

## **Factors Impeding Islamic Religious Instructors' Communication in the Development of Mental Health, Spirituality, and Islamic Education for the Elderly**

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### **Abstract**

The purpose of this research is to determine the hurdles to Islamic Religion Counselors' communication patterns in supporting the mental, spiritual wellness and Islamic education of nursing home elderly residents. Phenomenology was used in this study. At the Nursing Home, Islamic Religious Counselors coach the elderly on mental and spiritual wellness. Their communication styles were investigated in this study. The author accumulated a library of material and photographs. In this study, informants are recruited using a purposeful way. As a result, these informants can be picked since they have a lot of knowledge and can supply researchers with enough information to conclude their investigation. The descriptive qualitative approach was employed in this study to collect data in the form of oral speech, writing, attitudes and behavior, and facts observed from the research subjects. The authors use the following data collecting instruments to make data collection easier: Interviewing Procedures, Observation Guide, and Audio Visual Equipment. Researchers used Miles and Huberman's interactive data analysis paradigm in this work, with data reduction (data reduction), data presentation (data display), and conclusion drawing/verification (conclusion drawing/verification) as implementation procedures. To improve the mental, spiritual health and Islamic education of the elderly, Islamic religious counselors at the nursing home must overcome physical, physiological, psychological, and semantic barriers. To the nursing home caretakers and Indonesian Islamic-style nursing facilities, use this research to improve the mental and spiritual health of the elderly. Local Social Service organizations, the Regional Government, and the Office of the Ministry of Religion of North Aceh Regency are anticipated to provide facilities and infrastructure to improve the welfare of the elderly at the nursing home.

**Keywords: communication pattern, elderly, mental and spiritual health, Islamic education, religious Counselors.**

## 1. INTRODUCTION

Old age and being old are natural processes that all humans will go through. Changes in the physical-biological function of the anatomy of the human body occur during this process, affecting numerous psychological and mental elements as well as social aspects. According to Djamas Nurhayati (2010, p. 12), among the problems that those approaching old age frequently face are decreased physical function, which results in a decrease in health status, reduced opportunities and work productivity due to limited mobility, socio-economic dependence due to lack of security in old age, the emergence of various types of psychological problems such as feelings of helplessness and neglect, and being a burden on the family. Furthermore, Dwi Hadya Jayani (Jayani, 2021) stated in her writings: The Central Statistics Agency (Badan Pusat Statistik, BPS) predicts 29.3 million elderly Indonesians by 2021, that is 10.82% of the population of Indonesia. Low-income households account for 43.29% of the elderly population. The middle 40% of households account for 37.4% of all households, that is 19.31% of top 20%. Because the elderly are not productive, many people remain impoverished. With the senior dependency ratio increasing, those of productive age must help the elderly. Because the elderly are more susceptible to disease, the government must also offer health care.

Modernization has altered society's perspective. Individualism has resulted from modernization. Despite being social beings that strive for personal goals, this thinking leads people to believe that they are not dependent on others. Because everyone is more focused on the main family when this approach is embraced, older family members receive less attention and care from their children and grandchildren. Children indirectly disregard their parents due to a lack of communication and concern for them. Families who are unable to care for their elderly relatives place them in nursing facilities. The elderly feel excluded when placed in a makeshift facility. However, because they have few options, the elderly feel coerced and unhappy, which may lead to health problems. However, because of increased life expectancy and a desire to be away from their families, some older individuals choose to live in nursing homes. The elderly who reside in nursing homes must make social adjustments in their daily lives. If the elderly are unable to quickly adjust to their new surroundings and attempt to form relationships with other people their age in nursing homes, it might cause mental tension or stress. Prolonged stress can worsen physical and mental illnesses and make the elderly feel hopeless.

According to Ramayulis (2008), Germany acknowledged mental health as a science in 1875. In the mid-twentieth century, modern science and technology propelled mental health science. This science is used on a regular basis. Lahmuddin and Wina Asry (2020) define mental health in their book "Islamic Education" as a person's ability to adjust to himself in order to achieve integrity and personal oneness, self-acceptance, and others' acceptance of him.

According to Zakiah Daradjat (2001), wellness begins with a healthy soul. Soul functions—thoughts, feelings, attitudes, ideas, and beliefs—all work together to create harmony. By harmonizing brain functioning and self-adjusting to the environment, mental health promotes a purposeful and joyful life in this world and the next. Religion helps mental health.

