
ROJIRO Spiritual Education: Guidance Program Creating Peace for Elderly Santri at Raden Rahmat Pesantren

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Abstract: Psychological well-being is everyone's hope, including the elderly. Elderly complaints of physical illness from the geriatric syndrome, anxiety in the face of death, sadness left by a spouse, and feeling lonely because they are far from their children and grandchildren are problems that hinder their psychological well-being. The Raden Rahmat Pondok Pesantren Educational Institution in Semarang is in great demand as a place of study to achieve the psychological well-being of the elderly. The research aims to describe the ROJIRO Raden Rahmat Pondok Pesantren concept and program analysis from the perspective of Permendikbud No 111 of 2014. The research method is descriptive-analytic qualitative. Document data sources, interviews, and observations. The results of the study, ROJIRO is that elderly education aims to build three domains: if rogo, if jiwo, and if roso (ROJIRO). First, rogo (exercise or physical) to meet cognitive aspects (prevention of senility) and health aspects of motor function. Second, jiwo (soul development) fulfills the moral-spiritual and social-emotional aspects. Third, roso (taste processing) meets the artistic, aesthetic, and communication aspects. The ROJIRO concept meets the criteria to be developed into an elderly boarding school guidance and counseling program referring to the standard program structure of Permendikbud No 111 of 2014 consisting of rationale, vision-mission, description of needs, objectives, program components, service areas, operational plans, theme development, evaluation, and budget costs. This structured systematic program can be evaluated periodically and developed continuously.

Keywords:

ROJIRO; Program; Pesantren; Lansia

Abstrak: Kesejahteraan psikologis merupakan harapan semua orang, termasuk lanjut usia. Keluhan lansia berupa penyakit fisik akibat sindrom geriatri, kecemasan menghadapi kematian, kesedihan ditinggal pasangan, dan perasaan kesepian karena jauh dari anak cucu merupakan masalah yang menghambat kesejahteraan psikologis mereka. Pondok Pesantren Raden Rahmat Semarang sangat diminati sebagai tempat belajar untuk mencapai kesejahteraan psikologis lansia. Penelitian ini bertujuan untuk mendeskripsikan konsep dan analisis program Pondok Pesantren ROJIRO Raden Rahmat dari perspektif Permendikbud No 111 Tahun 2014. Metode penelitian yang digunakan adalah kualitatif deskriptif-analitik. Hasil penelitian, ROJIRO adalah pendidikan islami untuk lansia bertujuan membangun tiga ranah: olah rogo, olah jiwo, dan olah roso (ROJIRO). Pertama, rogo (olah raga) untuk memenuhi aspek kognitif (pencegahan kepikunan) dan aspek kesehatan fungsi motorik. Kedua, jiwo (olah jiwa) memenuhi aspek moral-spiritual dan sosial-emosional. Ketiga, roso (olah rasa) memenuhi aspek artistik, estetika, dan komunikasi. Konsep ROJIRO memenuhi kriteria untuk dikembangkan menjadi program bimbingan dan konseling pesantren lansia yang mengacu pada standar struktur program Permendikbud No 111 Tahun 2014 yang terdiri dari rasional, visi-misi, analisis kebutuhan, tujuan, komponen program, struktur layanan, rencana operasional, pengembangan tema, evaluasi, dan anggaran biaya. Program ROJIRO yang dirumuskan secara terstruktur dan sistematis dapat dievaluasi secara periodik dan dikembangkan secara berkesinambungan.

Kata Kunci:

ROJIRO; Program; Pesantren; Lansia

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INTRODUCTION

The Raden Rahmat Banyubiru Elderly Pondok Pesantren in Semarang Regency has an Islamic education concept called ROJIRO. This educational institution is in great demand by the elderly. 120 students have lived as mukim (elderly studying and living in pondok pesantrens), currently, these students have become preachers in their environment or have passed away. According to the number of stays available, the number of mukim students is currently 12 people, currently, there are 12 people. Apart from the mukim students, this pesantren has 105 active bat students, namely elderly people from five surrounding villages. There are 215 home care students, namely students in surrounding villages who are unable to come to the pondok pesantren because they are physically weak due to age-related illnesses. In its journey, this Pondok Pesantren has fostered 325 students with the category of People with Mental Disorders (ODGJ) and in practice, for ODGJ guidance it involves 15 volunteers. The Raden Rahmat Elderly Pondok Pesantren is always in demand by many elderly students, currently, there are 15 pivotal students, namely students who will be living but waiting for the time when the students have moved out who have finished following a series of activities or because the student has died.

It is important to explore the concept of ROJIRO to be analyzed from an Islamic perspective and formulated in writing. It is necessary to analyze the adequacy of the criteria to be developed into a structured, systematic, and measurable guidance and counseling program based on Permendikbud No 111 of 2014 standards.

