

## Guidance and counseling program for religious awareness in Elderly Islamic Boarding Schools

Lisning Sri Hapsari\*, Imas kania Rahman, Akhmad Alim

Universitas Ibn Khaldun Bogor, Indonesia

\*brilliantyhapsari80@gmail.com

### Abstract

*This research aims to examine and formulate guidance and counselling programs for religious awareness at Al-Hikmah Cibungbulang Islamic Boarding School in Bogor and formulate guidance and counselling programs for older people in Islamic boarding schools and social institutions. The research method used is a literature study with a qualitative approach, research and development (R&D) and field methods. This research involved interviews with the head of the foundation, administrators, and elders at Graha Sasana Tresna Werdha House Cibubur East Jakarta for data comparison. An analysis was conducted of the religious awareness guidance and counselling programme at the boarding school for elderly students, as well as formulating a programme that includes daily, weekly, monthly, and annual programmes. The results of this research will be implemented in the form of a systematic and complete theory according to the Educational Counsellor Competency Standards (SKKPD). Hopefully, this research can provide solutions and references for Islamic boarding schools and social institutions in developing practical guidance and counselling programs for older people, especially in the Cibungbulang area of Bogor.*

**Keywords:** Elderly Boarding School; Guidance and Counselling Programme; Religious Awareness

### Abstrak

Penelitian ini bertujuan untuk mengkaji dan merumuskan program bimbingan dan konseling kesadaran beragama di Pondok Pesantren Al Hikmah Cibungbulang Bogor serta merumuskan program bimbingan dan konseling bagi lansia di pondok pesantren dan panti sosial. Metode penelitian yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif, *research and development* (R&D) serta metode lapangan. Penelitian ini melibatkan wawancara dengan ketua yayasan, pengurus, dan sesepuh di Rumah Werdha Graha Sasana Tresna Cibubur Jakarta Timur sebagai perbandingan data. Analisis dilakukan terhadap program bimbingan dan konseling kesadaran beragama di pondok pesantren untuk lansia, serta merumuskan program yang meliputi program harian, mingguan, bulanan, dan tahunan. Hasil penelitian ini akan diimplementasikan dalam bentuk teori yang sistematis dan lengkap sesuai Standar Kompetensi Konselor Pendidikan (SKKPD). Diharapkan penelitian ini dapat memberikan solusi dan acuan bagi pondok pesantren dan lembaga sosial dalam menyusun program bimbingan dan konseling yang efektif bagi lansia, khususnya di wilayah Cibungbulang Bogor.

**Kata kunci:** Kesadaran Religius; Pesantren Lansia; Program Bimbingan dan Konseling

## Introduction

In actual reality, the Al Wisdom Islamic Boarding School Cibungbulang Bogor, compared to social institutions, shows that the majority of the elderly residents of the Islamic boarding school are sisters. Starting from the age of 58 to 72 years, those who are in the boarding school, of course, are still physically and mentally healthy, one of the requirements to become an elderly santri. the elderly is almost 75% of the human resources who have adequate education and even retired employees also complement the elderly pesantren.

The elderly boarding school occupants usually depart from their own desire to attend a boarding school and not because of the wishes of their children or siblings, which aims to prepare for death in the future. old age by deepening final knowledge and being more focused and *istiqomah* in worshipping *mahdhob* and *ghoiru mahdhob* and not being disturbed by an environment that is not as frequent as grandchildren, nephews who are still young, facilities such as television which are always served by our children so that parents don't get bored, it makes the elderly feel bored for a long time and so on.

although the facilities at home or the affection from their sons and daughters they get, but they are not as comfortable as in the pesantren environment among the elderly, so there is no gap in the elderly in achieving their development, in contrast to social institutions where there are gaps in their development, in contrast to social institutions where there is a development gap that departs from a coercion of the elderly to live in social or nursing homes.

The first reality is like the results of research by Taamu, Nurjannah, Abd Syukur Baud and Ls Banudi at the Minaula social institution, Kendari city in 2015 for 41 elderly people, the result is that as many as 22 elderly experience stress due to the environment and 15 of them reach the level of depression, and 19 of the elderly do not. experience stress due to the environment 7 (seven) of them are depressed, and 21 elderlies with extroverted personality 7 (seven) of them are depressed. And 21 elderlies with introverted personality 15 of them experienced depression. The third result, out of 17 elderly who received family support, 6 (six) of them experienced depression, while of 23 elderly who did not receive family support, 16 of them experienced depression (Guest, 2017).

