

## **Spiritual Welfare in Elderly Al-Hikam Review Contributors at Al Ukhuwah Mosque Surabaya**

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### **Abstract**

Spiritual well-being is a sense of harmony and closeness between oneself with others, nature and with the highest life. The purpose of this study is first to describe the spiritual well-being of the elderly, secondly to see how big the role of al-Hikam recitation is in improving the spiritual well-being of the elderly congregation. The subject of this research is the congregation of Al-Hikam recitation of Al-Ukhuwah Bendul Merisi Mosque. The research method used is qualitative with an intrinsic case study approach. The method of collecting is through interviews and observation. The results of spiritual welfare research with four aspects, namely indicating the harmony of the four dimensions in spiritual well-being that will bring happiness and harmony to individuals. Respondents can be said to be someone who has achieved spiritual well-being on the basis of relationships between the four domains that are well established as components of total and complete spiritual well-being. Elderly pilgrims can reduce all mental disorders that they feel as a process of entering old age. Disorders in the elderly generally are anxiety, anxiety, stress, because they feel no longer productive, reduced social and in the face of death. Good spiritual well-being can stem the disturbance that is present in the congregation. Through the study of the Al-Hikam book, elderly congregations can fix and improve spiritual welfare. So that the mentality of the elderly congregation is getting healthier and awake normally

**Keywords:** Elderly, Spiritual Welfare, Al-Hikam

## **1 INTRODUCTION**

As the health status and welfare of the population increase, it will affect the life expectancy of the elderly in Indonesia. Quoted from the portal of the Ministry of Health of the Republic of Indonesia, data on the number of elderly people (elderly) in Indonesia in 2021 is around 27.1 million people or almost 10% of the total population. In 2025, it is projected that the number of elderly people will increase to 33.7 million people (11.8%). The higher the number of elderly people, the higher the health problems.

The thing that must be understood, the elderly are one of the groups that must be ready to face the challenges of physical health and mental health. Amalia et al, (2019), stated that the elderly are generally susceptible to health problems, especially mental health. Regarding mental health, according to WHO 15% of the elderly have mental disorders or mental health disorders. According to Triningtyas (Triningtyas and Muhayati, 2018) the elderly have a high vulnerability to psychiatric disorders, such as difficulty in adjustment, poor self-acceptance, loneliness, depression and other psychological problems.

Generally, when a person has entered old age, he begins to feel several pathological conditions, including decreased energy and energy levels unlike in his youth, skin begins to wrinkle, bones become more fragile, memory decreases, physical condition has decreased manifold. Anxiety and anxiety in dealing with the age of late development towards death are also one of the factors of psychological disorders in the elderly. This has an impact on their lives, the elderly are required to make greater social and self-adjustment, so that the elderly are vulnerable to disorders or disorders of psychological function.

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The health of the elderly will greatly affect the condition of their welfare. Law Number 13 of 1998 concerning Elderly Welfare defines the elderly (elderly) as those who have reached the age of 60 years and over (Girsang et al: 2021). The welfare of the elderly can be reflected through their health conditions. Health is a healthy condition, both physically, mentally, spiritually and socially that allows everyone to live productively socially and economically (Law No. 36 of 2009 concerning health). In 2021, as many as 42.22 % of the elderly had experienced health complaints, half of them (22.48%) were disturbed by their daily activities or were sick. According to the Director of Mental Health Development at the Ministry of Health, Eka Viora, in 2020 the number of elderly people is estimated to be 28.8 million. Of this amount, 5% of the elderly experience anxiety and depression disorders, so from here the elderly must get special attention in psychological health problems.

Quoted from the official website of the Seberang Maret University, the psychological health of the elderly is considered important to pay attention to. This is because the elderly have developmental tasks that will affect their psychology. In paying attention to the mental health of the elderly, there are actually many methods that can be used, one of which is using the spirituality method. Research experts are now starting to examine how spirituality plays a role in the healing process of a disease. The results show that individual spirituality becomes a self-healing technique known as the *placebo effect* (Frederic A. Aling, 2015). Andrew Leuchter a Professor of the University of California found that the *placebo effect* can also be an antidepressant. He conducted an experiment by comparing the treatment of depression using the drug and the *placebo effect*, the results showed that both had the same effect. (Husaini, et al, 2021).