The World Health Organization (WHO, 2019) estimates that by 2050 the global elderly population will reach 1.5 billion people. The Central Bureau of Statistics of the Republic of Indonesia (BPS) reports that the number of elderly people in Indonesia in 2020 will reach 9.92% (26.82 million people). The Elderly (Elderly) a vulnerable phase to physical and psychological disorders due to aging (Ariyanto & Fatmawati, 2020) Physical conditions that continue to decline tend to be accompanied by a decrease in psychological (Santrock, 2012). Physical conditions, such as poor vision, hearing, and mobility, are common complaints in this phase. Dependence on other people in fulfilling daily needs is increasing, especially if you experience complications from comorbid illnesses (Tobing et al., 2021).

Other psychological conditions that often appear in the elderly are pessimistic feelings, feeling alone, lonely, useless, being a burden to others, hopelessness about the future, hard to do worship, and loss of goals and enthusiasm for life, not even a few who don't understand the real purpose of life. Often what happens to the elderly is imagining bad things due to death, such as the feeling of losing a loved one or an object to be proud of, deteriorating physical condition, and getting closer to death (Tobing et al., (Purwari, 2019). The elderly see the rest of life as nothing more than waiting for death with anxiety and despair.

Death anxiety is a form of psychological pressure that disturbs the emotional stability of the elderly, as the two-factor theory of death anxiety, namely: anxiety about death and fear of death (Neimeyer, R. A., & Moore, 1994). Ningrum (2018) argues that this anxiety is an emotional state that arises when

the elderly think about death (Ningrum et al., 2018). Death is seen as an unpleasant fact in one's life, abstract in nature, difficult to control and no one knows the exact time (Dinakaramani S & Indati, 2018). Anxiety about facing death is a basis for elderly behavior (Cicirelli, 2002). Discussing the theme of death is considered uncomfortable and difficult to define (Cavanaugh & Blanchard, 2018). Anxious conditions that last for a long time result in the worsening mental health of the elderly, even causing physical illness (Ningrum et.al, 2018). Psychological pressure that occurs in the elderly leads to spiritual maturity that has not been reached properly (Anam et.al, 2021).

Research at the Neurology Polyclinic at Subang District Hospital revealed the fact that 76.5% of 51 respondents after a stroke had anxiety about death (Hamjah et.al 2019). More than half of a total of 79 elderly people have a high level of anxiety (Ningrum et al., 2018). There is a correlation between anxiety about death in the elderly and their religiosity, the higher the religiosity, the lower the anxiety about death, and vice versa (Purwari, 2019).

The elderly population in Indonesia in 2020 reached 26.82 million people (BPS, 2020). The government as the bearer of the people's mandate has been determined through law number 13 of 1998 in Chapter III Article 5 (five) paragraph 2 (two), regarding the welfare of the elderly (RI Law, no. 13 of 1998). The spirit of welfare for the elderly is shown by the government, private sector, and religious organizations with an elderly development program. This form of concern can be seen in the availability of nursing homes in almost all cities in all provinces. What about the elderly guidance program in nursing homes, is it sufficient to equip the elderly to reach religious maturity?

Efforts to increase attention to the elderly need to be continuously carried out, not only in terms of physiological needs, but all human dimensions including building their spiritual-religiousness. The elderly education program in the form of Pondok Pesantren education is an alternative that is in great demand for the elderly, including Pondok Sepuh Payaman Magelang. The main motivation of the Pondok Sepuh students is to seek provisions for the afterlife by studying religion and to die in a state of hustle khatimah (Agustina, 2019). Another Elderly Pondok Pesantren Education Institution is Al-Hidayah, Tuban Regency (Nihayah, 2019).



Figure 1. Mukim Santri and Kalong Santri Finish Routine Studies at Raden Rahmat



Figure 2. Raden Rahmat Elderly Santri Living Room

The Raden Rahmat Elderly Pondok Pesantren is located in Gedong Village. It has been named a Religious Tourism Destination Village by the Decree of the Ministry of Tourism of 2020. This is related to the role of the Raden Rahmat Elderly Pondok Pesantren in guiding the Elderly through the ROJIRO concept, a concept formulated by the founder of the pesantren. The ROJIRO pesantren concept does not yet have a written and systematic formulation. The ROJIRO concept has not been translated into a systematic, comprehensive, and measurable program. Teaching materials in the form of modules are not yet available, each material directly uses classic books that have been translated.

No research has yet been found that formulates the concept of ROJIRO in a comprehensive systematic manner. Analysis of the ROJIRO concept and the adequacy criteria of the concept to be formulated in a systematic, comprehensive, and measurable program. The results of the analysis can encourage further research to formulate the ROJIRO guidance program standardized by Permendikbud No 111 of 2014, this program is useful for other boarding schools for the elderly, including nursing homes.

RESEARCH METHOD

This research method uses a qualitative descriptive analytic type of field approach. The research was conducted at the Raden Rahmat Elderly Pondok Pesantren located in the Merapi Merbabu Complex (MMC) area, to be precise on the slopes of the Gajah Mungkur mountains, Gedong Village, RT. 03/01 Banyubiru District, Semarang Regency, Central Java.

The main data sources in this study are documents, namely texts about the explanation of the ROJIRO concept and ROJIRO implementation texts in the form of program designs. Other documentation available is in the form of the organizational structure of the Pondok Pesantrens, photos and videos of physical boarding schools, and videos of elderly students' activities.

