



## Islamic Education System for Elderly Islamic Boarding School in Cikarang, West Java

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**Abstract:** Some elderly feels marginalized in social life because of a decline in physical and mental abilities. So not a few experiences depression because of their weak faith. Therefore, intensive religious training is needed for them. One of the institutions for the religious development of the elderly is a boarding school that specifically fosters the elderly. This study aims to analyze the elderly education program at the Daarul Fikri Integrated Islamic Boarding School, Cikarang Bekasi, West Java, about the fundamental values of the elderly pesantren; The purpose of the pesantren for the elderly, Characteristics of elderly Islamic boarding school students; Elderly boarding school program; Elderly Islamic boarding school materials; Elderly boarding school method; Impact and evaluation of learning on a religious understanding of the elderly. This study used a qualitative approach with a descriptive method. The data collection technique were observation, interview, and documentation techniques. The analysis method went through several stages: data reduction, data presentation, verification, and drawing conclusions. The results of the study show: 1) The basic values of the elderly pesantren are support for the elderly to be able to live independently; 2) Islamic boarding schools for the elderly were established to accommodate the elderly who want to deepen their religious knowledge and seek inner peace; 3) Elderly students have special characteristics; 4) The elderly pesantren program is only held for one week for each generation; 5) The teaching materials in Islamic boarding schools for the elderly are the Qur'an, Islamic studies (Tawhid, Tafsir, Fiqh, *akhlaq* (Islamic morality), *tashihul* worship, *riyadloh* / sports / natural meditation, worship guidance, dhikr, and morals. 6) The learning methods used in Islamic boarding schools for the elderly are discussions and lectures; 7) Elderly pesantren alumni feel an increase in religious insight and are diligent in establishing friendships. At the same time, the evaluation is focused on the implementation of the Islamic boarding school for the elderly.

**Keywords:** religious insight; *husnul khatimah*; elderly; boarding school; educational institution

**Abstrak:** Sebagian kaum lansia merasakan dirinya sebagai kaum marjinal dalam kehidupan sosial, karena adanya penurunan kemampuan secara fisik dan mental. Sehingga tidak sedikit yang mengalami deprese karena lemahnya iman mereka. Oleh karena itu, dibutuhkan pembinaan agama yang intensif bagi mereka. Salah satu lembaga untuk pembinaan keagamaan lansia adalah pesantren yang secara khusus membina lansia. Penelitian ini bertujuan untuk menganalisis program pendidikan lansia di Pesantren Terpadu Daarul Fikri Cikarang Bekasi Jawa Barat tentang nilai dasar pesantren lansia; Tujuan pesantren lansia; Karakteristik santri pesantren lansia; Program pesantren lansia; Materi pesantren lansia; Metode pesantren lansia; Dampak dan evaluasi pembelajaran terhadap pemahaman keagamaan lansia. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan datanya menggunakan teknik observasi, wawancara, dan dokumentasi. Sedangkan metode analisisnya melalui beberapa tahapan, yaitu: reduksi data, penyajian data, serta verifikasi dan menarik kesimpulan. Hasil penelitian menunjukkan: 1) Nilai dasar pesantren lansia merupakan dukungan bagi lansia untuk mampu hidup mandiri; 2) Pesantren lansia didirikan untuk mewadahi lansia yang

ingin memperdalam ilmu agama dan mencari ketenangan batin; 3) Santri lansia memiliki karakteristik khusus; 4) Program pesantren lansia hanya diselenggarakan satu pekan untuk setiap angkatannya; 5) Materi ajar di pesantren lansia adalah al-Qur'an, kajian Islam (Tauhid, Tafsir, Fiqih, akhlak), tashihul ibadah, riyadloh / olahraga / tafakkur alam, bimbingan ibadah, dzikir, dan akhlak. 6) Metode pembelajaran yang digunakan di pesantren lansia adalah diskusi dan ceramah; 7) Alumnus pesantren lansia merasakan peningkatan wawasan keagamaan dan rajin menjalin silaturahmi. Sedangkan evaluasinya difokuskan program pelaksanaan pesantren lansia.

**Kata Kunci:** wawasan keagamaan; husnul khatimah; lansia; pesantren; institusi pendidikan

## 1. Introduction

Education is seen as an effort to bring about change that gives grace to everyone, starting from understanding the life of the world or the reality of life (Machali & Hidayah, 2014). Based on the observation of cultural awareness that exists in today's society, formal and informal education is essential and must be considered to live a successful life. Likewise, education among the elderly has begun to be widely discussed, and educational institutions have been formed that accommodate education for the elderly.