In 2002, Indonesia's Directorate General of Islamic Community Guidance (Ditjen Bimas Islam) issued a manual to Islamic Religious Counselors. According to Menkowsabangpan statutes Number 54/Kep/MK.WASPAN/9/1999, the major responsibility of the Islamic Religious Counselor is religious counseling and development direction through religious language. Islamic religious teachers must understand their job in order to grow mentally, ethically, and spiritually. According to the Directorate General of Islamic Religious Institutions, Islamic Religious Counselors help Muslims in spiritual, moral, and religious belief in Allah SWT, explaining all areas of development through doors and religious

language (Ministry of Religion of the Republic of Indonesia, 2002). Religious counseling entails planning, delivering, and reporting.

In 2013, the Directorate General of Islamic Religious Institutions required each Regency/City to train Functional Islamic Religion Extensionists. Technical recommendations for Islamic Extension Workers target social rehabilitation facilities. The North Aceh Regency Islamic Religion Counselor within the Extension Working Group (Pokjaluh) developed the Alhuda Syuhada Nursing Home Cot Plieng North Aceh Regency with the goal of coaching the elderly's mental and spiritual wellness.

The Ministry of Religion of Indonesia stated in Guidance and Counseling Material for Expert Islamic Religious Extensionists (2002, p. 49) that religious counseling to nursing home patients tries to foster a passion for life based on awareness, appreciation, and experience of religious teachings. Religious therapy provides nursing home residents with meaning and faith. The Minister of Social Affairs of Indonesia indicates in the Handbook of Elderly Social Services for Institutions (RI Ministry of Social Affairs, 2007, pp. 23-24) that nursing home provide mental, spiritual, and spiritual counseling through lectures, demonstrations, and debates. The suggestions promote worship, faith, morality, personal development, and piety toward God Almighty.

According to Djamas (2010), religious elderly people had more self-esteem and optimism. Religion improves both mental and physical health. Thus, medical personnel and Islamic Religious Extension can improve the mental and spiritual well-being of nursing home residents by providing a variety of social activities, mutual social support, and opportunities to teach or mentor in religious activities to fill the gaps in their daily schedules. Through recitations, tadarus, and lectures, the Alhuda Syuhada Cot Plieng Nursing Home provides spiritual and mental health assistance to the elderly. It is critical to meet their psychological demands and maintain their mental wellness.

The goal of this study is to identify the barriers to Islamic Religion Counselors' communication patterns in promoting the mental and spiritual health of the elderly at the Alhuda Syuhada Nursing Home in Cot Plieng, North Aceh Regency.

## **2. RESEARCH METHODS**

An adequate research methodology is essential to acquire the necessary research data and care for accuracy to answer problem formulation questions. Because the data to be investigated depicts complicated and concrete social realities, quantitative research tools like tests, questionnaires, and interview guides cannot capture social data.

This research employs phenomenology. Islamic Religious Counselors coach the elderly on mental and spiritual wellness at the Alhuda Syuhada Nursing Home Cot Plieng in the North Aceh District. This study looked at their communication styles. The author amassed a collection of text and photos. The researcher collects data rather than using tape recorders or paper. Field research is required to comprehend and get to know the person being investigated. Because what is observed is affected by what is observed, research requires a natural setting. This study uses a purposive method to recruit informants. Purposive informant criteria match the research and explain the object's genuine circumstance. Thus, these informants can be chosen since they have a lot of knowledge and can provide researchers with sufficient information to end their search.

This study used a descriptive qualitative method to collect data in the form of oral speech, writing, attitudes and behavior, as well as facts seen from the research subjects. To facilitate this data gathering, the authors employ the following data collection instruments: 1. Guidelines for Interviews 2. Guide to Observation. 3. Audio Visual Equipment.

In this work, researchers employed Miles and Huberman's (1992) interactive data analysis paradigm, whose implementation procedure included data reduction (data reduction), data presentation (data display), and conclusion drawing/verification (conclusion drawing/verification).

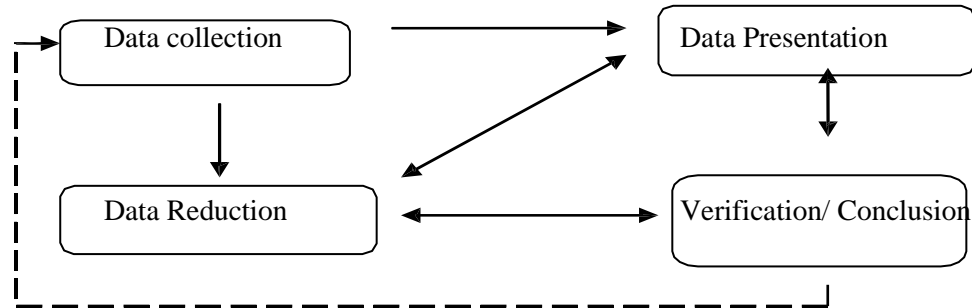


Figure 1. Miles and Huberman's Interactive Data Analysis Model

### 3. RESULTS AND DISCUSSIONS

#### Specific Research Findings

M. Djakfar Hasbi, the Chair of the Islamic Religious Extension Working Group, remarked that:

The elderly in the Alhuda Syuhada Cot Plieng Nursing Home have strong mental and spiritual health, yet they miss their relatives and feel sad. Thus, it impacts their psychological and spiritual wellness. (Hasbi interview, 3 June 2022).

