

ROLES OF TRADITION IN ISLAMIC RELIGIOUS EDUCATION TO ADDRESS DEATH ANXIETY AMONG ELDERLY HOME CARE RESIDENTS IN YOGYAKARTA

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Abstract

The number of population of older people has risen over time. The older adults' latent problems tremendously vary, and one of the biggest challenges for them is having anxiety about death. For this reason, it is vital to accurately identify contributing factors and then Islamic religious instructors seek a favorable treatment for encountering the problem. The lack of understanding of Islamic teachings related self is one of causal factors in this case. This study used a qualitative analysis and descriptive design with the research subject of elderly people at Budi Luhur Social Service Center (BPSTW) Budi Luhur, Kasihan, Bantul, Yogyakarta Special Region. The research sample was classified into two categories: females and the were participating in the Islamic religious teaching program. Data were collected through interview, observation, documentation of relevant written texts, and the data were analyzed using a triangulation technique. The study found that lecturing, question and answer, and private-informal conversations were effective techniques for the understanding of Islamic teachings throughout the course in regards with oneself towards dying and death

Keywords: *Elderly, Islamic religious education, anxiety, dying, death*

1. Introduction

According to the Central Agency on Statistics or Biro Pusat Statistik (BPS), in 2020, the number of elderly people in the Special Region of Yogyakarta (DIY) reached at 15.94%. This shows a rise in the quantity of those people which is also an indication of the government's success in increasing people's life expectancy. On the other hand, the government draws up policy decisions or appropriate programs with the intention that no elderly persons are neglected, and their health is maintained (Faemy et al., 2021; Sumini et al., 2020).

Elderly people are individuals aged more than 60 years old, as stated in Government Regulations No. 43 of 2004 (Hamid, Priharninuk, & Zakaria, 2020). The common condition in older ages is that they basically

experience a gradual decline in physical and mental capacity. Kaloeti and Hartati (2017) maintained that the elderly also experience a decline in social aspects. They are usually vulnerable to diseases, such as stroke, heart disease, anemia, asthma, Alzheimer, or dementia. Psychological problems also considerably influence the elderly, such as feeling lonely, socially isolated, anxious, stressfull, or worrisome.

One of the most common causes of anxiety in the elderly is the issue of death, which many are not self-prepared to encounter such shocking event (Hamid, Priharninuk, & Zakaria, 2020). Research by Ningrum, Oktiranti, and Nurhayati (2018) demonstrated that in Tresna Werdha Social Service Center (BPSTW) Ciparay, Bandung Regency the elderly tends to experience a high level of death anxiety. Meanwhile, at the

Tresna Werdha Khusnul Khotimah Technical Implementation Unit (UPT) Social Services, Pekanbaru City, 40% respondents experienced high death anxiety. Death anxiety is closely related to the day of death, the manner of death, and pain felt at the end of life (Ilyas & Effendi, 2019).

Death anxiety is defined as a complicated thought, the dread of death, the horror of physical and mental deterioration, the substantial thinking of loneliness, separation, departure to the afterlife and that cause the elderly persons feel anxious, sad, and other negative feelings if they are not ready to do so (Dadfar & Lester, 2017). Ghayas and Batool (2021) mentioned that death anxiety is a global psychological dilemma for every person to encounter anxiety generated through the consciousness of its being inevitable. The source of such feeling originated from thoughts of one's approaching absolute nonexistence is usually referred as death anxiety. According to Geurtsen (2010), death anxiety is a common characteristic in humans because they are the only species that know the inevitability of their death.

Accordingly, the older persons respond diversely to the death. It is often argued that some people feel calm, while others believe that they look anxious. For those who are feeling tranquil show that they are ready to face death and vice versa. The elderly who prepares to meet death usually leaves it and are close to Allah (God). On the contrary, for the elderly anxiety often occurs because they are not ready to accept the death or they are sick. The aforementioned illustration is in line with the study of Zahirah, Herlina, and Wulandari (2020) demonstrating that if the level of gratitude in the elderly who had a medical history was lower, the anxiety about death tends to be higher compared to the elderly without a medical history.