Some often see the elderly as a marginal group in social life. This is because their physical and mental abilities have decreased. In some developed countries, many older people are depressed and tend to commit suicide. This is due to many factors, especially the weak faith of the elderly. Not a few of them have achieved success in this world but have no religious awareness and ability to face life in the hereafter, so no doubt the emptiness of their souls creeps up in their old age. Many older people are getting closer and starting to get closer to God by studying religion, especially Islam. However, there are not many educational institutions that specifically nurture the elderly. Even if there is, the implementation is not well organized and incidental.

The desire of the elderly to continue to learn in principle is a form of the concept of learning until the end of life (long life education). Therefore, the government and the community should be able to organize educational activities, mainly Islamic religious education for the elderly, so that the 1945 Constitution's mandate, "The poor, neglected children and the elderly can be fulfilled". The reality is that education for the elderly is mainly organized by the community itself or community leaders in the form of a *taklim* assembly whose participants are not focused on the elderly, which is less effective in some cases.

The elderly want to meet the end of their lives with *husn al-khātimah*, anxiety about past sins, fear of facing death, and worry about poverty. The same thing is said by Santrock (Santrock, 2011) that old age is a period of adjustment to reduced strength and health, looking back at life, retirement and adjustment to new social roles. This situation also tends to potentially cause health problems in general and mental health in particular (Rahim, 2001).

The education and learning for the elderly or adult (andragogy) cannot be equated with learning for productive students (pedagogy), so it requires learning approaches, strategies, methods, educational components and special ideal learning models so that they can prepare them to achieve *husn al-khātimah*. Therefore, excellent and professional educators or mentors are needed to support the success of Islamic religious education for the elderly, considering that the elderly can be categorized as having experienced the bitterness of life, getting social status in society, and having a good educational background.

In addition, that education for the elderly is more integrated and effective, a boarding school education system model is needed, which will be one solution to address the education problems for the elderly that currently have not been managed carefully. It must be admitted that currently there are several Islamic educational institutions or Islamic boarding schools that specifically manage education for the elderly. However, the management system is still based on each institution's policies.

The system in question is a fundamental component that works in its function. In connection with the functions of other components that are integrated in moving towards a predetermined goal. Components that operate according to their roles, work with each other in a series of one system. A system capable of moving in an integrated manner is moving towards the goal according to its function. The education system is an integrated whole of all educational units and activities related to others to achieve academic goals (H. M. Arifin, 2003). In other words, the education system is the totality of interactions of a set of educational elements that work together in an integrated manner, and complement each other toward the achievement of educational goals that have become the shared goals of the actors. This collaboration is based on, inspired, driven, and directed by noble values. The elements include organic elements (actors) and inorganic elements (funds, facilities, and other educational tools) (Mastuhu, 1994a).

Thus, the Islamic boarding school education system can be interpreted as a series of interrelated educational and teaching components that support achieving the goals set by the Islamic boarding school. The features of pesantren education which include; *Kiai* (The leader of Islamic Boarding School), *santri* (the student who study in Islamic Boarding School), mosques, huts, and the teaching of classical Islamic books including their materials and methods, which are interrelated and related to each other to achieve the educational goals of the pesantren.

Lately, many institutions or individuals hold learning activities for the elderly, whether temporary, such as boarding schools, or routine ones, such as ta'lim assemblies. Not infrequently these activities are followed by elderly participants whose numbers are beyond the capacity and exceed the expectations of the organizer who organizes the training. This interest shows that the elderly need knowledge, habituation, and reinforcement in terms of the religion they believe in and adhere to.

The motivation for holding educational, coaching, and learning activities specifically for the elderly is based on many things, including economic stimulus. Economically, most elderly students are well-established people and can support themselves. It is not uncommon for many older adults to be generous because they no longer need worldly luxury, so they do not mind participating in commercial learning activities. Second, motivation for development (development). In terms of quantity, education for the elderly, institutionally or non-institutionally, is less available than pedagogical education. This is an opportunity and a challenge for educational activists. Third, motivation to carry out the mandate in the field of education. In order to help the government, carry out the mandate, the existence of non-governmental institutions is essential considering the heavy burden is not light, then all components of this nation must work together to build this country, among others, through the provision of education for the elderly.

The assumption in this study is that the elderly or older adults certainly need psychological needs, they need assistance, attention, and recall memories in their lives. The service will allow old people to experience a satisfying and enjoyable life both physically and psychologically, prepare for a good old age life, and fill the rest of life with something useful (Hurlock, 1992).