Additional data sources were obtained through interviews and observation. Interviews were conducted with the main informants, namely the management of the Raden Rahmat Elderly Pondok Pesantren: Director: Ustadz Mohamad Sholikin, AMK, Ustadz Winarno S.Sos. I am the supervisor of the Pitutur Luhur Foundation which oversees the Raden Rahmat Elderly Pondok Pesantren. Other data related to the curriculum and learning management were obtained from Ustadz Ukwan, S.T the head of the curriculum for the elderly Pondok Pesantren. Interviews were also conducted with elderly students, 12 mukim students (living in the hut), and 10 bat students (commuting back and forth living in their respective homes). Interviews were also conducted with 3 families of home care students, and 3 families of ODGJ.

More research data were obtained through observation, meaning, and interpretation of a series of Pondok Pesantren activities during the research. Observations were carried out in the form of direct involvement, living with the students, and participating in all activities for 2 full days. The indirect observation was carried out from the start of the study to completion for 2 years. Structured data exploration was carried out on January 11 and 12 2022 through a Focus Group Discussion (FGD) involving 4 leaders of the Raden Rahmat Pondok Pesantren for the elderly and 1 elderly learning implementer. Data mining is

complemented by searches by telephone, Whatsapp, and internet data which is validated by the leadership of the Raden Rahmat Pondok Pesantren. Observations were made by participating directly, observing the surrounding environment (Place), the people involved in the activity (actor), and the types of activities and programs (activities) carried out by all categories of students at the Raden Rahmat Elderly Pondok Pesantren.

Document data, observations, and interview results are analyzed continuously until they reach data saturation by following the stages of data management by Miles and Huberman; data collection (data collection), data reduction (data reduction), data presentation (data display), and conclusion drawing. Source triangulation and time triangulation were carried out as a step to obtain data constancy.

RESEARCH RESULT AND DISCUSSION

Elderly (Elderly) is the final phase of individual growth and development, as a closing period (Hurlock, 1993:380), is the age approaching the end of the human life cycle in the world starting at the age of 60 until the end of life (Hasan, 2008: 117), the phase that marked by a decrease in function and role, both physically, emotionally and socially in individuals aged 60 years or more (Hurlock in Hutapea, 2011: 64); (Naftali, 2017: 124-135).

Law No. 13 of 1998 stipulates that the age of 60 years is called the Elderly. Ali bin Abi Talib rodhiyallahu 'anhu said that old age is 75 years (Al Thobary, 1994: 537), while Qotadah thinks 90 years (Al-Baghowi, 1995: 35). The diversity of views regarding the age range of the elderly is clarified by the World Health Organization (WHO, 2019) that the elderly can be grouped into four categories, namely elderly (60-79 years old), elderly (75-90 years old) and very old (very old) aged over 90 years. Regarding the age range of the elderly, Islamic developmental psychology distinguishes it from the term Marhalatul Kuhulah (Old Phase) the term for the late adult phase, Marhalatul Harmi (advanced/senile phase) the term for the Elderly (Surana, 2001: 57).

The Al-Quran has previously explained using different terms, namely ardzalul 'age, al-kibar, Differences in the sex of the sheikh for men and 'ajuz for women according to the word of Allah SWT in the Qur'an Surah Hud verse 72:

قَالَتْ يَوَيْلَآءِ أَلِدُ وَأَنَا عَجُوزٌ ۖ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۖ

She (his wife) said, "It's really miraculous, is it possible that I will give birth to a child even though I am old, and my husband is very old? This is truly something magical."

Likewise in the Al-Quran letter Maryam verse 8:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ ۖ وَكَانَتِ أُمْرَأَتِي عَاقِرًا ۖ وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۖ

He (Zakaria) said, "My Lord, how can I have children, when my wife is barren and I (myself) have actually reached a very old age?"

The Qur'an divides the phases of human life into three parts, namely weak, then strong, then weak and gray. Which is contained in the letter ar Rum verse 54:

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

It means:

Allah, it is He who created you from a weak state, then He made (you) after that weak state become strong, then He made (you) after being strong you are weak (back) and gray. He creates what He wills and He is the All-Knowing, All-Powerful.

In the interpretation of Ibn Kathir, it is explained in more detail "Then he came out of his mother's womb, weak, thin, and helpless. Then he grew little by little until he became a child, then he reached puberty, and after that, he became a young man, which is strength after weakness. Then he began to grow old, reached middle age, then grew old and aged, weakness after strength, so he lost his resolve, strength to move, and ability to fight. His hair has turned gray and his features, are inner and outer.

Elderly Developmental Phase

The Elderly is a population group aged 60 years and over (Hardywinoto and Setiabudhi, 1999; 8). In this phase, the process of losing the ability of the tissue to repair itself or replace and maintain its normal function occurs slowly so that it cannot survive infection and repair the damage that has occurred (Constantinides, 1994). The body of the elderly will have more and more metabolic and structural distortions (degenerative diseases) so that this phase ends life in terminal episodes (Darmojo and Martono, 1999; 4).