The next reality is like a study by the Social Service Center (Bapelsos) Cepiring Kendal, the psychological problems encountered in the elderly are anxiety and fear, tend to be emotional, talk a lot, loneliness, grief and depression. While the spiritual problems experienced by the elderly are lack of life expectancy, lack of meaning and purpose in life, refusing to interact with religious leaders, unable to worship, and unable to participate in religious activities (Fitriani, 2016).

Another fact was also revealed by the Study Team for the Forms of Elderly Services in the Special Region of Yogyakarta which stated that many elderly people living in nursing homes felt lonely, sad, withdrawn from association and activities, passive, moody, experienced negative emotions, and were hostile to others. orphanage occupants (Sulastri, 2017).

Another elderly problem was also revealed by Dina Andesty and Fariani Syahrul, the research was carried out at the UPTD Griya Werdha, Surabaya city, which is located on Jambangan Baru, Jambangan 15A Toll Road. The study was conducted in November-December 2017. The study population was all 52 people. The results of the study show that the elderly who are low and vice versa, the elderly who have a high quality of life have good social relationships (Andesty, 2019).

The above situation is deemed necessary to be addressed immediately which will later lead to a protracted situation that causes the elderly to not find comfort and tranquility in life or the golden period for the remainder of their lives. Which of course is not desirable when experiencing discomfort, but in the elderly law which mandates physical and spiritual well-being for the elderly. In Law No. 13 of 1998 concerning the welfare of the elderly, in Chapter III article 5 (five) paragraph 2 (two) concerning rights and obligations it is stated:

As a respect and appreciation for the elderly, the right to improve social welfare includes: education and training services, ease of use of facilities, public facilities and infrastructure, convenience in legal services and assistance, social protection, social assistance (Government of Indonesia, 1998).

The law explains that the coverage of welfare for the elderly is explained in Chapter I regarding the general provisions of article 1 (one):

Welfare is an obedient social life and livelihood, both material and spiritual, which is filled with a sense of safety, decency, and inner and outer peace which makes it possible for every citizen to fulfill their physical, spiritual and social needs as well as possible for themselves, their families and the community. society by upholding human rights and obligations in accordance with Pancasila (Government, 1998).

The various cases above are due to the fact that the elderly have not been able to carry out their developmental tasks to the maximum so that the maturity of developmental tasks has not been achieved, especially spiritual maturity. In the Islamic concept, spiritual maturity is characterized by true and strong faith, right worship, good morals, understanding of the purpose of life and readiness to face death.

According to Martin EP Seligman who represents the opinion of western psychologists, there are 3 (three) basic aspects of wellbeing (welfare) in the elderly, namely: *psychological wellbeing* whose indicators are: *self-acceptance, personal growth, purpose in life, environmental mastery, autonomy and positive relation with other*. Second is *social wellbeing*, whose indicators are: *social acceptance, social actualization, social contribution, social*. Third is *Emotional wellbeing*, whose indicators are *affection, satisfaction in life, lived happiness and life domain* (Desiningrum, 2016).

According to the author's opinion, the concept of elderly maturity according to western psychologists above does not conflict with the concept of Islam, but needs to be refined with religious maturity which contains 3 (three) main foundations, namely *aqidah*, worship and morals. After observing the results of several studies conducted above, the authors have found several conclusions, namely first, in general the research results are still at the stage of revealing a case or the level of offering a concept, not yet at the level of problem solving, second, the aspects studied are still limited to social problems and problems. psychological problems in general, but has not yet touched on the level of the realm of religious awareness, thirdly there is no mature and structured program to offer as a solution to a problem for the elderly. For several reasons, their spiritual development tasks are needed optimally.

This guidance program must be mature and structured which is extracted from authentic, original and tested sources. In this guidance program there must be 3 (three) main foundations which are principles in Islam, namely *aqidah* (belief in the foundation of Islam), worship (devotion to Allah Swt) and morals, all three of which will produce competence, fourth, namely understanding the purpose of life that essential so as to foster readiness in the face of death (Anam, 2021).