Dinakaramani and Indati (2018) asserted that there are four factors that influence the anxiety about death in the elderly, namely self-efficacy, religiosity, self-esteem, and wisdom. Meanwhile it is mentioned that the elderly is often worried if they leave their family, afraid to face death, experience a long illness and die in solitude, and feel a lot of sins or perform worship poorly. As a result, the elderly tend to be anxious when the day

of their death comes. In terms of gender, elderly women are more prone to experiencing death anxiety when compared to men (Ningrum, Okatiranti, & Nurhayati, 2018), and it is strongly supported by the results of preliminary research conducted by the researchers at the Social Service Center (BPSTW) Budi Luhur Yogyakarta. From four elderly who were interviewed randomly, two elderly women stated that they felt anxious about death while men did not.

Meiner (2006) noted that the readiness of the elderly to meet death is considerably influenced by psychological, social, physical, and spiritual aspects. Yuwono (2021) maintained that religiosity or religious attitude is one of the factors that influences the acceptance of death. Another opinion also stated that the anxiety is influenced by religiosity, social support, and self-esteem (Kaloeti & Hartati, 2017). The study of Hamid, Prihaninuk, and Zakaria (2020) found that the elderly who fulfill their spiritual needs, such as diligently worshipping, participating in religious activities, and bringing real benefits to others will be better ready to face death. According to Dinakaramani and Indati (2018), providing benefits to others and making life meaningful is wisdom, and it is a way to reduce anxiety about death in the elderly.

In short, even though a common and unavoidable phenomenon, death anxiety in the elderly is an uncomfortable condition with contributing factors such as physical conditions, family, social environment, and spiritual conditions. For that, it is important to discover problem solving in dealing with anxiety about death in the elderly. In this study, the spiritual aspect will be emphasized as it affects other aspects (Pandya & Kathuria, 2021). Likewise, this is in line with what Kimmel (2014) mentioned that the spiritual aspect includes physical, psychological, and social aspects.

The fulfillment of the spiritual aspect can be done through education. Talking about education or learning, there is no age limitation. For example, there is a hadith stating, "Seek knowledge from birth to death", if you want to be happy in the world, you must have knowledge, if you want to be happy in the hereafter, you must have knowledge, and if you want to be happy both,

you must also have knowledge. It is clearly seen that education is extremely essential for each individual to succeed in life, including Islamic religious education.

The average literacy proficiency of elderly is actually much lower than those of younger persons in Indonesia. Every older people certainly should have possess knowledge and skills, including how many individuals have limited knowledge on Islamic religious education. Habibullah and Nihayah (2019) believed that the need for elderly education is still great, especially for religious education. Furthermore, Qowim (2020) defined Islamic education into two meanings, namely realizing values and Islamic teaching-based system. Zakiyah Darajat defined it as an effort to form humans on the basis of faith.

Islamic religious education is very much needed in the lives of the elderly. Through this education, the elderly can clearly identify themselves to prepare for death. Noor and Inayati's (2021) research demonstrated that religious education in nursing homes has many benefits, such as increasing self-confidence in living life, becoming more convinced that there is a next life after they die, thereby increasing their religious attitude.

In the educational setting, a method of teaching and learning is fundamentally important. The heterogeneity of teaching techniques is necessary considering that different disciplines are organized differently and have different approaches to develop and apply learning so that it should meet the needs of the elderly. In view of this, Habibullah and Nihayah (2019) said that the teaching method must be appropriate and has a big impact on the condition of the students. Qowim (2020) even revealed that it is crucial in terms of learning.

Based on the aforementioned points, understanding of Islamic religious education is really necessary for the elderly, as it provides insight and knowledge towards the day after death. Therefore, the present study discusses the methods of Islamic religious education learning towards anxiety about death among the older people. It has been tradition and culture in Islam that when a person dies, or in a dying situation, his or her families recite prayers together as currently is

recognized as *talqin*, *tahlilan* or *slametan*, or *tarekat* rituals (Jailani, 2010; Nasir, 2019; Sirait, 2016; Salim, 2013). Such culture or tradition, manifested in Islamic teachings among Muslim society, has been passed from generation to generation. The purpose of gathering for the prayers is to ask pardon and forgiveness of Allah so that He may forgive the dying or death person due to his or her sins during his or her lifetime (Nasir, 2019; Jailani, 2010; Salim, 2013; Sirait, 2016).

A. Islamic Religious Education

Arief (2002) defined Islamic religious education as a stage of developing student creativity in order to achieve a person of faith and noble character. Islamic religious education is defined as an effort to realize and develop Islamic religious values in everyday life. While Abdurahman An-Nahlawi in Qowim (2020) asserted with three terms, namely *at-Tarbiyyah* related to coaching and nurturing; *at-Ta'lim* related to teaching sciences, and *at-Ta'dib* related to morality and shaping good attitude (Qowim, 2020). In view of these experts, it can be concluded that Islamic religious education is considerable efforts such as developing and implanting Islamic religious values as well as teaching morality to a person or group to achieve harmony between the values of faith and everyday life.

