

**Conference Paper**

# Social-Religious Life Among the Elderly In a Petaling Village

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**Abstract.**

Religious social activities refer to a group's way of interacting with their environment and applying religious teachings to the social field. Like the social religious activities of the elderly who have good interactions and communication with fellow members of the community, through helping each other, mutual cooperation, and participating in KWT activities. The involvement of the elderly in religious activities ranged from praying in the mosque, attending Koran recitations, attending lectures, and managing the care of corpses and takziah. In this study, the existence of socio-religious activities for the elderly enabled the elderly able to interact and communicate with the surrounding community which made them happy and less lonely. The elderly who are active in Koran recitation have influence over their level of religiosity, they are also increasingly diligent in praying on time, while those who usually pray at home now carry out congregational prayers at the mosque evolving into a habit. Researchers are thus interested in studying the socio-religious activities of the elderly in Petaling village. The purpose of this specific research is to identify the social religious activities of the elderly and to discover the effect of recitation activities on the social religion of the elderly. The method used in this study is a qualitative field research, while data collection was carried out using three techniques – observation, interviews and documentation.

**Keywords:** Religious Social Life, Elderly.

## 1. INTRODUCTION

Social life is survival related to human activities both individuals and individuals, individuals and groups and groups and groups that interact with each other to create cooperation. Religious life is the continuity of life-related to human activities based on religious values, beliefs, and norms that they believe in so that there is no chaos in everyday life. The elderly are a group of people who experience an ageing process and are aged between 65-70 years and over. The Elderly is a continuous process in life which is marked by various changes towards decline. The elderly is someone who has entered the final stage of the life phase.<sup>1</sup>

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In Petaling village, the number of elderly people is quite large, there are around 83 people with an age range of 65-70 years and over. The number of elderly women is more than the number of elderly men. Most of the elderly in Petaling Village have been left by their spouses or divorced and live alone away from their children, but there are also those who live with their children. Some of the economic needs of the elderly are sufficient and some are not. The elderly who just stay at home and live alone without a spouse and far from their children mostly experience illness so that their economic needs are unstable, not to mention the elderly who live with their children which causes the elderly to have to depend on their children and feel as a burden in the family members. There are also some elderly people who live well enough, these elderly still work to make ends meet and think they don't want to bother other people especially their children because their children already have their own responsibilities and lives. The health conditions of these elderly people are also healthy and some are not. Elderly people who are in good health are protected from various kinds of diseases because the elderly never take medicine if they are sick,. Kondisi kesehatan lansia ini juga ada yang sehat dan ada yang tidak. Lansia yang kesehatan nya they only drink potions and herbs. Even though he only drank potions and herbal medicine, this elderly still accepted it well if the puskesmas came to the house to carry out health checks. While the elderly who often experience illness are the elderly who live alone and are not cared for by their children.<sup>2</sup>

Broadly speaking, the characteristics of religiosity in the elderly are that the level of religiosity in the elderly has begun to stabilize and a fear of death begins to arise which increases in line with increasing age. This feeling of fear of death has an impact on increasing the formation of religious attitudes and beliefs towards eternal life (afterlife). Apart from praying in the congregation, elderly women also attend routine recitations every Saturday in Petaling village. Even though their memory and hearing are not good, they are taught a lot about religion such as good and correct procedures for ablution and prayer, material about religion such as doing good to neighbours, giving food to neighbours, reminders of death, about world affairs and the hereafter as well as material other.<sup>3</sup> In terms of religious activities, the Petaling village government provides mosques and ustadz for women reciting recitations and the elderly, in Petaling village, there are four mosques and there is one special mosque for Muhammadiyah members. The routine recitation is held in two mosques, including the taqwa mosque which is held on Tuesday from 14:00-16:00 WIB. Meanwhile at the Fatkhul Jannah mosque on Saturdays at 14:00-16:00 WIB. Even though the place of recitation is different, the ustad who fills in the recitation takes turns from the Taqwa mosque to the fatkhul jannah mosque.<sup>4</sup>

Apart from being busy with KWT activities, the elderly and mothers there often go out to refresh their brains in order to strengthen the friendship between them. One of the places they visited was Jakabaring Sport City and Jokis Park in Palembang City. Then there was also a visit to the Mother Orphanage in Pangkalan Balai City. There, women and the elderly donated decent clothes, clothes, staples and other necessities. It is rare for the elderly to take part in KWT activities, let alone to go out for a walk. This is done so that the elderly feel happy and does not make them feel lonely. Not only social activities, the recitation mothers and the elderly there also made visits to the Great Qur'an in Gandus, Palembang City, pilgrimage to the grave of KH Sulaiman in Pangkalan Balai City,