In Islam education is required at all times, whenever and wherever humans need education. In accordance with the theory of lifelong education (Long Life Education) which guarantees every human being to learn throughout his life. The emergence and development of the concept of long life education shows that the learning experience never stops as long as humans are aware of and interact with their environment (Lengrand, 1970)

Therefore, maximum guidance is needed for the elderly. In the sense of mobilizing all efforts and activities carried out in a systematic and planned manner, as an effort to work hard to educate and direct elderly objects who are Muslim so that they are able to make changes, improvements, improvements, and practices towards Islamic teachings in accordance with the guidance of the Qur'an and Hadith, especially in terms of carrying out the correct faith and worship in accordance with Islamic law.

The Islamic boarding schools are seen as an effective form of educational institution for religious development and education for the elderly. One of the pesantren that specifically has an education program for the elderly is the Daarul Fikri Integrated Islamic Boarding School. The education program

for the elderly is intended to achieve success in the world and the hereafter, in order to pursue the ideals of reaching husnul khatimah. An Islamic boarding school that is prepared for children who want to be devoted to their parents so that he brings his parents to participate in the elderly pesantren program. The boarding school is conceptualized so that participants can learn, understand and practice the knowledge they have gained in their home environment and can invite people to do good. Islamic boarding schools that do not only study and recite the Holy Qur'an, but also in the context of friendship add insight and experience, add new family, friends and friends

The existence of the Integrated Islamic Boarding School Daarul Fikr which has a special program for educating and fostering religion among the elderly has attracted researchers to study the education system at the Daarul Fikri Integrated Islamic Boarding School regarding basic values, goals, characteristics of students, programs, teaching materials, learning methods, and the impact of education. and learning about the religious understanding of the elderly at the Daarul Fikri Islamic boarding school. In addition, through the boarding school education for the elderly, it is hoped that the hearts and minds of the elderly will continue to be honed and awakened to always serve the Creator who will take his soul at any time. However, education for the elderly needs wider attention. Namely education that is interesting and different from education in other islamic boarding school in general, so, that is another reason for the author to continue in this research.

Several research results related to this research include: Research by Lilik Ma'rifatul Azizah (2018), entitled "The Effect of Spirituality on the Quality of Life of the Elderly Based on the Transactional Stress and Coping Model", Writing of Airlangga University; Mahendra Wardhana (2012), on his research entitled: "The Formation of a Common Space by the Elderly Based on Social Interaction and Usage Patterns". Writing of Institute of Technology Ten November (ITS) Surabaya.; I'anutut Thoifah (2018), in her article entitled: The Islamic Boarding School Education Model: A Case Study in Islamic Boarding School Rakyat Al-Amin Sumberpucung Malang Regency. Poo, in *Progresio: Jurnal Pemikiran Dan Pendidikan Islam*; M. Romadlon Habibullah and Hamidatun Nihayah. (2019), in his article entitled: The Islamic Religious Education Learning Methodology for the Elderly at the Al-Hidayah Islamic Boarding School, Doromukti Village, Tuban District, Tuban Regency, in *Al-Aufa: Jurnal Pendidikan dan Kajian Keislaman* Volume 01, 01, etc.

The results of some of these studies are different from this research, because the research will focus on the model of the pesantren education system for the elderly, especially related to basic values, goals, characteristics of students, programs, teaching materials, learning methods, and the impact of education and religion learning for elderly.

## 2. Method

The research approach used is a qualitative, because the focus of research will be conducted to produce information in the form of notes and descriptive data contained in the text under study (Ida, 2008). And in accordance with the research theme, this research uses descriptive methods, which provide a clear, objective, systematic, analytical and critical description of the islamic boarding school education system for the elderly.

The data used in this study is the data presented in the form of verbal words not in the form of numbers. Which includes qualitative data in this study, namely the general description of the research object, including: a brief history of Islamic boarding schools, geographical location of objects, vision and mission, organizational structure, teacher conditions, elderly students, facilities and infrastructure at the Daarul Fikri Elderly Islamic Boarding School, Cikarang Bekasi, West Java. Therefore, the data sources in this study are divided into primary sources and secondary sources. The primary data source is the leader of Islamic boarding schools, management, teachers, students and other informants related to the basic values, objectives, characteristics of students, methods, and learning impacts on the religious understanding of the pesantren elderly students in Daarul Fikri in Cikarang Bekasi, West Java. Meanwhile, the Skunder data is data composed in the form of documents relating to this research

The techniques of data collection in this study use observation techniques, interviews, and documentation. And the data analysis used is a deskriptive qualitative analysis method, which is to

explain the main points of the problem and analyze the data obtained carefully to get the final conclusion, aiming to describe the state or want to know certain phenomena (Arikunto, 1993). Operationally, this method is carried out through several stages as a data analysis model conducted by Miles and Heberman, namely: data reduction, data presentation, and verification and draw conclusions ((Miles & Huberman, 1992)