Method of education seems to put more attention as it has a huge impact on learners. Tafsir (2014) stated that method is a quick and proper way of doing something. Habibullah and Nihayah (2019) maintained that it is a way to implement a lesson plan to achieve learning objectives. In essence, the learning objectives or goal of education refer to ways of improving teaching and learning. Therefore, the method should be selected thoroughly, otherwise the goal of education to reduce anxiety about death in the elderly will not be achieved.

In regard with educational method, there are several aspects to highlight. For example, Habibullah and Nihayah's (2019) research demonstrated that instructors must know the condition of students, whether they are children, teenagers, adults or the elderly. It is because different age ranges, of course, the way to do it is also different. After the subject has been identified, the instructors must determine the objectives, materials,

infrastructure, methods and environmental conditions in providing education.

Qowim (2020) also stated that it is not much different from the previous opinion that in choosing an educational method, several factors must be considered, such as the level or style of education, the ability of instructors and individuals to be given education, as well as adapting to individual, community and national needs. Langgulong (1990) stated more specifically that using Qur'anic methods in providing Islamic religious education.

The methods of Islamic religious education diverge. Mulyasa (2008) believed there are 10 methods of learning Islam, such as lecture methods, question and answer, discussions, assignments, demonstrations, experiments, proverbs (parables), *targhib and tarhib* repetition and model (Arifuddin & Karim, 2021). The Qur'an also explicitly mentions that methods in Islamic education, involve exemplary, through stories, advice, habituation, punishment and rewards, sermons, and arguing (Qowim, 2020). Habibullah and Nihayah (2019) also found several methods used in their research at the Al-Hidayah Islamic Boarding School in Tuban such as field trips, lectures, *sorogan* and *bandongan*, discussion, and practice.

In the light of discussion, in short, the method of Islamic religious education is a way to guide and share Islamic religious knowledge for learner especially the elderly in order to achieve happiness in the world and the hereafter, in this case, to reduce anxiety about death.

B. Anxiety about Death among the Elderly

Death anxiety because of perceptions about death in the elderly time, but McInnis-Dittrich (2020) argued that older adults may be less fearful of death for two reasons. First, older adults can approach their own death from the perspective of having lived much of the developmental life span. They have had the opportunities and challenges of all the life stages from childhood through adulthood. They have had the chance to fall in love, raise a family, or pursue a career. Anticipating death does not mean centering on a life cut short before it had a chance to develop. Second, older adults fear death itself much less than they fear the painful, undignified, and dehumanizing process of dying. They

know they will die eventually but deeply hope that it is not a long, agonizing process that will be excruciating for them as well as family members. However, for many cases, the perception arises due to the uncertainty of life after death, the loss of a loved one, feeling alone, and anxiety attack (Zahirah, Herlina, & Wulandari, 2020).

The perception arises due to the uncertainty of life after death, the loss of a loved one, and feeling alone, anxiety attack (Kaloeti & Hartati, 2017). Death anxiety even reported as a complex phenomenon. One who is anxious very much about death will suffer, such as fear of death, physical damage, feeling alone, separated, sad, angry and hopeless in a situation that cannot be controlled (Ningrum, Okatiranti, & Nurhayati, 2018). Another opinion believed that anxiety about death is a phenomenon of the emergence of worry, anxiety about death itself, helplessness, weakness, lack of confidence, suicide attempts, insecurity or anxiety (Ilyas & Effendi, 2019). Even Dinakaramani and Indati (2018) argued that it is difficult to define death anxiety because the discussion of death often makes a person uncomfortable. To sum up, death is still a mystery and inevitable part of life especially in the elderly. They feel uncomfortable when thinking about it.

Various worthy causes of anxiety about death in the elderly attract a great deal of attention. Templer reported that age, gender, physical health, personality and religion are factors contributing to anxiety. Elderly people are extremely worried at the prospect of being away from family members, they do not feel close to God, their sins are many, they may fear the dying process and dying alone. In a word, those factors profoundly affect the anxiety of facing the death of the elderly (Ningrum, Okatiranti, & Nurhayati, 2018).