The most fundamental difference between the research conducted by the author and previous researchers is that the sources used to explore the concept of religious maturity in

the elderly. In this study, the authors tried their best to take the concepts of self-maturity from authentic primary sources, namely the Al-Quran, al-Hadith and related journals.

The purpose of this research is to formulate a guidance and counseling program product in the special religious aspect for the elderly who live in the Al Hikmah Cibungbulang Islamic boarding school, Bogor. The end result is a product that is practical and applicable, not just a concept, so it is easy to implement to anyone and any institution as a guide in guiding the elderly in an effort to reach maturity in religious awareness.

## **Research Method**

This study uses the Research and Development (R&D) method, which begins with problem identification, namely about religious inequality in the elderly, followed by formulating the concept of religious awareness in life which will be used as an analytical knife. The data collection method used is the field method as field research. So, after the authors conducted research on the two research objects, the authors tried to analyze the religious awareness guidance and counseling program in Islamic boarding schools for the elderly. As well as formulating guidance and counseling programs for the elderly to be carried out in social institutions both daily, weekly, monthly, and even yearly programs. Then the last step that the author does is to create a program in theory that discusses the guidance and counseling program for the elderly to be used as a reference for additional programs from the author both for pesantren and social institutions, for the elderly.

## **Results and Discussion**

### **A. Development of Guidance and Counseling Programs for the elderly**

#### **1. 1. The structure of the Guidance and counseling program for the elderly**

In Permendikbud No. 111 of 2014 concerning guidance and counseling, among the functions of guidance and counseling services are a good understanding of oneself and the environment, optimal self-development, adjustment to oneself and the environment, healthy and normal self-maintenance, development of a conducive learning environment, prevention of problems and healing and repair (Ministry of Education and Culture, 2014).

To be able to realize a good program, the guidance and counseling program must have several components as stated in the same regulations, namely a. service program, b. Service area, c. Service structure and program, d. Activities and allocation of service time (Ministry of Education and Culture, 2014).

The service program consists of four components, namely: basic service program, responsive service program, individual planning and specialization service program and system support service program. The service area consists of four components, namely: personal services, social services, career services and learning services.

For the third Guidance and Counseling component, the program structure has rational systematics, vision and mission, description of needs, program components, service areas, operational plans, theme development, RPLBK development, evaluation and cost budget, while the form of service program consists of annual programs and semester program.

The fourth component is activities consisting of activities in the classroom and activities outside the classroom. Meanwhile, the time allocation for Guidance and Counseling counselors or teachers in implementing all service programs is 24-40 hours of study in one week.

All of the guidance and counseling components mentioned above are intended as standardization for formal education such as elementary, junior high, high school and the equivalent, as for non-formal guidance programs, especially for institutions that are not purely educational, such as boarding schools for the elderly, social and nursing homes, and orphanages. can be modified, reduced and added as needed without reducing the existence and effectiveness of the guidance program. The adjustments in question are as shown in the table below:

Table I. The four components of Guidance and counseling

No.	Component Name	Component
1.	Service Program	Basic service Responsive service System support service
2.	Service area	Spiritual service Personal service Social services
3.	Service structure and program	Rational program systematics, vision and mission, description of needs, program components, service areas, operational plans, theme development, RPLBK development, evaluation, cost budget
4.	Activities and service time allocation	In and out of class activities, in-class activity time is 4 hours per week. The time for activities outside the classroom adjusts to the situation.

**2. Competency standards for the independence of elderly learners (SKKPDUL)**

In the initial stage, before preparing the guidance and counseling program, it is to formulate the competency standards for student independence (SKKPD), based on the formulation of the competency standards for student independence (SKKPD), based on the formulation of the competency standards for student independence made by ABKIN (Association of Guidance and Counseling Indonesia) to there are 11 competencies that must be achieved by students, namely: a. The foundation of religious life, b. The basis of ethnic behavior, c. Emotional maturity, d. Intellectual maturity, c. Awareness of social responsibility, f. Gender awareness, g. Self-development, h. Entrepreneurial behavior (independence of economic behavior), i. insight and career readiness, j. maturity of relationships with peers, k. readiness to marry and have a family (Alesha, 2017).