### 3. Research Result

This research was conducted at the Daarul Fikri Integrated Islamic Boarding School Cikarang Barat Bekasi. This pesantren was founded in 2001 by Kiai Ahmad Husain Dahlan, located in West Cikarang, Bekasi. Now this pesantren has 1,500 students from elementary to high school level. In addition to formal education, Daarul Fikri Integrated Islamic Boarding School provides support for the fostering of the elderly through the elderly boarding school program which is held per batch and within a certain time. Until this writing was created, the Elderly Daarul Fikri Sudang boarding school held 20 generations. The last elderly boarding school was held at the D'Hen Khayangan Hotel Bogor on 7-14 April 2022.

According to a statement from the head of the Daarul Fikri Integrated Islamic Boarding School, the meant of the Daarul Fikri elderly boarding school, is that the Daarul Fikri elderly boarding school provides a place or facility for elderly students where they live together for twenty-four hours to study religion by reciting the Koran. , study and practice it. In other words, this elderly boarding school is only for the elderly.

Furthermore, based on the results of research at the Daarul Fikri Islamic boarding school, the researchers found several interesting things, including those related to basic values, goals, characteristics of students, programs, materials, methods, and the impact of learning on the religious understanding of the elderly at the Daarul Fikri Islamic boarding school, Cikarang, Bekasi West Java.

#### *The Basic Values of Daarul Fikri Islamic Boarding School West Cikarang Bekasi Regency*

It is understood that growing old is a natural process, which means that a person has gone through three stages of life, namely children, adults, and parents. The elderly needs social support from their environment to deal with the aging process. Social support has an impact on promoting health and well-being. In addition, social support has a good impact on the hopes and motivations of the elderly as social members for acceptance and self-actualization in the social environment and society, as well as increasing social participation in interactions. In addition, social support for the elderly will provide a feeling of comfort, being loved when experiencing depression, assistance in the form of enthusiasm, empathy, trust, attention so that individuals who receive it feel valuable.

Therefore, social support is needed by the elderly. Efforts that can be made by the nursing home are to increase joint activities that are participated by all the elderly, such as: eating together, routine exercise activities, joint worship activities, as well as entertainment events such as watching together and other joint activities. In addition, health workers can continue to improve their competence in order to provide health services to the elderly, especially to anticipate the occurrence of depression.

This reality was understood by the founder of the elderly Islamic boarding school Daarul Fikri, so that the basic value of the elderly boarding school he founded was social support for the elderly through the Elderly Islamic Boarding School program aimed at people aged over 50 years. The elderly Daarul Fikri Islamic boarding school students who study are those who are elderly. Like life in other pesantren, the elderly need to take care of themselves, including eating, washing, cleaning the bed, and cooking. The basic values of pesantren for the elderly play a major role in guiding elderly santri to spend the rest of their lives studying and practicing religion.

With social support through education and coaching for the elderly, it is hoped that the elderly will not experience depression and can achieve inner peace and happiness. Happiness as stated by Seligman (2005) explains that happiness is a concept that refers to positive emotions felt by individuals and positive activities that do not have a feeling component at all or are liked by individuals. A similar

opinion was expressed by Harlock (2007) which states that happiness is a state of well-being and heart satisfaction, namely pleasant satisfaction that arises when certain individual needs and expectations are met.

### *The purpose of the Daarul Fikri Islamic Boarding School, West Cikarang, Bekasi Regency*

The purpose of establishing a boarding school for the elderly in general is to accommodate the elderly who want to deepen their religious knowledge so that they can achieve husnul khatimah. This goal is in line with the results of interviews with several elderly students at the Daarul Fikri Islamic Boarding School, in general their goals are to seek inner peace, to actualize themselves according to their wishes, to focus on worshipping Allah SWT.

While the specific objectives based on the results of researchers in the field are as follows:

- Providing spiritual tourism media for the elderly
- Provide a comfortable atmosphere for the elderly to spend their old days
- Guiding the elderly to use their time more for better and useful things
- Guiding the elderly to worship a lot and remember Allah.
- Preparing the elderly to accept the current situation, with their limitations and incompetence.

The general goal of the Daarul Fikri Islamic Boarding School, as already mentioned, is religious and personality development to achieve husnul khatimah (a good end of life and the pleasure of Allah). This goal is very suitable for the implementation of Islamic boarding schools. Because husnul khatimah is one of the peak goals at the end of every Muslim's life. Namely, the end of a good life or a good condition in the face of death. This is as stated by Jibrini (2007), namely that he was given a servant of taufiq (help and guidance) before his death to stay away from all things that Allah SWT hates, repent of all sins and immorality, hasten to do obedience and righteous deeds. Then he dies in a state while doing the intended good.