There are several dimensions to anxiety about death includes getting anxious before death, premature death, leaving people closest to them, death phobia, fear of physical destruction, and fear of seeing death bodies. McInnis-Dittrich (2020) proposed three components of death anxiety concerning the consequences of intrapersonal component which are related with response to the dead body, interpersonal component which is still referring to the intrapersonal

communication and transpersonal component which dealt with the day of judgment and life after death.

Several studies have shown that there are many aspects affecting anxiety about death. For example, in an article by Kaloeti and Hartati (2017), there are religiosity, social support, self-esteem and Subjective Well-Being that may influence death anxiety. Also, Yuwono (2021) mentioned religiosity and wisdom contribute to the level of death anxiety. Fitria and Mulyana (2021) noted that spiritual health greatly assist in preparing conditions to face death. Elderly people will feel calmer when they find meaning of life with being always grateful and remembering Allah (God). Hamid, Priharninuk, and Zakaria (2020) said that some readiness to face death are clearly expressed such as addressing spiritual needs, broadening spiritual experience, performing religious rituals meaningfully. Ilyas and Effendi's (2019) research demonstrated that Islamic therapy is required to reduce anxiety in facing death in the elderly. Likewise, the wise attitude of the elderly also has a significant role (Dinakaramani & Indati, 2018).

2. Method

This research is a qualitative study using field research approach, which we sought narratives of respondents who were eligible for this research and who were included in the criteria we set (Marshall & Rossman, 2016). This study aims to explore the data-mining-related to topics on Islamic religious education, such as methods, materials, and benefits through two Islamic spiritual guides for five elderly women as our respondents. There are several steps to take including searching for data at Budi Luhur Social Service Center (BPSTW), Bantul, Yogyakarta. In terms of cluster, the respondents consisted of three groups such as section of social protection and security, instructor of Islamic teaching, and the elderly. The section of social protection and security serves to manage the elderly moving at BPSTW and evaluate the existing programs, one of which is Islamic religious education. Those instructors include Mrs. Fajar Fathonah and Mr. Mukhlisin. They both have worked for more than five years.

Five elderly people comprise Simbah P (Wisma D), Simbah P (Wisma H), Simbah K, Simbah F and Simbah Ir. We met both Simbah P (Wisma D), Simbah P (Wisma H) when undertaking preliminary research and Simbah K, F and Ir are highly recommended by the instructor of Islamic teaching. Also, they had met some criteria such as being female, communicative, and attending activities of Islamic religious education either at each "Aula" or "Wisma". Meanwhile, Simbah Ir and Simbah P (Wisma H) prefer to take part in activities of Islamic religious education at Wisma due to their illness, and three other elderly follow activities at the Aula of BPSTW Budi Luhur Yogyakarta. All respondents were contacted through letters asking for their permission to involve in the research. Their participation in the research was voluntary, which they might skip to not respond our observations and interviews any time (Teddlie & Tashakkori, 2019).

The data were collected through interview techniques and participant observation (Ellingson & Sotirin, 2020). Secondly, the data were then grouped according to the relevant theme. Thirdly, the data were analysed by combining the results of interviews with field observations. Finally, the conclusion was drawn that the Islamic education method was used by the supervisor at Social Service Center (BPSTW) Budi Luhur Yogyakarta to reduce the anxiety about death in the elderly. The researchers conducted participant observation in which we together with the instructors and learners get involved in the Islamic religious education activities. In this sense, the illustration of geographical location is presented, Islamic religious education is carried out, and the elderly condition is identified during undertaking the activities and we once offer Islamic religious education at the elderly in Wisma. Additionally, we do interview to subject of research with the technique of semi-structured interview (Creswell, 2015; Wolcott, 2011). The data indicate the background, purpose, method, materials, facilities and infrastructures, evaluation of Islamic religious education and anxiety about death among the elderly people.

3. Result and Discussion

Islamic religious education at the Tresna Werdha Budi Luhur Social Service Center Yogyakarta is held every Thursday at 09:00-10:00 a.m. and Saturday at 10:00-11:00 a.m. The materials is shared including monotheism, worship and *muamalah* (Islamic economics) with various sources or references, such as the book of *Safinah, Ta'lim, Washaya, Tafsir Al-Ibris*, and other Islamic books (Rizai, 2020). The article of Habibullah and Nihayah (2019) also mentioned the source of material for the elderly is accessed to prepare for shakaratul maut (intoxication of the death) through classic books, such as *Sulam Taufiq, Nashaihul Ibad, Tafsir Jalalain* and others.

