the guidance of comprehensive Islamic education suit and are compulsory for the elderly at PSCFH.

PSCFH is one of the Islamic Organisation in Singapore which is under guidance and supported by Ministry of Social and Family Development. Its objective is to find solution to the domestic issue when the elders are homeless in facing the twilight years. Several incentives are given by the government towards the care to the senior citizen so that they will not be neglected and ensure that they can live in comfort and peace.

The terminology of old age is focus on 1) relating to old age and its medical problem, GERIATRIC, 2) relating to old age, especially showing mental deterioration in old age, SENILE, 3) Mindedness and loss of faculties through old age, SENILE, DOTAGE (Reverse Dictionary, 2004).

H. Ahmad Annuri (2017: 3), Maturity begins at 40years old, and slowly grey hair start to appear as quoted by Imam Qurtubi. He added, overall, human capabilities have come to higher level of actualization with maturity of thinking, cognitive, emotional and knowledge they possessed. And at this stage, one will experience inner spiritual maturity. In Islam, it is a duty of every Muslim to seek knowledge to enhance for a better life, especially in religious study. The development of life span will happen to every human being in terms of physical, biological and mentally. At the beginning of adulthood, physical ability has reached to maximum strength. By the age of 60years and above physical strength begins to deteriorate. The changes are not only on weak muscle or bone density deterioration, but due to lack of vigorous daily

activities and unbalanced diet will cause the immune system begin to weaken and be more susceptible to infection.

Through the study of Islamic religious education in depth, ones will be able to understand how to lead the daily life well.

Quoted by Osman Nuri Topbas (2009) "Allah has knowledge and his knowledge (wisdom) is all encompassing. He is accordingly the One who knows the past and the future. Nothing remains hidden from His knowledge. Everything is known by and readily observable to Him. And all the wisdom (science) that humans have acquired are only small particles of this attribute of Allah.

Most important in Islamic practice as to become a perfect and good Muslim is to worship five times a day. Known that in the *solat*, it encompasses movement, verbal and intension. All these three entities are related to a daily life. By Dr. Nahim Abdurrahman dkk (2010: 135), in the topic of 'Solat is a soul therapy', In *solat*, the major significance is able to eliminate griefs, feeling happy and strengthening soul, and rational, as for the reason in it, is the formation of relationship with Allah SWT. Solat is the best activity, similarly as mentioned in the Hadis by Ahmad, Ibn Majah, and Hakim from Tasuban r.a: "*Verily, the best of deeds is prayer*".

Along the practice of Solat, learning and reciting of Al-Quran is part of the knowledge that Muslim must seek for it. According to An-Nablusi in his *al-I'jas al-Ilmi* (2010:825), research was done by Dr. Ahmad Al-Qadhi, Director of Islamic Medicine Institute for Education and Research and Consultant in America, showed that Al-Quran possess a significant positive influence in reducing stress, potentially activate the body's immunity, every word of Al-Quran itself influences a person's physiology that can reduce muscle tension on the body. In PSCFH, the elders are encouraged to recite Al-Quran as a group; this will inspire others to be always together so as to support each other in practice good deeds.

There were several studies done to maintain and assure that elderly will be guided accordingly to their needs. By Neni Nuryati on her journal (2018) "*Bimbingan Rohani Islam dan Perasaan Tenang Lansia (Studi Kasus Lansia PKH Kecamatan Trucuk Klaten)*", the researcher suggested with the guidance of soul of Islam will increase the calmness of the elders in anticipation of material or non-material. For Norjanah on her journal (2015) "*Bimbingan Kounseling Keagamaan Bagi Kesehatan Mental Lansia*", Every issue of the elderly, need comprehensive solution as to have blissful life. Asniti Karni (2017) "*Urgensi Bimbingan Dan Kounseling Islam Bagi LanjuUsia*", her view, it is necessary to provide the Islamic guidance and counseling to the elders to alleviate their daily issues, hence they can gain self-esteem and confidence and maintain the Islamic value in them. By Mei Fitriani (2016) "*Problem Psikospiritual Lansia Dan Solusinya Dengan Bimbingan Penyuluhan Islam*" (*Studi Kasus Balai Pelayanan Sosial Cepiring Kendal*), stated that, it is necessary to have a religious Imam at the Social Service Centre to provide maximum

guidance and beneficial activities to the elders as a motivator, so as to stabilize the emotional self-control, encourage worship diligently and understand that life is meaningful.

According to Prof. Dr. H.Ramayulis (2013:42), “Hampir seluruh ahli psikologis sependapat, bahawa sesungguhnya apa yang menjadi keinginan dan kebutuhan manusia itu bukan saja hanya terbatas pada kebutuhan makanan, minum, pakaian ataupun kenikmatan-kenikmatan lainnya saja. Tetapi manusia ingin mengabdikan dirinya kepada Tuhan atau sesuatu yang dianggapnya sebagai zat yang mempunyai kekuasaan tinggi.” Therefore, the need of religious education is necessary at any age so as to broaden the knowledge while revising and practicing with greater focus.

The statement was mentioned on the study “The effect of Religiosity on Poor Adult Woman’s Meaningfulness of Life” (2020) by Alif Muarifah, Siti Muyana, Hudzaimah Nur Hidayah, Universitas Ahmad Dahlan, Yogyakarta “The result of the study may provide a depiction of the effect of poor adult woman’s religiosity on the meaningfulness of life, which can be used as references for the government or community observer on how to make a meaningful life by strengthening the religiosity.”

Conclusion

Pertapis Senior Citizen and Fellowship Home, not only provides shelter for the elders, but also shows a priority on their health and care with religious knowledge, so that the elders understand to value their life towards end of it. Most of the elders are permanent residents and they are given some light exercise and activities with a purpose to maintain and activate movement on physical as well mental. The exercise programs were set up through games, gardening and group singing, and are beneficial for the elderly as the emotional intelligence involves following three skills, emotional awareness, the ability towards thought and solving problems and the ability to manage emotion.

Religious education is another program that PSCFH takes seriously for the elderly. Reciting of the Al-Quran as a group is the advantage of motivation among them. This allows them to help one another, especially those who are not able to recite well or not even know how to recite the Al-Quran. As stated earlier, reciting Al-Quran is part of the knowledge that exerts a significant positive influence in lessening stress, potentially activate the body’s immunity, every word of Al-Quran itself influences physiology that can reduce muscle tension on the body. Therefore, reciting Al-Quran is a good therapy for the elderly. It is suggested that reciting Al-Quran with explanation will enlighten one soul and eventually it will lead to fiqh education which is a guidance to daily living. In addition, with the practice of more ‘zikir’, it will enhance the faith and close to Allah SWT, and build calmness and independence.

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