Referring to the above standards and the discussion on the basis of living in religious consciousness, which has been discussed above, it can be formulated in SKKPDUL (Standards of Competence for Independence of Elderly Students) as follows:

1. Maturity Standard
2. Standards of Emotional Maturity
3. Economic Maturity Standard
4. Maturity Standards of Peer Relationships

From the four standards above, it can be broken down into competencies as shown in the table below:

Table 2: Independence Competence of elderly students

No.	Competency standards	Basic competencies	Stages of internalization and results Student accommodation	Action
1.	The Foundation of Religious Life	creed Worship Allah Purpose of Life and readiness to face death	Understanding the true faith Understanding true worship Understanding good morals Understanding the concept of the purpose of a Muslim's life Understand the concept of death and the afterlife.	Steady in faith Discipline in worship Practicing good morals Behave according to the purpose of a Muslim's life Prepare yourself to face death as well as possible.
2.	Emotional Maturity	Learn ways to control yourself	Be tolerant of various expressions of feelings for yourself and others.	React/respond to various expressions of self and other people's feelings in a correct and conflict-free manner
3.	Economic independence	Learn the concept of basic needs and minimum needs of the elderly	Accept the concept of basic needs and minimum needs of the elderly	Live a simple life. Grateful for the facilities received and don't expect a lot of help from others
4.	Maturity of relationships with peers	Learning ways to get along and tolerance with peers	Appreciate tolerance and accept ways of socializing with peers	Strengthen friendships with peers

### 3. Form a Religious Awareness Guidance and Counseling Program for Islamic boarding schools for the elderly

The guidance and counseling program is structured with the aim that the elderly who serve as social care providers achieve SKKPDUL, and are aimed at the maturity of religious awareness, as the focus of this research. However, spiritual maturity will indirectly correlate positively with the maturity of other competencies.

There are two components of the program structure in guidance and counseling services, the first is the systematics of programming, the second is the form of the service program. The systematics of the preparation of the program are as follows:

- a. Rationale: the first has not yet achieved religious maturity (spiritual for the elderly who are service members of elderly boarding schools or social institutions) based on several studies.
- b. Vision: The achievement of maturity of religious awareness in the elderly at the elderly boarding school service.
- c. Mission: 1. The elderly have a true and solid faith, 2. The elderly can practice worship properly, 3. The elderly have good morals, 4. The elderly understand the true purpose and are ready to face death.
- d. The description of the needs of the elderly at the elderly boarding school requires a little in-depth understanding of the correct faith, an understanding of the ways of carrying out worship such as proper purification and prayer, an understanding of good moral references in Islam, an understanding of the phases of life in the grave, the apocalypse., hell, heaven and other phases after the world. Understanding all of the above aspects is expected to foster strong faith, true worship, good morals and readiness to face death.
- e. Objective: After implementing the program, it is expected that the elderly of the elderly boarding school staff will understand the concept and implementation of the pillars of faith, the pillars of Islam, morals, and the purpose of life, so that they can live a calm, happy, dedicated and enthusiastic life that is finally ready to face death.

- f. Program components: 1. Basic services that function to prepare a number of experiences for the elderly so that they can reach religious maturity, 2. Responsive services that function to assist the elderly in solving problems that arise, 3. System support that functions to facilitate the success of the program.
- g. Service areas: spiritual, personal, and social, the purpose of this service is to help elderly boarding school service providers know themselves (in the context of being religious and social beings), helping the elderly recognize responsibilities (personal, spiritual and social), helping the elderly develop the ability to overcome problems and help the elderly develop themselves to achieve life goals, all of these goals are included in the vision and mission above.
- h. Evaluation: evaluation is divided into two, namely; 1. Evaluation of program implementation, 2. Evaluation of program effectiveness.