Apart from praying in the congregation, elderly women also attend routine recitations every Saturday in Petaling village. Even though their memory and hearing are not good, they are taught a lot about religion such as the procedures for ablution and prayer that are good and right, material about religion such as doing good to their neighbours, giving food to neighbours, reminders of death, about world affairs and the hereafter as well as material other. Commemoration of Islamic holidays such as Maulid Nabi, Isra' Mi'raj, and Nuzul Qur'an which is held by Irmas Petaling Village. Ranging from children to adults and even the elderly took part in these activities even though it was late at night. Usually these activities are held at mosques in Petaling village, and food is provided for the people who come to the event.<sup>5</sup>

The elderly in Petaling village have different activities from other elderly people, namely saving for the afterlife. The afterlife savings here is collecting money sincerely during routine recitations every Saturday. The collection of money is not only for food and travelling expenses but also for the afterlife. The meaning of the afterlife here is that mothers and the elderly save up to prepare for death. The money will be handed over to their families or children. If it has been handed over to the family, there will be no more interference from the management of the afterlife savings. Therefore, the elderly take the initiative to reduce the cost of takziah for up to 40 days or can be used for other needs while leading to positive things.<sup>6</sup>

The problems faced by the elderly in Petaling Village come from themselves and from outside. Problems originating from themselves include the emergence of a fear of death, then seen in the elderly who experience a decline in health both physically and mentally so that their souls are shaken, anxiety, hopelessness, emotion, irritability, sadness and so on. Problems originating from outside include the perception from the environment that the elderly are unproductive and burdensome human beings.

The elderly who attend the recitation have limited education and knowledge, so many of the elderly who are there do not understand religion, the ustad who teaches also has limited time because the recitation is only held once a week. From the many experiences faced by the ustadz, there is material about reading the Qur'an, and the introduction of the letters of the Qur'an because most of the elderly are illiterate, their hearing is not good and their memory is difficult so the ustadz there have to often repeat the material and ask again about material that has been studied before so that they remember it.

Another problem lies with religious leaders and the village government. The village government once distributed groceries for the elderly, but only a few months after that it was no longer available. Because the government thinks that the elderly can provide for themselves and there must be their families and children. However, in reality, there are some elderly living alone with conditions that are not possible, not to mention there are elderly who live with their children which causes the elderly to feel they are a burden to their children.

Religious Social Life in the Elderly Community in Petaling Village is here to help each other in both social and religious activities in the Petaling village. In this case to establish even closer interaction and communication between the surrounding community and the elderly, such as mutual cooperation, and KWT activities. In terms of religious activities here, the elderly attend routine lectures held by the village government with the aim of fostering the religion of the elderly so that it is even better, even though there is no UPTD specifically for the elderly, at least it can increase awareness and motivation of the elderly to carry out worship properly and correctly. Therefore, the elderly often take part in takziah when someone dies so that the elderly can get closer to those in power and remember death.

Based on that thought, to further know the Religious and Social Life of the Elderly in living their daily lives, interaction and communication between the elderly and the community, increasing the religion of the elderly starting from prayer, recitation and takziah. The government and society are obliged to pay attention to the condition of the elderly. Especially in Petaling Village, efforts must be made to set up a system that handles and helps the elderly and provides them with various material and moral assistance so that they can live a decent, healthy and happy life. Because when they are old they need great attention, in this case, the government must intervene if there are still many elderly people who are not given special and appropriate attention by their children and families. the government will take over the elderly and bring them to a more appropriate place. Therefore the researcher is interested in researching and

discussing this title in more depth because there are still many elderly people who are not given special attention by the local community and village government.

## 2. METHODS

The research method is one of the factors that is quite important in conducting a study because basically, the research method is a scientific way to obtain data with specific goals and uses. Judging from its type, this research is included in the qualitative research method, namely research that intends to understand the phenomenon of what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, and so on. The nature of the research that the researchers carried out was descriptive, this research described or gave an objective description of the object under study, by asking questions to respondents so as to get the answers needed.