A. Anxiety about Death among the Elderly

As a whole, the five old persons experienced low-level death anxiety as highlighted by Hamid, Priharninuk, and Zakaria (2020). First, in responding to death, 65-year-old Simbah K from Sleman usually makes him contemplate and looks gloomy. Second, Simbah F is an elderly born in Ngampilan, Yogyakarta. She is a very active, both during the implementation of Islamic religious education and other activities. She also looks very active in asking questions and the spirit of worship. In dealing with death, she said she was ready and so fatalistic, but sometimes she still felt uneasy, especially when she saw her elderly friend in the hall died.

Third, Simbah P. She was born in Jetis, Bantul and has been in the hall for about 4 years. In regard with death, she felt anxious and even had difficulty sleeping. The main reason is that she thought, when she died, it arouse a question whether there was anyone to take care of him or not. However, this can be alleviated by actively doing worship and prayer (Rizai, 2020).

Fourth, Simbah Ir. She is from Banguntapan, Bantul. This older person has frequently a sense of thinking about anything that she does not get the answer and do communicate with the spirits at night. Therefore, she often asked the instructor of Islamic religious education, Mrs. Fajar. This anxiety affects attitudes toward death. For example, when a supernatural being approach her at night, she is restless and afraid of death.

Fifth, Simbah P. She is an elderly who suffers from stroke. She cries more easily when instructor come to visit. She may have a fear of dying as he does not not enough deeds and his condition is not possible to do worship perfectly. Also, she is often afraid that no one else cares him when dying. This view is similar to the article of Zahira, Herlina, and Wulandari (2020) which said that respondents who were sick tend to be less grateful and easily experience anxiety. Elderly concerns due to illness that affect subjective well-being are also able to strengthen the anxiety (Kaloeti & Hartati, 2017).

In brief, every person including the elderly must feel anxiety, especially in the face of death. It is just that the levels are different, there are high, medium, and low. There are some effective ways to fight anxiety by fulfilling spiritual needs either with knowledge or religious rituals and establishing good relations with the surrounding environment, building social interaction with other individuals and groups (Yuningsih et al., 2020), such involving in religious congregations and group prayers. Because establishing relations with other individuals, elderly people can build up social contact and communication. For this, Yuningsih et al. (2020) argued that there will be reciprocal help or mutual aid. The more the elderly people fear of death because they live isolated from children and extended families, or they are not ready for having a new life in the afterlife.

B. Islamic Religious Education Teachings to Reduce Anxiety about Death among the Elderly

There are three methods of Islamic religious education to reduce anxiety in dealing with the death in the elderly at the Tresna Werdha Budi Luhur Social Service Center, Yogyakarta with the lecture method, question and answer, and private conversation. Ariffudin and Karim (2021) argued that the Islamic religious learning methods include lecture and question and answer methods but with student subjects. According to Qowim (2020), the method of Islamic education consisted of advice and sermons as stated in the Qur'an.

The lecture method is introduced by two instructors, Mr. Mukhlisin and Mrs. Fajar.

While the method of question and answer as well as private conversation are only the supporting methods. Even the last method is only practiced by Mrs. Fajar. It is not often happening and only some of the elderly people follow it. In accordance with the description, Qowim (2020) asserted that the lecture method is the most familiar method to practice.

The lecture method is the effective way for several reasons. It is not spending too much of energy and time in thinking. Also, it is practiced easily. For these reasons, it is seemingly in line with two instructor views:

For me, the lecture method is more suitable for the elderly, even though other methods can also be used. This method also does not require a lot of energy, just pay attention and listen to what we have to say. However, we also have to have art and creativity in delivering material because the target is elderly (simbah) who is easily sleepy, bored and so forth.
(Rizai, 2020)

Mr. Mukhlasin even said that the lecture and question-and-answer method is deemed possible to uplift the spirit of worship for the elderly. This is different from the opinion of Habibullah and Nihayah (2019). They clearly demonstrated that the method of field trips like *ziarah* (visit the grave) and *ta'ziah* (visit the home of people dying or suffering from injury in the family) is more effective than the lecture method and others.