In line with the opinion above, Hosityam Mansur as followed by Hasan (n.d.) explains that husnul khatimah is a condition where Allah SWT gives taufiq to a servant to keep away from something that He hates, regret and repent from sinful acts and immorality, hurry and istiqamah (consistent) in obedience and good deeds so that if the servant dies, he will be in that condition.

From some of the information above, it can be understood that husnul khatimah is a term to refer to a condition where a person dies by having repented to Allah SWT and is doing good deeds consistently. So that it is hoped that it will achieve the pleasure and grace of Allah SWT. later in the afterlife.

Further on Husnul Khatimah, Mahmud Al-Mishri mentions thirty-one signs of someone getting Husnul Khatimah complete with the arguments (Mishri, 2001). In this case the researcher only cites the points of all the signs of husnul khatimah mentioned by Mahmud Al-Mishri in his book without a detailed explanation, namely as follows: 1) Saying two sentences of creed when he dies, 2) Breaking cold sweat on his forehead, 3) Dies on Friday or the night, 4) Martyrs on the battlefield, 5) Falling from his horse, 6) being kicked by a camel, 7) Stinging a venomous animal, 8) Praying and hoping for a martyrdom honestly, 9) Being dragged by the waves, 10) Drowning, 11 ) Torn by wild animals, 12) Choking, m. Holding fast to his religion when slander hits, 13) Falling down from the mountain, 14) Border guard during jihad fi sabilillah, 15) Who advises tyrant and oppressor leaders with amaruf nahi munkar, 16) Dies while doing good deeds, 17) Wheels with prayer Prophet Yunus as. forty times when she was sick, 18) Died of plague, 19) Was crushed by rubble, 20) Died of stomach disease, 21) Woman who died during childbirth, 22) Died of fire, 23) Died of gastric disease, 24) Died of defending religion, 25). Died for self-defense, 26) Died for defending family, 27) Died for defending property, 28) Died while fighting fi sabilillah, 29) Died of tuberculosis, 30) Died in Medina Al-Munawwarah.

Of all the signs of husnul khatimah mentioned above illustrate that every Muslim has so many opportunities to be included in the category of people who get a good ending, including in this case the elderly. However, according to Jibrini (2007), that Husnul khatimah has the simplest level, when someone dies, they still maintain their faith and Islam. Then on top of that, at the time of one's death,

he is always busy in remembering Allah. dissolve in loving the truth and the sunnah of his prophet and very longing to meet the Essence of Allah the Most Al-Haq, Allah SWT. Then the highest level is those who before death keep the first and second levels and at the end of their lives can say the sentence of monotheism 'laa ilaaha illallah.

Furthermore, if it is analyzed about the specific objectives of the Daarul Fikri elderly boarding school, that the purpose of the elderly boarding school in general provides an overview of the purpose of holding an elderly boarding school. However, if you look at the second point, the goals to be achieved appear to be contradictory to the implementation time, which is one week. So that according to researchers, it will have an impact on the lack of maximum religious and personality development for the elderly.

### *The Characteristics of Elderly Islamic Boarding School Students Daarul Fikri*

The phenomenon about the characteristics of students becomes interesting because the Daarul Fikri elderly boarding school is intended for people over 50 years old. This phenomenon is a differentiator with Islamic boarding schools in general in Indonesia which are filled by students from among teenagers. So that the programs held at Islamic boarding schools for the elderly must also be specifically in accordance with the character of the elderly students

Certain characteristics possessed by the elderly as mentioned in Gerontology, a branch of psychology that studies the lives of the elderly, explains that the elderly experience changes in their lives that cause several problems. These problems include: First, physical problems, physical aging of the elderly who are starting to weaken, inflammation of the joints often occurs when doing fairly strenuous activities, the sense of vision is starting to blur, the sense of hearing is starting to decrease and the body's resistance is decreasing, so it often hurts. Second, cognitive (intellectual) problems, such as weakened memory of something (senile), and difficulty socializing with the surrounding community. Third, Emotional problems, such as the feeling of wanting to gather with family are very strong, so the level of attention of the elderly to the family becomes very large. In addition, the elderly is often angry when something is not in accordance with their personal will and are often stressed due to economic problems that arise less fulfilled. Fourth, spiritual problems, such as doubting that the worship he does is not like that of a healthy and physically strong person, having difficulty memorizing scriptures because his memory is starting to decline, feeling uneasy when he finds out that his family members have not done worship, and feeling restless when he encounters problems. quite serious life (Kholifah, 2016)

Therefore, The Darul Fikri Islamic boarding school adapts various religious development programs for the elderly, both in terms of learning objectives, learning methods, learning materials, and learning times are adjusted to the character of the elderly. So that they can understand and practice various pesantren programs in their daily lives.