Table 3: Religious Guidance Program for the Elderly

Service components	Activity	Destination	Topics	Target	Strategy	Sunday (Frequency 2x a week)	Executor
Basic Service	Group counseling	Internalization of Faith	The Pillars of Faith and all that is related	All service (elderly)	1. Lecture 2. Discussion 3. Structured Experience	1	Advisor
	Group counseling	Internalization of Worship	Pillars of Islam and all that is related	All service (elderly)	1. Lecture 2. Discussion 3. Structured experience	2	Advisor
	Group counseling	Internalization Morals and all related	Faith in God, self, neighbor, fellow and all related		All service	3	Advisor
	Guidance Group	Internalization of life goals	discussion of the grave, Judgment Day, heaven, hell, and all related		All service	4	Advisor
	Group counseling	Able to read the Qur'an	Guidance for Reading the Qur'an	All service (elderly)	1. Lecture 2. Reading 3. Discussion	5	Advisor
Responsive Service	Individual consultation	Help with problem solving Service and dig deeper information	Interview with kelayan	All service (elderly)	Individual	1 2 3 4 5	Advisor
	Compilation Program Guidance	As a guide for the implementation of activities	Programming	Pem team help boarding school elderly			Supervisor and all administrators
System Support Service	Collaboration with outside parties	As a pen In-depth techniques and Guidance materials	Visits to ulama, religious organizations, other social institutions	Pem team help boarding school elderly			Guidance team
	Quality improvement mentor	As Enhancement Quality Theory guidance	Add and use authentic references, Visits to scholars, organizations	The orphanage team			

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Religious  
organizations,  
boarding  
schools for the  
elderly, other  
social  
institutions.

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#### Technical Implementation and evaluation

- a. The above spiritual guidance program is carried out twice a week with days adjusted to other programs.
- b. The references used are not limited as long as they are correlated with the competency standards that are the objectives of the program.
- c. The methods or strategies used in teaching are literature, lectures, discussions and structured experiences according to the theme.
- d. The system used in learning is classical, except for responsive services that are carried out per individual service according to the problems that arise.
- e. Responsive services make it possible to work with external parties whose components have the same vision and mission in dealing with the elderly.
- f. Evaluation of measuring the level of program success can use a competency check list.
- g. Evaluation of program implementation can use the attendance list of supervisors and the material presented, as well as responsive service documents that have been implemented.
- h. Evaluation of the success of the program is carried out once a month after all the material themes have been conveyed to the elderly. Evaluation of program implementation can be carried out once a week or as needed

#### B. Religious Awareness

Religious awareness in an Islamic perspective can be through the concept of the Pillars of Faith, the Pillars of Islam and *Akhlak* and the method of implementation. In Islam, there is a complete concept which includes belief (*aqidah*), method of implementation (worship and morals) and after that, the concept of belief in Islam such as Allah SWT, in the letter Al Baqarah verse 177:

يَسَّ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالرَّسُولِ

"Virtue is not facing your face to the east and west, but virtue is (virtue) believing in Allah, the Last Day, the angels, the books and the prophets."

The Messenger of Allah said: Faith is that you believe in Allah and His angels, His books, His Messengers. The Last Day and destiny, both good and bad (Al-Nasa'i, 1986).

The above concept is called the pillars of faith, namely the concept of a believer's belief that is embedded in his heart, while his birth must be proven by actions, as, according to the words of the Prophet Muhammad: the *mafi'bum* of the hadith he says is that Islam is built on five things, namely: creed, prayer, zakat, hajj, and fasting Ramadan, this is called the pillars of Islam. The Pillars of Faith are the concept (foundation) of spiritual belief and the pillars of Islam are the concept of implementing the *dhabiriyah* of the pillars of faith, both of which are the foundation of religion which must be perfect, if one of the elements of one's belief falls in faith, for example, people who do not intentionally believe that fasting during Ramadan is mandatory, then the person will automatically leave the religion of Islam, because there is no bargaining in the basic foundations above (Al Bukhari, 1422 H). While the method



of implementing the two concepts of *din* acts is to carry out the concepts of faith and Islam which includes three domains, namely the domain of the heart, speech and deeds which are included in carrying out orders and staying away from all prohibitions of Allah SWT (Aziz, 2021).

The first time the concept of faith must be believed wholeheartedly, then declared verbally in the form of 2 (two) sentences of creed. is the only key to hope for survival in the afterlife (Aziz, 2021).

The second method is to implement beliefs with real actions, namely carrying out mandatory worship included in the pillars of Islam, then other obligations which are derivatives and pillars of Islam, which have the dimensions of pure worship and are related to morals, both external and internal (Aziz, 2021).

The third method is to leave everything that is forbidden by Allah Swt. And His Apostle. Things that are prohibited in Islam are divided into 2 (two), namely beliefs and actions, beliefs that are prohibited include all things that are partners. Duplicate and equate Allah with other than Him who is cited with *al-shirk*, while there are 2 (two) prohibited acts, the first one that reflects *shirk* such as prostration to statues, hanging fate with objects, the second that harms oneself and others. others, tyrannical, backbiting and so on (Aziz, 2021).

