



The Influence of Islamic Spiritual Guidance by Increasing Mental Peace for the Elderly in Palembang

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ABSTRACT	
<p>ARTICLE INFO: Received August 10, 2023</p> <p>Revised February 26, 2024</p> <p>Accepted April 19, 2024</p> <p>KEYWORDS: Elderly, Islamic Spiritual, Mental Peace</p>	<p>This research is based on the researcher's observation that several elderly residents in care facilities experience inner unrest, feelings of abandonment by their families, and a perceived lack of familial support in their old age. Heightened emotions and sensitivity often lead to conflicts with fellow residents, while social interactions and awareness of religious practices and closeness to Allah remain limited. The type of research used is quantitative with experimental methods, while the design is used in this research, namely one group pretest posttest which uses samples as many as 58 elderly people and selected again using a purposive sampling technique with a total of 9 elderly people who are given treatment. The technique of data collection uses Likert questionnaires and documentation. The analysis technique uses the Wilcoxon test. The results of this research show that first, the pretest results for the level of mental calm of the elderly are in the medium category with $M = 73.5$. While the posttest results are in the high category with $M = 76.2$ while the results of the analysis using the Wilcoxon test showed Z results score = -2.887. It can be concluded that Islamic spiritual guidance using the dhikr method has a positive impact on improving mental calmness in the elderly.</p>

INTRODUCTION

Throughout life, humans will definitely experience several phases of life starting from the womb, childhood, adolescence, adulthood to old age which are marked by various physical and psychological changes (Chang et al., 2019). Developmental psychology reveals that real changes will occur in humans and in old age there will be a period when a person will be susceptible to disease and will experience mental decline such as decreased memory, this period is called old age (Zimmer-Gembeck & Skinner, 2016). (*advanced age*). So it can be said that the elderly stage is a stage where an elderly person will experience a decline in mental and social conditions (Zimmerman, 1989), giving rise to feelings of fear (Mohammadi et al., 2021), uselessness (Tariku Seboka et al., 2022), sadness and even misery which will affect the peace of mind of the elderly (Vedel et al., 2020).

Old age is the final phase of the human development cycle, a time when all elderly people hope to continue their lives and enjoy old age in peace, peace and happiness with the family they love (Papalia, 2008). However, there are also elderly people who are less fortunate in enjoying old age with their family but have to live together with other elderly people in a social place for the elderly called a social institution for the elderly (Fortunato et al., 2016). Some of the reasons why elderly people live in institutions are financial and family factors. There are elderly people who are deliberately left in the care of their children on the grounds that they cannot take care of their parents because they are busy at work. There are also elderly people who decide to live in an orphanage because they no longer have a family or no one considers them as family members anymore and elderly people who no longer have the ability to work so they feel they will not be able to provide for survival in old age and some elderly people who abandoned on the streets and then transferred by social services to an elderly social home (Pattyn et al., 2015).

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The increase in the elderly population in both developed and developing countries is significant. Based on population data in 2017, there were 23.66 million elderly people in Indonesia (9.03%). In 2020 the number of elderly people in Indonesia will reach 27.08 million people, in 2025 the number of elderly people in Indonesia will reach 33.69 million people, in 2030 the number of elderly people in Indonesia will reach 40.95 million people and it is estimated that in 2035 the number The elderly population in Indonesia will reach 48.19 million people (Statistics, 2011). This condition illustrates that the number of elderly people will increase and the need for social services for the elderly, especially the elderly in social institutions, will also increase (Kemmler et al., 2010).

Social institutions for the elderly or what are commonly referred to as nursing homes are social institutions from the government which are implemented by local social services with the aim of being able to meet the living needs of the elderly, especially elderly people who are less fortunate from an economic and family perspective (Mennita & Soeherman, 2019). Social care for the elderly is a center for welfare services for the elderly which has an important role in the survival of the elderly in a normal manner, both physically and psychologically, in accordance with the problems that the elderly often face (Kessler et al., 2007). In this research, the place chosen by the researcher to conduct the research was the Harapan Kita Social Home for the Elderly (PSLUHK) Palembang. The elderly in this institution receive adequate guidance services such as health facilities and medicines, clothing and bedding, daily consumption and a number of activities that support the elderly's activities so that the elderly do not feel bored in the institution (Fortunato et al., 2016).

The facilities provided are clearly aimed at improving the welfare of the elderly in the orphanage, but in reality some elderly who live in the institution still feel that their lives are not peaceful, they feel a lack of family role in their old age, they feel abandoned by their family and life partner, their emotions increase and sensitivity so that problems of internal conflict often occur between other elderly people and this causes elderly people to often experience disputes with fellow elderly people, lack of social interaction with other elderly people and a lack of awareness to worship and get closer to the creator and so on (Silvianetri et al., 2022). This is a factor caused by the unstable physical and psychological condition of the elderly, changes in emotional control, decreased hearing, vision and memory function or senility. So the physical conditions that occur in the elderly can affect the mental peace of the elderly (Kemmler et al., 2010).