Regarding the classification of the elderly according to the Indonesian Ministry of Health quoted from Azis (1994) divided into three groups namely: a) the early elderly group (55-64 years), is a group that has just entered the elderly. b) Elderly group (65 years and over). c) High-risk elderly group, namely elderly over 70 years old.

In the perspective of Western Psychology, the development of the elderly is seen as a problematic, pessimistic and negative phase. Even Western Psychology views the elderly as the final phase, as Hurlock (2002) views the elderly as the final stage of development. Physical changes in the elderly are a necessity that cannot be avoided. Based on the physical characteristics of the elderly and the characteristics of their social life, graying of hair, weakening of bones, appearance of wrinkles on the face, reduced visual acuity and weakening of the ability to remember and other physical problems are unavoidable changes (Naftali, 2017: 125). If physical, emotional and social changes have been agreed upon as natural changes that cannot be avoided, of course adjustment to all these changes is something that the elderly must have. Hurlock considers the characteristics of Lanisa's development as a period of decline and poor adaptation (Hurlock, 2002: 380).

In Islam, aging is seen as a positive sign and symbol of experience and knowledge. The elderly have a high position in society, in terms of that they are a treasure of knowledge and experience, as well as information and thoughts. Therefore, they must be respected, loved and cared for and their experiences must be utilized. Prophet Muhammad SAW said, 'respect those who are older than you and love and love those who are younger than you'.

In Surah Al Ahqof verse 15 it is explained:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ ۙ وَفِصْلُهُ ۙ ثَلَاثُونَ
شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۖ وَبَلَغَ أَرْبَعِينَ سَنَةً ۖ قَالَ رَبِّ أَوْزِعْنِي ۖ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

It means :

We command man to do good to his two parents, his mother conceived him with difficulty, and gave birth with difficulty (too). Contain him until weaning him is thirty months, so that when he is mature and reaches forty years of age he prays: "O my Lord, guide me to be grateful for Your favors that You have bestowed on me and on my parents and so that I can do good deeds that You are pleased; do good to me by (giving good) to my children and grandchildren. Truly I repent to You and indeed I am one of those who surrender."

Islamic countries including the Islamic Republic of Iran pay attention to the injunctions of the Islamic Religion by placing the elderly as very important citizens, so the Tehran government continues to work on setting up a system that handles and helps the elderly in this country and disburses various assistance, both material and moral to them, so that they can live properly, healthily and happily (Laelia, 2017). Likewise with the State of Indonesia, the regulations governing the rights of the elderly are clear, including obtaining the right to facilities and services, including education.

Psychological pressure on the elderly such as feeling lonely, depressed, chemical dependence due to taking drugs for a long time and anxiety are emotional conditions that are common in the elderly (Hamid, 2020). Anxiety about death is considered as one of the characteristics of the elderly (Akbar, 2014). Anxiety in the elderly can be triggered by the inability of the elderly to adapt to all the declines experienced in their physical and abilities (Hamid, 2020). Islamic psychology views the anxiety of the elderly as well as anxiety that is common to all age levels, and is even seen as the basic motivation for human behavior (Dinakaramani et al, 2018: 181-188).

According to Cavanugh and Blanchard in Dina Karamani and Indati (2018), discussing death in the elderly is seen as something uncomfortable. Excessive anxiety about death can cause feelings of helplessness, loneliness and decreased quality of life (Solaimanizadeh, 2019). Islamic psychology views the opposite, interpreting death in the elderly is very useful guidance. Realizing, remembering and preparing for death is the key to maturity in the elderly phase. Rasulullah SAW advised his people to remember death as often as possible: "Remember more pleasure breakers! (death)" (HR. At-tirmidzi 2307, An-Nasa'i (4/4) and Ibnu Majah 4258). Rasulullah SAW recommends remembering death not only for the elderly phase, even Rasulullah SAW saw the criteria for an intelligent human being as an individual who used his time to prepare provisions for a long journey after death.

Psychology The development of the Western perspective is not in line with the views of Islamic Psychology. Human development in Islam starts from the first journey, namely the realm of the spirit (syahadah), then the natural world, the world, the barzakh realm, and finally the hereafter. Thus the Elderly phase is

not the final phase, because after death it enters the barzakh realm and finally the afterlife. Human development in Western Psychology is completed in the natural world, there will be no concept of life after death. This difference is the basis for different views on the elderly and the differences in expected developmental tasks.

Al-Quran Surah QS. Al-Hajj: 5 explains in detail the human journey, as follows:

"If you doubt the (day) of resurrection, then surely We have made you from dust, then from a drop of semen, then from a clot of blood, then from a lump of flesh that is perfect and imperfect, so that We explain to you; and We determine in womb according to Our will until a predetermined time, then We bring you out as babies, then (gradually) you reach the age of maturity, and some of you pass away and (some) among you are returned to a very old age. old (senile), so he no longer knows something he already knows".

After humans get an explanation about the phases of creation and the span of life that will be passed, but not enough to bring confidence about the day of resurrection (life after death), Allah SWT in the Qur'an invites human reason to pay attention to the condition of the earth or the surrounding environment, as the word God:

"And you see that the earth is dry, then when We send down water (rain) on it, the earth will live and become fertile and grow various kinds of beautiful (plants) pairs."