The concept of the purpose of life in Islam, as for the purpose of the first Islamic religion (*sbari'a*), is for a servant to have a good life, says Allah Swt, in Surah An-Nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا  
كَانُوا يَعْمَلُونَ

It means: Whoever does good, whether male or female while believing, we will surely give him a good life and We will reward him with a better reward than what they did.

Brief Interpretation of the Ministry of Religion of the Republic of Indonesia. Whoever does the slightest good deed, whether male or female, in a state of faith and based on sincerity, we will surely give him a good life in this world and We will reward him in the Hereafter for his good deeds with a better reward and double what they have done.

The second goal of Islam is readiness to die, because death is a must, like it or not, all humans will surely meet death, so for people who believe it is a must to prepare for a good death that gets the pleasure of Allah Swt, then After his death he gets eternal happiness (heaven) as a gift from Allah SWT, as Allah SWT says, in Surah Al Fajr verse 27-30, the content of the above verse explains the condition of the believer when *Sakaratul Mant*, when the Angel of Death calls out "O calm soul. come out to the forgiveness and pleasure of Allah Swt. Then he is allowed to enter heaven. In Tafsir al Bagawi, al-Kalbi said that the meaning of *muthmainnah* (a calm soul) is that which is safe from Allah's punishment.

According to Zakiah Darajat, 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, then comes the religious experience. What is meant by religious experience is the element of feeling in religious awareness, namely feelings that lead to beliefs that are produced in real (*amaliah*) actions.

From the discussion above, we can conclude that religious awareness is knowing and understanding a servant of his creator so that the existence of his God is created in him,

under these circumstances he carries out all the commands of his Lord and stays away from His prohibitions without any element of compulsion.

As for the relationship between religion and religiosity, Religion includes teachings related to God, while religiosity is human behavior that shows conformity with the teachings of their religion. So based on the religion adopted, the individual applies religiously.

Human background requires Religion in Prof.'s book. Abudin Nata (Islamic Study Methodology) said that there are three reasons behind humans need religion, namely as follows: (a). The background of human nature, evidence that humans are creatures with religious potential can be seen from historical and anthropological books. Through this book we know that in primitive humans to whom no information about God has ever come, it turns out that they believe in the existence of God. The fact that humans have a religious nature is for the first time emphasized in the teachings of Islam, namely that religion is a necessity of human nature. This religious human nature that exists in humans is what lies behind the need for humans to religion. The word of Allah SWT: QS Ar Rum verse 30,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ  
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: So, turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people don't know.

In the Brief Interpretation of the Ministry of Religion of the Republic of Indonesia / Surat Ar-Rum Verse 30, After explaining the evidences of the oneness and power of Allah and asking the apostles and his people to be patient in preaching, through the following verse Allah asks them to always follow the religion of Islam, a religion that is in accordance with nature. So, turn your face, that is your soul and body, straight to the religion of Islam. That is the nature of Allah that he has created man according to that nature. Humans were created by God with the provision of fitrah in the form of a tendency to follow the straight religion, the religion of monotheism. This is the origin of human creation and no one should make changes to God's creation. That is the straight religion, the religion of monotheism, but most people do not know and realize that following Islam is their nature. (b). Weaknesses and shortcomings of humans, besides humans have various perfections, they also have shortcomings that underlie the need for religion. This is expressed, among other things, by the word *al nafs*. According to Abudin Nata, quoted from Quraish Shihab, that in the view of the Qur'an, the *nafs* was created by Allah in a perfect state which functions to accommodate and encourage humans to do good and bad. The Word of Allah SWT:

QS Asy-Shams verses 7-8

وَنَفْسٍ وَمَا سَوَّاهَا

Meaning: And the soul and its perfection (its creation),

فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا

Meaning: then Allah inspires to the soul (the way) its wickedness and piety.

Brief Interpretation of the Ministry of Religion of the Republic of Indonesia / Surah Asy-Shams Verses 7-8. For the soul and the perfection of its creation. The soul is not material like the things mentioned earlier, but the soul has a very central role in shaping human

behavior. 8. After perfecting the creation of the soul, he inspires him the path of evil and piety. The human soul is like a container for the values it carries. The soul can be good or bad depending on which values humans choose and actualize.