### *Time for the Implementation of the Daarul Fikri Islamic Boarding School Program.*

The Elderly Islamic Boarding School program is held only for one week per class. Since it was formed in early 2019, the participants of the elderly boarding school program have been attended per batch by an average of 50 to 70 people. This program is held every month for one batch. The activities of the Elderly Islamic Boarding School that are already running are held at the Puncak Bogor area. Because the implementation time is short and limited, the elderly is continuously motivated so that various knowledge and activities in Islamic boarding schools are followed up and practiced in their higher places.

Based on the results of the research in the field, the implementation of Islamic religious guidance for the elderly at the Daarul Fikri Islamic Boarding School was not long, because the implementation was only for one week. Basically, the implementation time of the elderly pesantren program is based on the existing programs in the pesantren and the condition of the congregation. As already mentioned,

the ability of the elderly, both physically and mentally, is not the same as that of adolescent students. So that the implementation time of the elderly boarding school is based on the condition of the elderly.

### *The Teaching Materials at the Daarul Fikri Elderly Islamic Boarding School*

During the implementation of the elderly boarding school program, students from the elderly will be taught about tahsin recitations of the Koran and memorization (tahfidz) of the Koran, Islamic studies (ulum tasyri'), *tashihul* (improvement) worship, sports, tafakkur nature (contemplating the power of Allah through the nature that Allah created), worship guidance, morning and evening dhikr, also given moral material to equip the elderly in social life in society.

The following is a brief explanation of learning materials in the elderly boarding school:

- Al-Qur'an recitations, Al-Qur'an recitations are routine daily activities carried out by elderly students classically, in congregation or independently. This activity is also one of the main activities in Islamic boarding schools for the elderly. Classically, the students are grouped according to their abilities and guided every day after the Asr prayer. Congregational recitations are held before or after the fard prayer. As for independently, it can be done in free time. The committee targets participants to read the Qur'an at least one juz a day. The hope is that the elderly will get used to reading the Qur'an so that after attending this Islamic boarding school, reciting the Qur'an becomes a routine activity for the elderly to fill the rest of their lives.
- Islamic studies ('Ulum as-Syar'i), ulum syar'i studies are held in the form of short lectures, cults, dawn lectures and dhuha studies. For scheduled studies, it is only carried out in dawn lectures and dhuha studies. The contents of the study are monotheism, sirah, practical fiqh and morality.
- Improvement of worship (Tahsinul Ibadah,) in general is the application of practical fiqh studies. Where the emphasis of the study of fiqh is the fiqh problem of purification and prayer. To support the implementation of the tahsin of worship, the committee provides a checklist form for worship activities and other pious deeds as a form of daily self-evaluation, or often called *mutaba'ah yaumiyah* in carrying out their deeds of worship. The hope is that the elderly has a correct understanding based on syar'i about the worship that a Muslim must do every day and *istiqamah* in practicing them. Social activities and contemplation of nature (*tadabbur nature*). This activity is an activity carried out jointly between members of the elderly boarding school and the surrounding environment. The form is in the form of meeting and gathering with the surrounding community so that the elderly is not alienated from their environment, for example distributing food to those who are less fortunate, either orphans or children from underprivileged circles. In practice, this social activity has only been carried out to the extent of giving *infaq*, not yet going directly to the field. The committee provided motivation for the participants to like to donate, then the collected *infaq* was distributed by the elderly *pesantren* for scholarships, assistance for the poor, disaster care, and other *da'wah* activities.
- Remembering Allah through dhikr (*Dhikrullah*), In addition to the dhikr that is done after every fard prayer, there are other dhikr held at this elderly *pesantren*, namely morning and evening dhikr. The morning *dhikr* is read after *qiyamullail* and before dawn, while the afternoon dhikr is read after the maghrib prayer Sports (*Riyadhah*), is a sports activity for the elderly. The level and duration are adjusted to the conditions and abilities of the students. The form is a leisurely walk and elderly exercise. Sports activities are carried out in the morning, from half past seven to half eight

If examined further based on the results of the study, the process of Islamic education in the Daarul Fikri elderly boarding school program through some of these materials can be seen as a transinternalization of Islamic values, through guidance, direction and habituation that directed to goodness, in order to reach perfection. In addition, the direction of human development, both in terms of reason, behavior, social life or religion. So, the process of Islamic education for the elderly is not just about delivering material. Will However, there is experience and regular practice (habituation). In



addition, the process of Islamic education and learning not only adds insight, but also leads to changes in behavior, social life and habits.