The narrative of the creation of humans and the universe, is an introduction, to arrive at a conclusion that is convincing and unshakable. Al-Quran continues in Surah Al Hajj verse 6, " That is because truly, Allah, He is the rightful one, and truly, it is He who gives life to all who have died, and indeed, He is Almighty over all things. "..

Regarding the developmental tasks of the elderly, referring to the terms in the Al-Quran, the use of the term "developmental tasks" is more precisely interpreted as "obligations of human nature". According to the word of Allah SWT in the Al-Quran Surah Rum verse 30: "(according to) Allah's fitrah because He has created humans according to that (fitrah)".

The achievement of developmental tasks in the perspective of Western Psychology is intended to achieve well-being. Some of the developmental tasks in the elderly are: adjusting to physical and health decline, adjusting to reduced income, adjusting to the death of a partner, building relationships with people of the same age, managing satisfying physical life arrangements, and adjusting to social roles (Havighust, tt; Hurlock,1997: 10). In line with Havighust's view, the developmental tasks in the elderly that are the key to achieving well-being are self-acceptance: positive relations with others: autonomy, namely independence: environmental mastery.): life goals (purpose in life): and personal growth (Keyes, Riff and singer, 1995).

Hurlock divides the elderly into two phases, namely early old age between 60 years to 70 years and old age, namely the age of 70 years until the end of one's life. Another view of this phase is divided into 3 phases, namely: old age (age 65 to 74 years) late old age (75 years or more) (Baltes, Smith & Staudinger, Charness & Bosmann) and older parents (85 years or more) (Johnson & Perlin). According

to J.W. Santrock (Santrock, 2012: 190). This division does not conflict with Islamic teachings, as long as the developmental tasks in each phase are meaningful for the functioning of nature.

Hurlock and Santrock highlight the developmental tasks of the elderly from several aspects, namely: physical development, cognitive development, socioemotional development and attitudes of the elderly towards death and grieving (Santrock W, 2012: 166). The physical development of the elderly includes: decreased brain capacity, weakened immune system, slowed and stiff physical appearance and ability to move, sensory nerve functions such as visual acuity of color vision and depth perception, decreased blood circulation and lung function and ability to and sexual desire (Santrock, 2012: 167). The findings on these developmental characteristics underlie the formulation of the task of the development of the elderly from the perspective of Western Psychology is nothing more than equipping individuals entering the elderly phase to prepare themselves for the aging process, accepting this decline as a measure of maturity for the elderly.

Through a long study it was found that the anxiety of the elderly can be captured in five main questions, namely: when will I die?, what will cause my death?, what can I do about the death I want?, am I justified in committing suicide?, and how can I die in a good way? (Hurlock, 2002: 403) (Harahap & Amalia, 2021). Regarding the psychological pressure of the elderly on this condition, Islamic teachings present aging anxiety coping. Among other things: First, in the form of awareness of the existence of the power of the Creator who wills and regulates the universe, including governing humans. Allah begins verse 54 of Surat Ar-Rum: "It is Allah who created you from a weak state", this fragment of verse is an affirmation that humans are creatures and weaknesses related to the early phases of human development. The next phase Allah SWT explains: "then He makes (you) after being weak becomes strong, then He makes (you) after being strong becomes weak (returns) and turns gray". After humans reach the peak phase of physical perfection, then it decreases with age accompanied by changes in physical and psychological decline. It is hoped that this explanation of the chronological journey of human beings, which cannot be avoided, will bring people to awareness and prepare themselves. Awareness means that one's cognitive abilities and physical strength are nothing more than a gift from God. This meaning is what Allah emphasizes in the closing part of the 54th verse of Surah Ar-Rum:

يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

He creates what He wills. And He is All-Knowing, All-Powerful.

Second, all the pain that is felt, including in the elderly phase, is an expiation of sins and multiplies goodness. Rasulullah said:

مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا.

It is not a calamity (suffering) befalls a Muslim except by Allah aborting his sins. Even though it's only suffering (pain) because of being pricked by a thorn. (Narrated by Bukhari number 5640 and Muslim number 2572).

Third, longevity is a gift if it is proportional to the number of good deeds, this is the best human characteristic. Imam Al-Tirmidhi narrated: someone asked the Messenger

of Allah: "what is the best (characteristic) of a human being?". Rasulullah replied: "The best human being is one who has long life and good deeds." The questioner continued: "what is the (characteristic) of a bad human ?."

The Messenger of Allah replied: "The worst human being is the one who lives long and has bad deeds" (HR. At-Tirmidhi number 2330)

Fourth, in the hereafter Allah SWT has prepared an eternal life and is better than the life of the world. As the words of Allah SWT in the letter Al-A'la verse 17: "wal endatu khairun wa abqo", "even though the afterlife is better and more lasting".