The results of Koenig's research show that the sources of coping commonly used by the elderly when experiencing sadness, loneliness, and loss are religion and spirituality (Naediwati et al, 2013). One model of spirituality as a preventive and curative effort against psychological disorders in the elderly is *spiritual well-being*. Research that has been done by Naftali in 2017 shows that *spiritual well-being* plays a role in the psychological health of the elderly in dealing with death anxiety (Naftali, 2017).

Tumanggor (2019) says that *spiritual well-being* is a state that arises from spiritual health and can be seen from the expression of good health. In Ellison's view (Kurniawati, 2015) spiritual well-being is a condition that underlies satisfaction in life and the ability to express a relationship with God as a process of unraveling the dynamic nature of the bond between oneself and the creator with a harmonious relationship that depends on the development of each individual.

Spiritual well-being is a sense of harmony and closeness between oneself and others, nature and the highest life (Potter, 2005). Spiritual welfare consists of two dimensions, namely the vertical dimension (religion), which refers to the welfare of the individual's spiritual life relationship with respect to God and the horizontal dimension (existential), showing the individual's welfare in relation to himself, the community and the surrounding environment (Imam, 2009).

Spirituality is a basic need and the highest achievement of a human being in life regardless of ethnicity or origin. Spirituality is a belief in its relationship with the Almighty and the Creator, spiritual is also a multidimensional one, namely the vertical dimension and the horizontal dimension. The vertical dimension is the relationship with God or the Most High that guides one's life, while the horizontal dimension is the relationship with oneself, others and the environment (Stanley, 2007).

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Spiritual well-being proposed by Gomez and Fisher is defined in terms that reflect feelings, behaviors, and relationship cognitions with 4 domains which in turn provide individuals with a sense of identity, wholeness, positive satisfaction, joy, satisfaction, beauty, love, respect, positive attitude. , inner peace and harmony, and the purpose and direction of life. (Barkway, 2009) these four domains are described in the book *spiritual health* by Fisher (2011).

The four domains are: *first* , the relationship with oneself, its aspects: meaning, purpose, values, self-awareness, joy, peace, patience, identity, and self-worth; *second*, relationships with other people, aspects: morals, culture, religion, depth of interpersonal relationships, forgiveness, justice, love, hope, and trust; *third*, relationship with the environment, its aspects: caring, work (taking care), relationship with nature, and the peak of experience

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that causes admiration; *fourth*, the relationship with the transcendent, its aspects: the very importance of the transcendent, the power of nature which refers to a sense that transcends space and time, intense concern, belief, worship, and worship.

Research conducted by A'la (2017) explains that spiritual well-being improves the quality of life for families of stroke patients through acceptance of reality that eliminates anxiety and depression, so that self-understanding emerges. Naftali's research (2017) spiritual well-being is influenced by the meaning of life, the concept of religion and divinity, social interaction, the concept of health and illness, welfare and spirituality and readiness to face death. The more individuals understand about the concept, the higher the level of spiritual well-being and quality of life.

Subsequent research conducted by Anitasari (2021) explained that spiritual well-being is a need that will affect the quality of life of the elderly, the higher the level of spiritual well-being the more quality of life they have. Then Anggraini's research (2021), shows that the elderly who are Muslim and worship well show high spiritual well-being so that their lives are more peaceful and harmonious.

Research conducted by Tumanggor (2021) shows that there is a relationship between *spiritual well-being* and mental health. The aspect that plays the most role in improving mental health is to improve its *spiritual well-being*. The higher a person's *spiritual well-being*, the better his mental health. The solution offered from the research is the application of *spiritual well-being*, so that it can not only be separated from mental disorders, but is also able to improve mental health. Tumanggor (2021) continued his research on the role of *spiritual well-being* on mental health with the conclusion that *spiritual well-being* plays an important role in the development of resilience and mental health in victims of social conflict. Likewise, *spiritual well-being* plays a role in the development of mental health through resilience.

