RELIGIOUS DEVELOPMENT MODEL ON ELDERLY

(A STUDY ON THE AISYIYAH ELDERLY IN BANYUMAS REGION)

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Elderly is an age that needs attention from all parties. This time, various things to prepare so the elderly remain happy physically, psychologically, and spiritually. This study aimed to identify a model for fostering the religiosity of the elderly in Aisyiyah Banyumas to equip them with successful living in their lives. The research is a qualitative descriptive with the elderly as the research subject, speakers and organizers. Data were collected through observation, interviews, and documentation and analyzed by data reduction, data presentation, and conclusion drawing. The results of the study revealed that the model for fostering the religiosity started with planning; 1) collective prayer, 2) varied method for presentation for Aqidah, Worship, Akhlaq materials, 3) apperception 4) media utilization, 5) sharing, 6) material strengthening, and 7) Evaluation. These models encouraged the elderly to be enthusiastic in joining the coaching, it was proven that they became; 1) diligent and active, 2) attentive by asking and taking notes, 3) excited in getting knowledge, experience and friendship, 4) eager to be istiqomah and husnul khotimah. This model was also able to make stronger ideology of the elderly, consistent rituals, increased religious experience, increased intellectuals, and stronger religious consistency.

Keywords: Development Model, Elderly Religiosity

1. Introduction

The coaching model is a conceptual and operational framework as well as framing a coaching activity. The appropriate coaching model will be able to realize the coaching goals effectively and efficiently. Model (Language Center, 2008) means pictures, examples, and conceptual frameworks, including the steps taken to realize the formulated coaching goals.

Coaching is a conscious human effort to guide and direct one's personality and abilities, both formal and non-formal education. Coaching is related to human development as part of education, both theoretical and practical, from a theoretical point of view, namely the development of knowledge and skills. Meanwhile, from a practical point of view, the emphasis is on developing one's attitudes, abilities, and skills.

Meanwhile, religiosity is a person's relationship with Allah the Almighty, Most Merciful, by carrying out His will and staying away from what He does not want (the prohibition). Something happens because of

what he does to others which results in the good treatment of others as a form of obedience to God who has loved and cherished His created people from the start. According to Glock & Stark (1994), the concept of religiosity is a brilliant formulation. This concept tries to see a person's diversity from one or two dimensions and pays attention to all dimensions. Diversity in Islam is manifested in the form of ritual worship and in other activities. As a comprehensive system, Islam encourages its adherents to be religious as a whole. There are five dimensions of a person's religiosity that can be measured to determine whether a person is religious or not, namely, the dimension of belief, the dimension of religious practice (ritual and obedience), the dimension of experience, the dimension of religious knowledge, the dimension of practice or consequences.

Old age is a natural process experienced by humans. This process is marked by the decline in several aspects, especially the physiological, physical, and sensory-motor functions, while other aspects influenced by experience actually increase. In the elderly (Jalaluddin, 2012), a person tends to experience a decline in function physically, psychologically, and socially. Physical decline is generally influenced by decreased function of blood vessels, especially capillaries. As a result, the amount of blood flowing to the organs of the body decreases, resulting in the shrinkage of the organs. The impact on the human brain is the decline in memory function, which makes the elderly lose their memory.

The elderly are old age who have much time to increase their religiosity. Older people are more interested in socio-religious activities and things that can make themselves useful for both themselves and others. The research results by Daaleman, Perera and Studenski, 2004; Fry, 1999; Koenig & Larson, (1998) stated that older people are more interested in activities related to socio-religious. Religion can fulfill several important psychological needs in the elderly in terms of dealing with death, finding and maintaining feelings of worth and importance in life, and accepting the shortcomings of old age.

The results of a study from Seybold & Hill, (2001) stated that there was a positive correlation between religiosity or spirituality toward well-being, marital satisfaction, and psychological functioning, as well as a negative relationship with suicide, deviance, crime, and forbidden alcohol and drugs usage (Papalia, 2008). It happens because worship can reduce stress and restrain the body's production of stress hormones, such as adrenaline. This reduction in stress hormones is associated with several health benefits, including a stronger immune system. Likewise, in Islamic teachings, worship will make a person's life calm and able to control himself (Parker, M., et al. 2003).

The results of Zakiyah et al.'s study (2013) stated that there was a positive effect between the religiosity of the elderly in Tegal Sari Ledug Kembaran Banyumas housing and their religious behavior as evidenced by 1) Religious of beliefs (ideological), 2) Religious of practice (ritualistic), the elderly carry out rituals

well and consistently. , 3) Religious of feeling (experiential), the elderly have good experiential, 4) Religious of knowledge (intellectual), the elderly have strong enthusiasm, interest and determination in studying Islam and, 5) Religious of effect (consequential), the elderly is consistent in carrying out religion in his life.

2. Method

This study was a qualitative descriptive which obtained the elderly as the subject of the study who took part in the religiosity coaching in Aisyiyah Banyumas. The speakers were Regional Leaders of Aisyiyah Banyumas, who fostered the activities of religiosity of the elderly.