Fifth, the magnitude of the reward and reward is proportional to the magnitude of the test faced, and the test that Allah gives to a servant is a sign of love. Rasulullah said:

إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ

Indeed, the magnitude of the reward (reply) is proportional to the magnitude of the test. And verily Allah, if you love a people then Allah will give you a test. Whoever is pleased (with the test), Allah will be pleased with him. And whoever grumbles (is not pleased with the test) then Allah's wrath will be for him. (Narrated by At-Tirmidhi number 2396 from Anas bin Malik)

Sixth, old age is an opportunity to prepare for a happy ending for the elderly. The opportunity to gather enough provisions to achieve true happiness in the afterlife.

Seventh, God's welcome awaits every faithful servant, that is, those who surrender. As the Word of Allah SWT in the letter Az-Zukhruf verses 68-70:

يُعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ٦٨ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ٦٩ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

"O My servants! There will be no fear for you on that day, nor will you grieve. (That is) those who believe in Our verses and they surrender. Enter you into heaven, you and your partner will be delighted."

Religious Maturity in the Elderly

Islamic psychology formulates the maturity of the elderly phase emphasizing the aspect of religiosity, more precisely the aspect of religious awareness, namely one's sensitivity and appreciation of his relationship with Allah SWT, fellow human beings and the surrounding environment which is expressed outwardly in the form of practicing the teachings he believes in (Zubaidi, 2015).. Some comprehensive views view a person's religiosity can be seen in five dimensions including: the ideological dimension (belief), the ritual dimension (sharia), the intellectual dimension (science), the experience or appreciation dimension (experiential) and the consequential dimension (experience) (Glock and Stark, 1996, Rahman, 2022: 973-996).

Religious awareness is the mental aspect of religious activity. This aspect is a part or aspect of religion that is present (felt) in the mind and can be tested through introspection. With the existence of religious awareness in a person which will be shown through religious activities, religious experience appears. As for what is meant by religious experience is the element of feelings in religious awareness, namely feelings that

lead to beliefs that are produced in real (amaliah) actions. (Zakiah Darajat, tt). Thus religious awareness in an Islamic perspective can be realized through the concepts of the Pillars of Faith, the Pillars of Islam, Morals and their methods of implementation.

ROJIRO Spiritual Education

To understand ROJIRO, you need to get to know the Raden Rahmat Semarang Elderly Pondok Pesantren Educational Institution. The ROJIRO concept was born from the founder of this Pondok Pesantren. The educational motto of this institution is "Elderly Boarding Schools, Setting the Twilight to Heaven" (Documents and observation notes). Dusk is an expression for an age that is coming to an end. Setting twilight is intended to encourage the elderly to continue to have optimism in living their retirement age. The ROJIRO concept can be seen in the following figure:



Figure 3. ROJIRO in three aspects and six categories (documents of the Raden Rahmat elderly islamic boarding school)

The concept of ROJIRO can be understood through the concept of three foundations of development: though rogo, though jiwo and if roso, abbreviated as ROJIRO. (Interview with ust Ahmad Winarno, S.Sos.I). Olah Rogo is an effort to build the physical health of elderly students through various daily, weekly and monthly activities. Olah rogo is not solely intended for physical exercise activities (such as morning exercise), but means all activities carried out by elderly students on a scheduled basis every day in using 24 hours of time effectively. The midnight prayer service as the initial activity for all elderly students is rogo exercise besides the main activity is jiwo exercise. Olah Rogo elderly students can be observed from various daily, weekly and monthly activities on the following schedule:

Table 1. Daily schedule of Raden Rahmat pondok pesantren santri

No	Time	Activity
1	03:00 - 03:30	Tahajud preparation
2	03:30 - 04:00	Tahajud
3	04:00 - 05:00	Subuh prayer together
4	05:00 - 06:00	Tilawah together
5	06:00 - 06:30	Bodywork (morning exercise)
6	06:30 - 07:30	Clean the homestead and each one of them
7	07:00 - 08:00	Breakfast
8	08:00 - 09:00	Rest
9	09:00 - 11:30	Dhuha/tilawah/kajian/deposit reading/memorization
10	11:30 - 13:00	Rest and preparation for prayer
11	13:00 - 14:00	Have lunch
12	14:00 - 15:00	Rest and preparation for prayer
13	15:00 - 15:30	Asr' prayer
14	15:30 - 17:00	Tilawah/Dzikir afternoon
15	17:00 - 18:00	Preparation for prayer/work to clean the house and each other
16	18:00 - 18:30	Maghrib prayer and Tilawah/kajian
17	18:30 - 19:00	Dinner
18	19:00 - 19:30	Isha prayer
19	19:30 - 21:00	Leisure/rest activities
20	21:00 - 03:00	Sleep

Table 2. Weekly and monthly schedule of Raden Rahmat pondok pesantren santri

No	Time	Activity
1	Sunday	Gymnastics with village elders
2	19th/Month	Health check
3	Sunday	Study every two weeks
4	Tuesday night	Kajian routine
5	Thursday night	Pray with residents
6	Once a month	Special study of female students with villagers
7	Saturday	Environmental class, waste recycling training
8	Monday	Qiro'ah and sholawat classes