That is, as the opinion of Ramayulis (2012: 38) who said that Islamic education can be formulated as a process of internalizing Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, supervision and development of their potential, in order to achieve harmony and perfection of life in the world and the hereafter.

### ***The Methods of Education and Learning at the Daarul Fikri Islamic Boarding School.***

Based on the results of research that researchers have carried out, the learning method in the elderly boarding school uses the discussion method and the lecture method. An ustadz or teacher in explaining or conveying his material to the congregation/students usually begins with the lecture method, namely an oral narrative by the ustadz to the congregation by explaining the description. After all the material is explained or delivered, the teacher draws conclusions from the main points of material that are considered important. When the author made observations, the ustadz was seen talking about the importance of praying five times a day, then the ustadz explained the points contained in the prayer. After all the descriptions of the prayers are explained, then the ustadz concludes the importance of the five daily prayers that Allah SWT requires.

While the discussion method is used when the teacher has delivered the material, the teacher provides opportunities for the congregation or students to ask questions, especially those related to the material presented and vice versa, the teacher can also ask students to find out whether the material that has been conveyed is acceptable. well by students. In other words, the teacher asks the student to answer, and vice versa, the student asks the teacher to answer. When the author made observations at the Daarul Fikri Elderly Islamic Boarding School the teacher was asking the elderly students why the five daily prayers were very important, and vice versa, the elderly students asked what the essence of the five daily prayers was so that it became important and must be used. Then the teacher answered the question by saying that prayer can prevent evil and evil deeds. This question-and-answer method can be used to intersperse the lecture method or repeat the previous lecture so that the congregation can focus on the material presented.

Thus, in general the learning method for the elderly at the Daarul Fikri Islamic Boarding School is a lecture conducted by educators. This was done, because the lecture method was considered suitable and needed to convey various values and principles of the Islamic law that Muslims, including the elderly should own. However, other learning methods such as question and answer are also practiced by some educators after they have finished delivering the material. With this lecture and question and answer method, many various problems can then be found solutions, especially the things often experienced by the elderly regarding their religious understanding.

### ***The Impact of Education on Religious Understanding and Evaluation of the Elderly Islamic Boarding School Daarul Fikri.***

Based on the study results, one impact of implementing Islamic boarding schools for the elderly is that the elderly can have better religious insights and are encouraged to practice them. In addition, alumni of Islamic boarding schools always establish friendships and after activities are usually given distance coaching and socialization about religious activities that are specifically related to the elderly.

The evaluation carried out is not an evaluation like children in schools in general. This final evaluation is more of a program evaluation. This evaluation is in the form of a questionnaire containing satisfaction with the subject matter and Islamic boarding school, habituation material, the impact of activities, and so on. In addition, in the questionnaire, the elderly students of the Daarul Fikri Islamic Boarding School had to fill in the perceived benefits, impressions and messages while participating in Islamic education activities at the Daarul Fikri Islamic Boarding School program. With this questionnaire, the implementer wants to know how much satisfaction the students have with Islamic

education activities at the Daarul Fikri Islamic Boarding School, so that it can be input data from the suggestions given.

This is according to M. Arifin (2009: 5-6) opinion that evaluation is a process, not a result (product). The results obtained from evaluation activities are the quality of something concerning value or meaning, while the activity to arrive at giving value and meaning is evaluation. So, the results obtained from evaluation activities are the quality of something. This evaluation will determine the quality of Islamic education in the education and religious development program for the elderly at the Daarul Fikri Islamic Boarding School.

The researcher's analysis of the discussion of research results on the elderly boarding school program at Daarul Fikri Islamic Boarding School is establishing a habit. This is because the students are accustomed to getting up early to perform the *tahajjud* prayer, going to the mosque to perform congregational prayers, recitations, fasting, nursing prayers, and other sunnah prayers. In addition, some elderly students felt calmer while participating in the activities of this elderly Islamic boarding school in Daarul Fikri. In addition, a change in attitude is getting better in elderly students.

Overall, the results felt during Islamic education in the elderly pesantren program at Daarul Fikri Islamic Boarding School are being able to improve what is less for the better, being able to get closer to God truly, being able to carry out worship habits with *istiqamah*, learning discipline so as not to waste time. -wasting time, learning independently and not depending on others, and growing motivation always to get closer to Allah, there is a desire to study and memorize the Qur'an more deeply to achieve *husnul khātimah*.