## 2 METHOD

In this study, the method used is a qualitative approach with an intrinsic case study type of research. On the basis of interest in the case of the elderly and trying to fully understand the concept of welfare in the elderly (Basuki, 2006). The unit of analysis in this study is the spiritual welfare of the elderly al-Hikam recitation congregation. The subjects of this study involved three elderly male members of the al-Hikam recitation of the Al-Ukhuwah mosque with the age of the first subject 65 years, the second subject 70 years, and the third subject 67 years. In addition to extracting data from the three main subjects, this study also explores data from *significant* others from mosque takmir and lectures. The data mining technique used in this research is interviews.

The interview method used in this study is an in-depth *interview*, which is to gain a thorough and in-depth understanding of matters relating to the spiritual well-being of the elderly at the al-Hikam recitation congregation. The process of organizing and analyzing data begins with organizing the data first. Against diverse data, the authors organize the data neatly, systematically and as completely as possible (poerwandari, 2011). The data analysis technique used in this study is thematic analysis with a *theory driven approach* where thematic development is carried out based on Fhiser's (2011) theory. This analysis is used because of its suitability with the problems revealed in this study, so that it can be developed by adhering to existing theories.

## 3 RESULTS

Based on the results of interviews with respondents, the researchers obtained data regarding the *spiritual well-being of the elderly* at the Al-Hikam recitation congregation in Surabaya. Where this study discusses the book of Al-Hikam which contains spirituality material that is relevant to life. To see how much influence the study of the book of Al-Hikam has in fostering the spiritual well-being of the elderly, the researcher describes the discussion in the form of a domain which is a sub-theme of spiritual welfare initiated by Fisher.

### Spiritual welfare domain description

Relationship with oneself, its aspects: meaning, purpose, values, self-awareness, joy, peace, patience, identity, and self-worth. In the domain of relationship with oneself, subject I has had a high awareness of himself, where he knows himself and is aware of his age, role and everything he has to do.

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In terms of the meaning of life, the subject revealed that life is a stopping station in which to prepare supplies to become a good person and eventually become a good example to descendants and society. Likewise, the good and bad of life will always be present, it's just a matter of how humans choose the right option for themselves. He knows and is aware of life that must go through a phase of age, and in the end the goal of his life is to die. This subject also realizes that old age will be accompanied by physical illnesses that come, so as a person who is in old age must be able to accept his condition (*self-acceptance*) and make peace with himself over his physical problems.

However, in this subject I still have a sense of impatience for what is desired. Sometimes he still forces others to do what he wants and doesn't accept rejection. Then he is also still often ignited by emotions if there are things that are not in accordance with his values.

In subject II, he has also known himself better since following the study of al-Hikam. Sometimes, according to the study, the subject sits pensively and often thinks about his role in this world. The subject also explained that humans in this world must know themselves in order to know themselves and not to take wrong steps.

In subject III, they have accepted their own condition, which is that with old age they must bear the burden of the physical illness they suffer. However, he still patiently lived it, because he was a human created and he believed that he was able to live it. In terms of self-worth, he realizes that he is indeed old, so he must behave properly.

In the dimension of relationships with other people, subject I shows appreciation for relationships with other people. Subjects uphold the difference in mindset and opinion. Likewise, in dealing with people they do not know, the subject can open up to anyone and understand if there is a difference in the subject's habit which is a negative thing.

In subject II, it prioritizes harmony with people who are already known, for example neighbors. The subject often gave food to neighbors and also when he went to the mosque he often brought food to the congregation to eat together after the recitation. In subject III, has a loving personality as well. He stated that humans are destined to be social beings, so they must live in harmony together and remind each other if they are wrong, and always invite in terms of goodness and happiness.