The first subject is Simbah K. She is an elderly who is enthusiastic and diligent in participating in Islamic religious education activities using the lecture method in the hall and prayer room. She said that with Islamic religious education, she could increase his religious knowledge and find peace of mind. Moreover, she is a convert so she really needs religious knowledge. She added:

I completely surrender, whenever Allah (God) takes my life, I am ready. However, it is undeniable that there must be anxiety. With the Islamic learning program, it can encourage a sense of comfort and peace. In addition, when I get religious materials, I am often motivated to be

more active in doing good deeds.
(Rizai, 2020)

The results of Hamid, Priharninuk, and Zakaria's (2020) research also showed that the elderly with full of spiritual experience, doing rituals actively, and making meaning of life are able to reduce anxiety.

The second subject, namely Simbah F. She is an elderly person who uses lecture and questions-answers method. Through Islamic education, he feels that she can broaden his knowledge in order that he perform worship well to face afterlife. During observation, it was clearly seen that Simbah F is very diligent in performing worship and her room is tidy. Similar to our findings, a study by Yuwono (2021) demonstrated that a person's religious behavior can affect readiness to face death.

The third subject is Simbah P. She often participates in Islamic religious education activities using the lecture method and rarely asks questions. She said that through Islamic religious education, she could add knowledge for the afterlife. Besides, her heart felt calm when she was given advice from instructors and heard the recitation of the holy verses of the Qur'an (Rizai, 2020). She is also known as a generous elderly and likes to help other elderly so that many people like her. Thus her life feels more calm. Likewise, according to Zahirah, Herlina, and Wulandari (2020), it was found that sociable attitude makes people more meaningful and value and it can reduce anxiety about death.

The fourth subject is Simbah Ir. She is not able to take part in Islamic religious education activities in the hall and prayer room because she is sick or can not walk too far. Uniquely, around the room there are many books. She is still diligent in reading books and passionate to perform worship. She feels uneasy when one night a mysterious figure smiles at her. To deal with that, Mrs. Fajar also gave assistance with education, and he do worship more.

In accordance with what she said "*I feel happy when Mrs. Fajar comes, I can ask questions and get answers related to the anxiety*". In other words, as highlighted by Hamid, Priharninuk, and Zakaria's (2020) study, it is said that Simbah Ir has fulfilled

spiritual needs and acquired spiritual experiences as well as she has performed religious rituals diligently. Asih, Yuniarsih, and Hasanah's (2020) study demonstrated that individuals with unhealthy spirituality, such as performing worship rarely and participating at spiritual activities, still do not feel anxiety because they have already understood that everybody will experience death. This indicated that human beings should believe in the death phenomenon properly through Islamic religious education in particular.

The fifth subject is Simbah P. She received Islamic education through the private conversation method because she is suffering from a stroke so she can not go to the hall or prayer room to attend Islamic religious education through lectures and questions-answers. She is happy with the Islamic education program because there is a place to confide, and she receives Islamic motivations. However, he said that this method is still not optimally implemented. This is illustrated by the fact that there is no fixed schedule or it is still a volunteering activity. Even though it is very useful, especially for the elderly whose condition is healthy and strong again to attend the Islamic teachings in the Hall and Mosque of Budi Luhur Social Service Center (BPSTW) Yogyakarta (Rizai, 2020).

From the various methods, it suggests that mix method is employed in shifts as each individual has own characteristics to handle. Then, it is necessary to understand the students. For example, there are three methods to use, such as field trips, lectures and private conversations. The lecture method can be used for instilling religious knowledge to the group of elderly, while private conversations can raise values of Islamic religious knowledge personally and consulting services for the elderly. Then, the field trip method can be used as a real activity in contemplating death by doing *ziarah* or *ta'ziah* so that the elderly not only accept the theory but practice in real life.

4. Conclusion

Anxiety about death in the elderly is fairly common. However, untreated anxiety can gradually decrease their ability such as physical, psychological and social

conditions. Five elderly people at Budi Luhur Social Service Center (BPSTW) Yogyakarta experienced at a low level of anxiety about death. There are 3 methods of Islamic religious education at Budi Luhur Social Service Center (BPSTW) Yogyakarta: the lecture method, question and answer method and private conversation.

The method of Islamic religious education at Budi Luhur Social Service Center (BPSTW) Yogyakarta has been deemed suitable and provides benefits for the elderly. For example, through this education, religious knowledge increase and they look more comfortable and peaceful in living their daily lives, especially when death is so unpredictable. It is worth noting that the diversity of methods of teaching and learning for teachers or instructors is carried out such as using the lecture method, personal conversation and field trips like *ziarah* (visit the grave) and *ta'ziah* (visit the home of people dying or injury in the family). Also, at the end of the course, the elderly should be able to raise their awareness to death.

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