Functional Islamic Religious Counselor Rudiyanto K. in Cot Girek District, North Aceh Regency, agrees. Researchers interviewed Rudiyanto K. said:

Al-Huda Syuhada Cot Plieng nursing facility residents have good mental and spiritual wellness. It's just that, more specifically, we must have felt the sorrow as parents who should have lived in their old age with their family but instead lived apart, thus they must have had a mental illness. They appreciate and feel safe if foundation administrators are adept at shelter and protection. The Islamic boarding school or nursing home decides. Alhamdulillah, Aceh's nursing homes, especially Al-Huda Syuhada Cot Plieng, resemble dayahs. They acquired monotheism, fiqh, worship, and Koran materials, alhamdulillah. This material influences their spirituality to trust in Allah's destiny and qada, be patient through all challenges, and be optimistic to succeed in this world and the next. Rudiyanto interview, 27 May 2022.

The Islamic Religion Counselor in North Aceh District struggled to improve senior mental and spiritual health at the Alhuda Syuhada Cot Plieng Nursing Home. M. Djakfar Hasbi, North Aceh Regency Pokjaluh Chairperson, stated:

Islamic Religious Counselors struggle to improve the mental and spiritual health of nursing home residents since their vision, hearing, cognition, and memory are so poor. In addition, most of these seniors are illiterate in Latin and Arabic (Al-Qur'an), with only 25% able to read and write. Educating orphanage inmates to worship is the main religious development. Religious counseling usually promotes positive mental attitudes and morality. Thus, many activities involve akhlakul karimah talks (Interview with Hasbi, 3 June 2022).

"Besides that, although the present facilities and infrastructure look enough, it turns out that when it enters the rainy season, the Nursing Home is regularly flooded, so comfort and any activities are often disturbed," Faridah Yahya continued (Interview with Faridah, 3 June 2022). "The media employed is also inadequate, sometimes using books, but more often it is spontaneous in relaying the material," Nazariah said (3 June 2022).

The North Aceh District Islamic Religious Counselor encountered the following problems when providing mental and spiritual health coaching to nursing home residents:

1. Noise, inattention, and other physical hurdles All of these things can stymie source-designed communication aims.
2. Communication obstacles caused by age. According to field statistics, six inmates of the Alhuda Syuhada Nursing Home were aged 55-64, while 35 were aged 67-89. In elderly persons, such problems frequently affect hearing, vision, and memory.
3. Interests, talents, drive, attention, memory loss, and forgetfulness are all psychological barriers to geriatric psychiatric challenges at Alhuda Syuhada Cot Plieng Nursing Home.
4. Differences in language, experience, expertise, mental state, attitude, and appearance Elderly people may find the terminology of the Islamic Religious Counselor to be excessively extensive, unsystematic, weak, and sometimes too quick.

#### **4. CONCLUSIONS**

The elderly at the Alhuda Syuhada Cot Plieng Nursing Home Foundation, Syamtalira Bayu District, have good mental and spiritual health because the caretakers provide good parenting, especially in delivering religious material. Interpersonal communication also helps the elderly at the Alhuda Syuhada Cot Plieng Nursing Home develop their potential optimally in the religious field, know themselves, and find happiness in life by applying religious values in the form of worship discipline, akhlakul karimah, and behavior that promotes mental and spiritual health. Islamic Religious Counselors at the Alhuda Syuhada Cot Plieng Nursing Home must overcome physical, physiological, psychological, and semantic impediments to promote the mental and spiritual health of the elderly.

To the caregivers at Alhuda Syuhada Cot Plieng, North Aceh Regency, and Indonesian Islamic-style nursing homes to use this research to improve the mental and spiritual health of the old. To improve the welfare of the elderly at the Alhuda Syuhada Cot Plieng Nursing Home, local Social Service organizations, the Regional Government, and the Office of the Ministry of Religion of North Aceh Regency are expected to offer facilities and infrastructure.

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