Although humans are considered to be the greatest and highest creatures of all creatures in this world, they have weaknesses and shortcomings because of their limited abilities. Furthermore, it is said that humans become weak because in them there is a lust that is more likely to invite to evil, after that there is another *Shaython* who always tries to mention humans from truth and goodness. Humans can only fight these enemies only with religious weapons. (c). Human challenges, this factor causes humans to need religion because in their lives humans always face various challenges, both from within and from outside. Challenges from within in the form of lust and whispers of *Shaython*.

The Word of Allah SWT: QS Al Isra verse 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

It means: And say to My servants, "Let them speak better (true) words. Indeed, the devil (always) causes discord between them. Indeed, Satan is the real enemy of man.

Brief Interpretation of the Ministry of Religion of the Republic of Indonesia. And say to My believing servants when they say to the polytheists, "Let them speak better and truer words even though they are harsh and speak harshly to you. Indeed, the devil is always looking for opportunities and trying to cause discord among them, namely those who believe. Indeed, the devil is a real enemy to man.

while the challenges from the outside are in the form of engineering and human efforts that deliberately try to turn people away from God.

The Word of Allah SWT: QS Al-Anfal verse 36

إِنَّ الَّذِينَ آمَنُوا لِيُضِدُّوا لِلَّهِ لَيْسَ لَهُم مَّا كَانُوا يُكْفَرُونَ

It means: Indeed, those who disbelieve, spend their wealth to hinder (people) from the path of Allah. They will (continue to) spend the treasure, then they will regret themselves, and finally they will be defeated. Into the Hellfire the disbelievers will be gathered,

Brief Interpretation of the Ministry of Religion of the Republic of Indonesia. Thus, their bad deeds will be in vain and bear punishment. Likewise, their wealth will be in vain as described in this verse. Indeed, those who disbelieve, who deny the verses and associate partners with Allah, are determined to continue to spend their wealth with the aim of hindering others from the path of Allah. They will continue to spend the treasure, then after a while what they did it becomes a cause of regret for them, a very big regret because they were lost and their goal was not achieved, and finally they will be defeated. Those treasures will be lost and useless, because they will not be able to dissuade people from the path of Allah, and all that will only breed regret and pain. They will be defeated in the war and later into Hell those disbelievers, who remain or increase in disbelief, will be gathered, as long as they still maintain disbelief.

Based on the above understanding, it can be concluded that humans need religion for three reasons, first because of human nature itself, secondly, because of human weakness and three, because of human challenges in living life.

### C. Elderly boarding school

An elderly boarding school is a traditional educational dormitory where the students all live together and study under the guidance of a teacher who is better known as a kyai and has a dormitory for elderly santri to stay. The basic elements of a pesantren in general are the existence of a hut, a mosque, the teaching of religious sciences, the existence of santri and kyai.

It can also be interpreted that the elderly boarding school is a place for elderly people to carry out their activities by filling their old days with various activities. activities that aim to serve Allah SWT. According to Kustini, the hope is to achieve happiness in the afterlife.

The Messenger of Allah said:

"God's pleasure lies in the pleasure of parents and God's wrath lies in the wrath of both parents." Elderly Islamic boarding schools are places for activities for elderly people consisting of retired employees or community members who want happiness in the world and the hereafter. Elderly Islamic Boarding School as the main program in order to hope for the pleasure of Allah SWT, through dedication to elderly people. Because of him we exist and because of him we are.

The goals of the Elderly Islamic Boarding School are: 1. To achieve the future with the honors of *kehusnul khotomah*, 2. To avoid senility and boredom with activities that are useful, meaningful, and rewarding in the sight of Allah SWT, 3. To realize devotion to parents, to achieve happiness in the world and the hereafter. 4. Prepare provisions for death.

### Conclusion

The guidance and counseling program for religious awareness aims to achieve the maturity standard of religious awareness formulated in the SKKPDUL, so that the elderly understand the concept and implementation of the pillars of faith, the pillars of Islam, morals, and the purpose of life, so that they can live a calm, happy, dedicated and caring life. excited and finally ready to face death with sufficient provisions. In the elderly guidance program, there must be 3 (three) program service components, namely basic service programs, responsive services and system support services. Evaluation of the program is carried out in 2 (two) aspects, namely aspects of program implementation and aspects of program effectiveness.

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