Data were obtained from observation, interviews, and documentation. The data validity employed data triangulation because the characteristic of the research was descriptive qualitative (Creswell, 2014). Data analysis, as stated by (Miles and Huberman, 2014), that qualitative research data analysis can be carried out through three streams of activities that occur simultaneously; l) data reduction, 2) data displays, 3) conclusion drawing.

3. Result and Discussion
a. Result

The findings discovered the model for fostering the religiosity of the elderly; 1) Planning for the development of the elderly religiosity, starting with the determined work program by *Majlis Tabligh.* It became the program result of Aisyiyah Banyumas Regional Leaders Conference. 2) The implementation was every Sunday morning with a coaching model starting with; a) joint prayer led by the organizer, b) conducting presentation by the speakers *(Aqidah, Akhlaq*, worship, and *muamalah*), c) varied methods (lectures, questions and answers, and sharing experiences by the elderly), d) interesting media (LCD, films related to the lives of the elderly), e) apperception, f) material strengthening and g) evaluation by looking at changes in the practice of religiosity of the elderly

The coaching materials were accessible materials needed by the elderly in the daily practice of religiosity. The methods of fostering the religiosity of the elderly such as lecturing, question and answer, and sharing the experience of the elderly, were able to attract the attention of the elderly. It was proven that the elderly were 1) diligent and active, 2) giving attention by taking notes and asking and answering questions, 3) many benefits obtained in the form of knowledge, experience, and friendship, 4) the elderly expected to be *istiqomah, khusnul khotimah* and safe in this life and hereafter.

The model of fostering the religiosity of the elderly impacted the awareness of the elderly to practice Islamic teachings. The model was also able to make the ideology of the elderly stronger, consistent ritual worship, increased religious experience, stronger intellectual and enthusiasm for learning Islam, and stronger religious consistency.

b. Discussion

Religiosity for the elderly is a basic need in dealing with life. It is based on the fact that

the elderly are ages who have much free time to fill their time with things that benefit, including fostering religiosity. Through religious development, the elderly will be more comfortable in dealing with their lives and become elderly who are physically and mentally prosperous, physically and psychologically healthy, spiritually and mentally.

The elderly, like other ages, need religion as guidance, a life manual, and moral source in living life. (Majid, 2012) Several research results discover that the need for religion is a fundamental and urgent need for the elderly. (Koenig HG, 1998) states that religion helps to face death, maintains the meaning of life, positively correlates with well-being, contributes to marital satisfaction, helps in psychological functioning, negatively correlates with suicide, avoids crime, and psychological deviation. It is where the importance of fostering the religiosity of the elderly is to make the elderly fulfill their religious needs and even increased their religiosity so that the elderly are more prosperous, physically and mentally.

Meanwhile, Islam stated (Fatmah, 2010), that becoming old is a *sunnatullah* (God's decree) that cannot be changed, and no one can avoid and rejected it. This age need to be respected and appreciated by children and other young people even need to be cared for and assisted with all their needs following Surah Luqman: 14, " And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning:

(hear the command), "Show gratitude to Me and to the parents: to Me is (thy final) Goal.."

A person's religiosity (Fatmah, 2010) is reflected in his daily behavior; even that behavior is not only good towards fellow humans but also obedience in carrying out his obligation to God. By having a strong belief in the existence of God, religiosity is reflected in daily rituals.

Based on the findings, the model for fostering religiosity practiced in fostering the religiosity of the elderly in Aisyiyah Banyumas started with a formulated plan by the organizer, Majlis Tabligh, the Regional Leader of Aisyiyah Banyumas. It became a reference and guide in the implementation of religious development. It could be stated that activity would run well and realize the formulated goals when it was started with careful planning.

The model of spiritual development implemented also affected the activity and enthusiasm of the elderly. The elderly gave attention by asking, taking notes, answering questions and also focusing on coaching. It was understood because the implemented coaching model attracted the interest of the elderly. The elderly felt that many benefits could be obtained from the coaching results, such as knowledge, experience, and relationship. Furthermore, the coaching model also contributed to the awareness of the elderly to practice Islamic teachings in everyday life. The model for fostering the religiosity of the elderly was also able to make stronger ideology, consistent worship, increased religious experience, stronger

intellectual and enthusiasm for learning, and stronger religious consistency for the elderly.

4. Conclusion

The model for fostering the religiosity of the elderly in Aisyiyah Banyumas begins with a plan formulated by the organizer or the *Majlis Tabligh*, the Regional Leader of Aisyiyah Banyumas. It becomes a reference and guide in the implementation of religious development. The model for fostering the elderly religiosity in Aisyiyah Banyumas starts with; a) joint prayer led by the organizer, b) presentation by speakers (*Aqidah, Akhlaq, worship* and *muamalah*), c) diverse methods (lectures, questions and answers and sharing experiences by the elderly), d) interesting media (LCD, movie presentation related to the lives of the elderly), d) apperception, e) material strengthening and f) evaluation by looking at changes in the practice of elderly religiosity.

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