Olah jiwo is revealed in the form of spiritual activities: reciting the Koran, praying, studying and getting used to the obligatory worship and sunnah worship. The implementation of jiwo processing can be seen in the following figure:

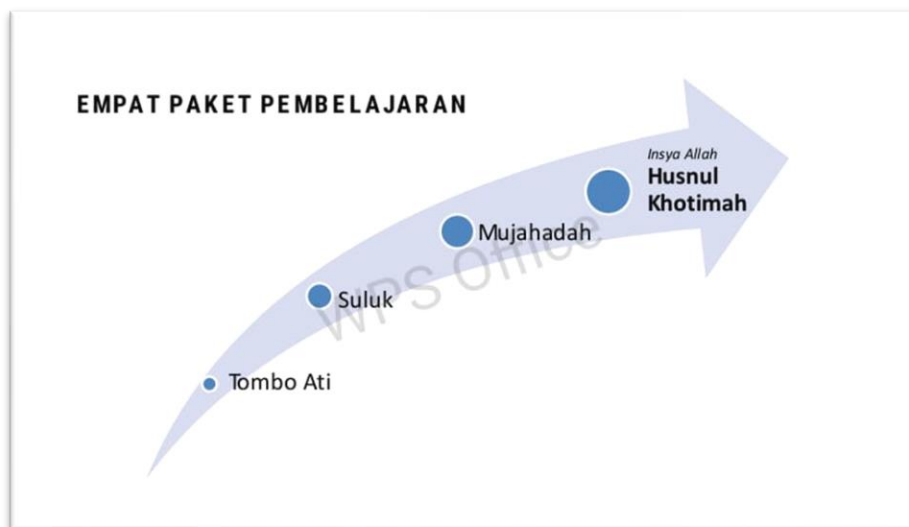


Figure 4. Illustration of coaching program levels at the Raden Rahmat elderly pondok pesantren

Jiwo exercise is included in several activity programs. In the first four months, elderly students take part in a program called tombo ati (liver treatment). This program brings the elderly to awareness about human servitude to God. Living life, humans must realize the role of the Creator in their lives. Make every breath always have the value of worship. Tombo ati begins with recitations (reading or understanding), namely elderly students reading themselves as human beings. Know and be aware of yourself as a servant of Allah and caliph of Allah on earth. Next, get to know Rasulullah SAW as a role model for mankind in life. Train yourself to really follow the guidance of the Prophet, and exemplify his noble character.

The culmination of this introduction or recitation is makrifatullah. Know God. Get to know the khaliq through His names and attributes. This is done by studying and mentadabburi asma'ul husna, through the Koran and hadith as well as the works of salafussholih scholars (interview of Ustadz Ahmad Winarno, S.Sos.I.). In addition, elderly students are guided to be able to read the Koran, memorize short letters and understand daily prayers and dhikr readings. Elderly Santri are conditioned to be able to get used to the main sunnah worship, such as qiyamullail, recitations of the Koran, morning and evening dhikr, sunnah prayers, dhuha prayers, reading blessings and asmaul husna. The tombo ati study was prepared by a curriculum team commanded by Ustadz Ukuwan. Selected materials are prepared to guide students to reach the maqom of Islam, Faith, Ihsan and Makrifat.



Figure 5. The atmosphere after Qiyamullail and Witr



Figure 6. Learning atmosphere of santri mukim Raden Rahmat

The follow-up to the Tombo Ati program is the suluk program. Suluk is intended as a program to maintain the integrity of students in carrying out and maintaining the quality of service to Allah SWT. Worship is no longer just an obligation, but a need for the soul and body to stay close to Allah SWT. Missing the encounter with God more and more. So that death is no longer a scary thing that must be avoided, especially causing anxiety or fear. Stay happy in all circumstances, be pleased with every provision of Allah, be patient in living a life accompanied by physical decline and always be grateful for all the blessings that Allah has given. Like Tombo ati, Suluk activities are carried out for the next 4 months.

The next stage is the Mujahadah program or called takhosus students. This program is intended for students who have the stability of heart in serving, serving fellow elderly in the coaching process (observations and interviews). Santri takhosus are those who have passed the period of studying for more than one year. For example, Yani's mother, aged 69, has been studying for 4 years. This mother from Karawang expressed her determination to serve at the boarding school for the elderly until her death closes her age. His desire to love the world seemed to have disappeared, he felt so good and happy living in the old boarding school.

The next stage is the Mujahadah program or called takehomes students. This program is intended for students who have the stability of heart in serving, and serving fellow elderly in the coaching process (observations and interviews). Santri takehomes are those who have passed the period of studying for more than one year. For example, Yani's mother, aged 69, has been studying for 4 years. This mother from Karawang expressed her determination to serve at the boarding school for the elderly until her death closes her age. His desire to love the world seemed to have disappeared, he felt so good and happy living in the old boarding school.

The goal of education for the elderly can be achieved, this educational institution for the elderly has a standard for accepting prospective students. Each student will undergo a selection period (Interview with ust Mohamad Solikin, AMK). Adaptation in the first 40 days of being in a boarding school. Ustadz

Winarno explained that the standard of eligibility refers to four things: leaving bad, starting good, getting used to goodness, and adding to goodness.