## 3. RESULTS AND FINDINGS

### 3.1. Discussion of Research Results

The research was conducted in Petaling Village, Banyuasin III District, Banyuasin Regency to find out about the Religious and Social Life of the Elderly. Religious social life consists of three words, namely life, social and religious. Etymologically the word life or behavior is a person's reaction that appears in motion or attitude, whether it's body movement or speech.<sup>7</sup> The word life, if we associate it with the purpose of this writing, means action, way of doing or the actions of someone whose daily life cannot be separated from activities.<sup>8</sup> We often say the word life to judge a person's behavior in everyday life and this term is related to human actions which will produce judgments on every human behavior as a result of his actions. The word is social has the meaning of something related to interpersonal behavior or related to social processes.<sup>9</sup> Sidi Gazalba defines the word social as a group of people who have lived and worked together for a long time so that they can organize themselves and think of themselves as a social unit that forms culture.<sup>10</sup> While the word religion itself comes from the word "gama" and gets the prefix "ke" and the ending "an". Religion itself has the meaning of belief in Allah, the teachings of goodness related to belief.<sup>11</sup> The meaning of religion when viewed from the root word meaning "religion" comes from the Sanskrit "a" which means "no" and the word "gama" which means "chaotic" so if we search from the meaning then we will get the meaning of the real religion, namely rules or orders to

prevent chaos in human life.<sup>12</sup> So the word religion means all activities in life that are based on religious values that they believe in so that there is no chaos in everyday life. So the meaning of religious social life is behavior that has become a habit and is related to society which is the embodiment of religious teachings with the aim of preventing chaos in everyday life.

### 3.2. Factors Affecting Religious Social Life

Religious social life is influenced by the condition and environment in which humans live. Therefore it is necessary to make efforts to shape or influence the religious life. Moving on from the approach of the Islamic concept of humans, it is revealed that humans are created beings who have a natural relationship with creatures and creators. To make the intended relationship run normally, humans are endowed with various potentials that are prepared for the benefit of managing these relationships. These gifts include instinctive impulses, sensory devices and intellectual abilities. Religious social life is influenced by two factors, namely family factors and community factors.

#### 1. Family Factor

The family is the smallest social group but is the closest and strongest environment in educating children, especially for children who have not yet entered school.<sup>13</sup> From the information above it is clear that family factors are very important for the growth of children in their infancy. Islam also recommends that we all take care of our families so that no one in our family is detached from the attention of our parents. The verse that explains that we must take care of our family is.

Islam pays great attention to family management, starting from the preparation for forming a family to the decipherment of the rights and obligations of each family member that guarantees the benefit and welfare of each of them, which have been specified in such a way. All of this is intended so that the formation of a family reaches the intended target. In connection with the above Prof. Dr. Zakiah Darajat said, "Parents are the first personal coaches in a child's life, the personality of the parents, their attitudes and way of life are elements of education which do not directly and automatically enter into the child's growing personality."<sup>14</sup> Thus we can say that the family, especially parents, is a very dominant and decisive factor for the development of children, especially in the religious field. The function and role of parents is even able to shape the direction of their children's beliefs. Because every baby that is born has the potential to embrace

religion, the form of religious belief that a child will adhere to is entirely dependent on parental guidance and care.

#### 1. Community Factors

The external environment that influences one's social life or religious behavior is society. The state of society and environmental conditions in various shades and forms will directly or indirectly affect a person where they live in groups.<sup>15</sup> Society can influence the development and mindset of a person be it children, adolescents or adults. Societal factors influence the norms and values that govern human behavior in society. Behavior as a manifestation of personality can be said to be normal or abnormal personality, depending on conformity with existing social rules or conformity with the cultural norms of society.<sup>16</sup> Human character can be influenced by social tendencies and norms, culture, concepts, lifestyle, language and beliefs that are embraced by society. Therefore, it is necessary to build a society based on Islamic cultural norms

## 4. CONCLUSION

Religious Social Life in the Elderly Community in Petaling Village here to help each other in both social and religious activities in the Petaling village. In this case to establish even closer interaction and communication between the surrounding community and the elderly, such as mutual cooperation, and kwt activities. In terms of religious activities here, the elderly attend routine lectures held by the village government with the aim of fostering the religion of the elderly so that it is even better, even though there is no UPTD specifically for the elderly, at least it can increase awareness and motivation of the elderly to carry out worship properly and correctly. Therefore, the elderly often take part in takziyah when someone dies so that the elderly can get closer to those in power and remember death.<sup>17</sup>

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families. the government will take over the elderly and bring them to a more appropriate place. Therefore the researcher is interested in researching and discussing this title in more depth because there are still many elderly people who are not given special attention by the local community and village government. So the writer is interested in conducting research with the title, "Religious Social Life in the Elderly Community (Study in Petaling Village, Banyuasin III District, Banyuasin Regency)"

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