In the dimension of the relationship with the environment, subject I has routine activities every morning when at home. In his daily life, he and his wife clean their home environment and take care of the plants that live around the house. He also expressed his concern for the environment of the mosque and when on the road there were stones or something blocking the road, he took it and placed it in the appropriate place.

Subject II also has a high environmental concern, for him all the plants and trees that exist in this world were created for humans and humans are given the responsibility to take care of them. Even the subject puts hope in the plants in his home garden so that they can accompany his old age, he waters every morning and evening.

In subject III, it is not much different from other subjects, that this universe is where humans live, from nature they eat and later into the ground humans are buried. For him, taking care of the earth is the same as carrying out God's commands, so as a subject of worship, it is always taking care of the surrounding environment.

In the transcendent dimension, in subject I, he realizes that he is only a creature, of course there is a creator. So, he believes that all the lives he lives have been regulated, such as birth, mate's sustenance, and death have been determined. It's just that in living human life, it is often alpha from that awareness, so to feel this awareness, humans are given orders to worship.

Subject II states the same thing, everything that is done should be oriented to worship to God. The subject also stated that although he has been praying every day, he still has concerns that later in the afterlife he will not be able to meet Allah, so he shows his sincerity in serving himself.

Subject III also has the same understanding, that in worship it is not God who needs to be worshiped, but humans who need God for all their hopes through prayer. Humans are creatures who like to complain and lose hope, so this worship is ordered one of them to make people aware that only servants can convey all their desires and needs to Allah through earnest prayer.

### **The role of the study of the book of Al-Hikam on spiritual well-being in the elderly**

Apart from the data above, the respondents when asked about their inner state, they felt more calm and peaceful when attending the Al-Hikam recitation. Where they absorb every meaning of the material in the book

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and then explored by the reviewer. According to respondents, this peace and calm is a state of mind that is not too ambitious in anything, because everything in this world is the result of God's work and will surely be taken care of by God.

Respondents also at the beginning before taking part in Al-Hikam's study often experienced old age anxiety, where they experienced income degradation, social conditions were also getting narrower, could not do many things and thought about death that was getting closer. At first the respondents often experienced anxiety about this, because they felt that there were still many things that they had not been able to realize during their lifetime. Worry and anxiety about the day after death also often haunts him, the fear of going to hell and torture makes him worried and stressed.

But the respondents got a lot of explanations from the Al-Hikam material that was able to answer every anxiety, worry and anxiety experienced. Confidence and faith is also increasing. Respondents also realized that there are many charities to prepare for death, from improving oneself, spreading kindness to others, taking care of the creatures around us, such as animals and plants. Spreading kindness to others increases the respondent's ability to prepare for death. From there the respondents felt more calm and peaceful in the face of this death.

## 4 DISCUSSION

### Harmonization of the domain of spiritual well-being in the elderly

Based on the data obtained from the respondents above, it was found that the pattern of fulfillment and level of spiritual well-being was the same. Namely, in the dimension of the relationship with oneself, the three subjects have found their true self as someone who has entered a complex old age with all the illnesses they have. Where it has become a way of life as a human being.

In the dimension of relationships with other people, the three subjects also have good attachments and believe that humans are destined to live side by side, with all their differences, which in fact all come from one, namely God. So as a creature of God must have a forgiving nature, love each other, respect cultural differences and thoughts. Likewise in terms of personal relationships which are exemplified by giving and helping each other. From here the aspect of this dimension is very obvious with the subject's behavior with other people.

In the third dimension, the three subjects also stated the same thing about environmental preservation. The subject's concern for the environment is described by taking care of plants as evidence of the maintenance of nature as well as the role of humans on earth as *caliph fi al-Ardh*. Concern for the environment by moving stones on the road is also a concern for the environment so that it is always balanced. In the dimension of the transcendent relationship, the three subjects showed a comprehensive and enthusiastic attitude. All three of them acknowledge the need for transcendence. The need as a servant to Allah who gives everything makes humans to be slaves and give up all their desires.