No matter how small a positive change is for students, it is a kindness that begins to grow and gets appreciation. As for students who are not able to adapt to be better, they will be filtered out. For students who pass the selection can proceed to the next program package. Meanwhile, those who are unable to adapt will be reunified with their respective families. In addition to the inability to adapt, the cause of reunification is due to the end of the program chosen by the students and not continuing to the next program. In addition, the non-fulfillment of the agreed learning contract is also a factor causing the reunification or return of students to their families.

Going home and meeting family, for elderly students, is medicine for homesickness. Santri is allowed to return home for several reasons, including attending a wedding, taking time off to complete retirement matters, or being picked up by the family for urgent needs. Santri is only allowed to go home for seven days. With an extension tolerance of three days. If within 10 days the related santri or family does not send the news to the pesantren, the santri will be declared out. And his room will be occupied by other students who have been waiting for a long time.

Implementation: coaching Tombo ati at the recitation stage is carried out through the procurement of a hadith lesson curriculum for the elderly, in collaboration with the Faculty of Usuludin, Adab, and Humanities (FUADAH) of the State Islamic Institute (IAIN) Salatiga. Implementation of getting used to daily worship. Changes in the elderly's natural rest patterns, such as waking up in the middle of the night and then finding it difficult to fall back asleep, generally cause feelings of anxiety and restlessness because they feel alone it is a special time to be solemn in prayer in the stillness of the night. Older students are used to getting up in the late third of the night, praying midnight in their respective rooms. Toward dawn, students attend the mosque for congregational prayers. Occasionally the midnight prayer is carried out in the congregation at the mosque when there are evening muhasabah activities with the ustadz or guest speakers (Interview with Ustadz Ahmad Winarno, S.Sos, I).

The themes are taken from the works of prominent scholars such as Imam Al-Gazali's work *al-munqidz min adhal* (the savior from misguidance). Imam Ibn 'Athaillah As-sakandari from his work *Al-hikam*. As well as the work of Shaykh Abdul Qadir Al-Jailani from his work *Sirrul Asror* (the secret behind the secret). The theme of the study is packaged in a reflective, consultative delivery method. Starting with the presentation, it was continued with a flashback discussion of the past life to bring awareness and enthusiasm to improve and maximize charity in old age. Approaching 09.00 local time, the elderly students started heading to the study room, where half of the room functioned as a prayer room. Beginning with performing Duha prayer independently, then dhikr while waiting for the presence of the guiding teacher. Tahfidz Al-Quran lessons always begin by reading *Asmaul Husna* together. Furthermore, with great patience, the supervising teacher will guide the elderly to memorize short letters from juz 30. After the tahfidzh lesson, the tahsin recitation session continues at 10.00. one by

one the elderly students shifted to sit closer to the supervising ustadz. Ustadz Ukuwan, patiently accompanies the students to read the Koran.

Each student's development is observed carefully. Both physical, mental, and spiritual health conditions. Periodic assessments are carried out involving 240 experts. Interviews and observation note for 117 elderly people. Assessment of the elderly mukim students is handled directly by a team from the Banyubiru District Health Center, while for non-mukim students or those who live in their respective homes, the assessment and monitoring are carried out by elderly posyandu cadres in each village of origin of the elderly.

CONCLUSION

ROJIRO is a comprehensive Islamic education concept that covers all aspects of humans, including the elderly. Education that focuses on treating the elderly on the rogo (physical), jiwo (psychological) and roso (ethical and aesthetic) aspects. The ROJIRO concept does not conflict with Islamic teachings, this concept also fulfills the need to be developed into a systematic, comprehensive and measurable program according to the guidance program components in Permendikbud No 111 of 2014.

In accordance with the motto of the Raden Rahmat Semarang Elderly Islamic Boarding School, that ROJIRO educates the elderly to be able to organize their hearts and pursue heaven. Setting the heart is meant to have self-acceptance or acceptance of all physical changes. Maintain physical, mental and socio-emotional health with scheduled positive activities. Preparing oneself for the true life, namely life after death begins with preparing oneself for death by straightening one's understanding and perception of life, realizing the essence of servitude to the Creator. Climbing heaven is a word that encapsulates all aspects of individual service to gain the pleasure of Allah SWT. Both in the form of belief, physical worship, heart worship and social worship.

Islamic boarding schools for the elderly are not the same as the image of a 'nursing home', which is a place to leave the elderly who are considered a burden by their family or environment. Elderly Islamic Boarding School is an Islamic educational and coaching institution for the elderly to shine in their old age. Maximize their potential. Fixing the bad past and full of shortcomings, to be better and meaningful, both for yourself, your family and the environment. Organizing and looking at the future with happiness. Happy soul and body for the end of life that is husnul khatimah.

The results of this study have implications for strengthening the concept of education as well as guidance for the elderly so they can achieve peace of mind through readiness to prepare themselves to face the long journey after death. It also has implications for the development of elderly education programs in other boarding schools for the elderly as well as Islamic education programs in nursing homes.

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