The characteristics of changes that occur in a person through learning are intentional, not automatic changes, such as changes in behavior due to drunkenness, fatigue, age maturity, and so on. According to Islamic education, the learning process that brings changes in behavior involves changes in rational abilities and other psychological functions (feeling, volition, memory functions) (Arifin, 2008: 108).

Based on interviews with elderly students, it was stated that there were many benefits, both in knowledge, attitudes or skills. Most felt a change in themselves was how they could manage their hearts. So far, they feel that they have always depended on humans, but after knowing how to manage their hearts, they also always learn to depend on Allah, hope in Allah more, love Allah and all things depend only on Allah. In addition, it is also aware that the heart is the most essential part of a human being. If the human heart is good, then all human deeds will be good, and vice versa. This material is very impressive because, whether we realize it or not, liver disease always appears in humans. The elderly students always try to avoid liver disease and apply it in daily life.

Apart from the results of the interviews, the researchers also observed the Islamic education process. The results of Islamic education that researchers see are as follows:

- Foster motivation to continually draw closer to Allah to achieve *husnul khatimah*;
- Fostering motivation and enthusiasm always to add knowledge, especially religious knowledge;
- Build good and noble character in elderly pesantren students. What is meant is mutual respect, help, humility, and so on. While strong is meant to be disciplined, independent, and so on;
- Establish good relations between fellow students and the surrounding environment.

If we talk about results, then it is sustainable with goals. According to Darajat (Zakiyah, 1996), a goal is expected to be achieved after completing something or an activity. The existence of this education is a business and activity that proceeds through stages and levels; the goal is gradual and multilevel.

Arifin (2008: 28) explains that Islamic education aims to foster a rounded pattern of human personality through psychological training, brain intelligence, reasoning, feelings, and senses. Education must serve human growth in all aspects, spiritual, intellectual, imaginative, physical, scientific, and language. The ultimate goal of Islamic education lies in the realization of an attitude of complete surrender to Allah, both individually, in society, and as humanity as a whole.

The purpose of Islamic education is preparation for the life of the world and the hereafter (Dauly,

2009: 7). Another opinion explains that death is a state of surrender to Allah as a Muslim, which is the end of righteousness as the end of the life process, clearly contains educational activities. This is the end, and the educational process is considered the ultimate goal. *Insan Kamil*, who died in a state of surrender to Allah is the ultimate goal of the Islamic education process (Zakiyah, 1996).

The purpose of holding an elderly boarding school is to facilitate the elderly who want to study Islam more intensively, want to be closer to Allah, wish to prepare themselves to achieve *husnul khātimah*, and form individuals with good and noble character. All these goals, the results are felt by the elderly pesantren students. As explained above, plans must be sustainable with results. This statement is reaffirmed that Islamic education in the elderly pesantren program is quite successful. This is because the results felt by the elderly after attending Islamic education in the elderly boarding school program have followed the expected goals of this elderly boarding school program at the Daarul Fikri Elderly Islamic Boarding School.

#### 4. Conclusion

Based on the discussion above, it can be concluded as follows: First, the basic values of the Daarul Fikri Islamic boarding school for the elderly. The Daarul Fikri Integrated Islamic Boarding School in West Cikarang, Bekasi Regency, supports the elderly to take care of themselves such as eating, washing, cleaning the bed, and cooking. They are also expected to spend the rest of their lives studying and practicing religion. Second, Islamic boarding schools for the elderly were established to accommodate the elderly who want to deepen their religious knowledge. At the same time, to seek inner peace, to actualize oneself according to one's wishes, to focus on worshipping Allah SWT. Third, the characteristics of elderly Islamic boarding school students are different from Islamic boarding schools in general which students fill according to teenagers. Fourth, the boarding school program for the elderly is only held for one week per class. Fifth, teaching materials at the Daarul Fikri Islamic boarding school for the elderly. The elderly is about tahsin recitations, tahfidz al-Qur'an, Islamic studies (Tawhid, Tafsir, Fiqh), *tashihul* worship, *riyadloh* / sports / nature meditation, worship guidance, morning and evening dhikr. The elderly is programmed to be able to read and strengthen the reading of the Koran, as well as memorize the Koran such as selected short letters; Sixth, learning at the Daarul Fikri Islamic boarding school for the elderly. Using discussion and lecture methods. Seventh, one of the effects of education on the elderly is that the alumni of the Islamic boarding school for the elderly establish a friendship. They also receive remote coaching and socialization about religious activities. At the same time, the evaluation is focused on the implementation of the elderly pesantren education program.

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