The subject has a high belief in the existence of God as the God who overshadows his life. The spirit of worship is also depicted comprehensively because of the fear of not meeting Allah in the hereafter. The subject also has concerns about the occurrence of *su'ul khatimah* at the end of his life. So that self-worship is always integrated in every day.

From the above analysis shows that the four domains have been well described in the respondents. This indicates the harmony of the four dimensions in spiritual well-being that will bring happiness and harmony to the individual. Respondents can be said to be someone who has achieved spiritual well-being on the basis of relationships between the four domains that are well established as components of total and complete spiritual well-being.

### The urgency of spiritual well-being in the elderly

Various symptoms that appear in the elderly such as anxiety, boredom, irritability, restlessness, meaningless. In Tumanggor's view (2021) it is necessary to improve *spiritual well-being* to have a hand in overcoming mental health problems. Spiritual welfare is an individual who is in a prosperous condition from all aspects, both spiritually, mentally and religiously. Dimensions of spiritual well-being include relations with oneself ( *personal* ), fellow ( *communal* ), environment ( *environmental* ), and God ( *transcendental* ) which are the keys for each individual in the search for meaning and purpose in life, because each dimension is related to one another. The harmony of these four dimensions will give individuals happiness and harmony in life.

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Individuals are said to be in a state of spiritual prosperity if they have good relations with the four dimensions which are components of total and complete spiritual well-being.

According to Piedmont, humans have three spiritual aspects, namely the experience of worship, belief and attachment. The experience of worship can make people feel happy and happy when individuals have the opportunity to enter the spiritual dimension. While belief can form something intact when individuals believe that something happening in the universe is God's will. The attachment aspect explains that every human being has a bond between one another, socially and psychologically (Azania and Naan, 2021).

Discussing faith and mental health, the relationship between the two lies in the attitude of surrender of a human being to God the Most High. This attitude will give a sense of optimism in a human being so that positive feelings arise such as happiness, satisfaction, success, feeling loved, or feeling safe. So, in these conditions humans are in a calm and normal state. (Hamid, 2017).

Faith in God is an extraordinary power in equipping religious people. With the spiritual strength he has, a person can bear the weight of life's burdens and avoid the anxiety that afflicts many people in general. Especially in modern times which are hegemonized by a materialist lifestyle (Lubis, 2016).

Belief, faith and religious experience in fact have an equally good influence on the physical health and mental health of a human being. In general, it can be said that religious people who fully implement the teachings, are mentally healthier than those who live without religion. Because from the implementation of worship practices, it turns out to have a positive impact. Among them are increasing social support, happiness, self-adjustment, better welfare, higher self-esteem so that life feels superior (Rosyad, 2016).

### Conclusions and recommendations

Well-being is a state of harmonization in life in which relationships with oneself, others, nature and trends become *balanced* and harmonious. Based on the above analysis through the four dimensions of spiritual well-being to three subjects, all three of them have almost the same harmony in life. The results of the analysis show that the four domains have been well described in the respondents. This indicates the harmony of the four dimensions in spiritual well-being that will bring happiness and harmony to the individual. Respondents can be said to be someone who has achieved spiritual well-being on the basis of relationships between the four domains that are well established as components of total and complete spiritual well-being.

The spiritual well-being of the elderly congregation of Al-Hikam recitations plays an important role in the management of their souls. In fact, from the results of the study, it was found that the elderly congregation could reduce all mental disorders that he felt as a process of entering old age. Disorders in the elderly generally are anxiety, anxiety, stress, because they feel no longer productive, reduced social and in the face of death. Good spiritual well-being can stem the disturbance that is present in the congregation. Through the study of the Al-Hikam book, elderly congregations can fix and improve spiritual welfare. So that the mental health of the elderly congregation is getting healthier and normal. Equally progressive aspects or variables in one's spiritual development and strengthening. So that spiritual welfare is able to cover human anxiety about life, especially the elderly in facing the end.

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