People in general in this world certainly want peace of mind during their lives (Xi & Lee, 2021). The issue of mental peace is a discussion that humans continue to discuss. Starting from giving the meaning of mental peace to ways to get mental peace itself. Every human being is actually capable of doing everything to achieve peace of mind and explore every place to get peace of mind (Yulindrasari et al., 2023).

Peace of mind consists of the words calm and soul (Apriana Putri, 2023). Etymologically, calm means steady, not angry, namely a state of mind that is in balance so that a person is not in a hurry or anxious. The word calm in Arabic is indicated by the word namely *Ath-Thumaninah* which means peace of mind towards something and not being shaken or anxious. The word soul in Arabic is *An-Nafs*. The soul is the entire inner life of humans which is an element of life, abstract spiritual power and functions as a driving force for humans and is a symbol of human perfection consisting of heart, feelings, thoughts and dreams (Naziha et al., 2023).

Mental peace is also a form of mental health, mental well-being and a person's mental health, this is in accordance with Zakiah view that mental health is the realization of true harmony between mental factors, as well as having the ability to face problems that usually occur and feel positively about one's happiness and abilities (Zakiah et al., 2020).

From the definition of mental calm above, it can be interpreted that mental calm is a spiritual aspect in humans that makes human attitudes or behavior such as the heart, mind, emotions and feelings experience calm and balance in the function of the soul so that they can think positively, be

wise in responding problems, being able to adapt to the situations faced and being able to feel the joy of life (Yulianti et al., 2021).

Talking about a person's ability to achieve mental peace will not be possible if the person does not have the effort and will or simply does not know how to obtain mental peace (Xu et al., 2012). One of the service programs that can be provided to help the elderly find self-awareness to worship and efforts to help the elderly find self-awareness to worship and efforts to get closer to the Creator is Islamic spiritual guidance aimed at the elderly. The Islamic spiritual guidance provided is a psychological and religious program, the aim of which is for the elderly to have the awareness to get closer to Allah SWT so as to create peace of mind that is felt by the elderly (Syamsidar & Walidah, 2020). With this Islamic spiritual guidance, the elderly are invited to always get closer to Allah SWT and remember Allah SWT, so that the elderly will enjoy their old age with a calm, peaceful, peaceful and happy soul. Moh Sholeh explained that Islamic teachings encourage humans to always remember Allah SWT, because by remembering Allah the heart will become calm and peaceful (*Tathmainnul Qulb*).

Islamic spiritual guidance is an effort to grow faith (Saputri & Khairi, 2020). Because in essence, life is trusting yourself completely in another sense, namely having faith in Allah SWT. The direction of spiritual guidance is living in accordance with the guidance of the spirit and in experiencing daily life, thus Islamic spiritual guidance is an effort to direct or guide life so that it is in line with the guidance of the spirit itself (Khalid, 2023). The process of realizing this spirit occurs by listening to and understanding the call of Allah SWT. Islamic spiritual guidance focuses more on efforts to understand how spiritual guidance works within a person and how spiritual guidance lives within that person (Lestari, 2023).

The Islamic spiritual guidance service program provides spiritual services in accordance with Islamic religious teachings based on the Al-Qur'an and As-Sunnah (Muarifah et al., 2023). The method that can support Islamic spiritual guidance based on the Al-Qur'an is by always remembering Allah SWT or by doing Dhikr. Dhikr offers various solutions in solving mental problems, including the problem of calming the human soul, especially in the elderly. Dhikr linguistically means remembering Allah by fully appreciating the meaning of the dhikr reading which refers to Allah. Dhikr is an inner attitude that is usually expressed through speech *Tahlil (La Illahilallah)* means there is no God but Allah, *Tasbih (SubhanAllah)* means Glory be to Allah, *Tahmid (Alhamdulillah)* means all praise to Allah, and *Takbir (Allahu Akbar)* means Allah is Great (Yamashita, 2021).

When performing dhikr, a person should reflect on it, understand its meaning and say it expressively so that the heart of the dhikr becomes more connected and understands the greatness of Allah SWT. Dhikr should be done seriously or solemnly, if dhikr is done solemnly and truly, there will be peace of mind and soul, and can help eliminate feelings of sadness, frustration, despair, worry and fear. These feelings are feelings that arise as a result of the calmness of a person's soul, especially in elderly people. As written in the Koran in QS. Ar-Ra'ad verse 28.

"Those are those who believe and their hearts become peaceful by remembering Allah. Remember! Only by remembering Allah can the heart be at peace." (QS. Ar-Ra'ad: 28)

Based on the problems stated above, the researcher is interested in conducting research by providing services to several elderly people at PSLUHK Palembang with Islamic Spiritual Guidance using the Dhikr Method in Improving Mental Peace for the Elderly at the Harapan Kita Palembang Elderly Social Home.

The urgency of this research lies in the growing elderly population, both globally and in Indonesia, which is accompanied by an increasing demand for effective social services, particularly in institutional care settings. As elderly individuals face various physical, emotional, and psychological

challenges, such as feelings of abandonment, social isolation, and mental decline, there is a critical need for interventions that can address their mental well-being. Islamic spiritual guidance, particularly through the dhikr method, offers a potential solution to promote inner peace and mental stability among the elderly. Understanding the impact of this spiritual approach is crucial in improving the quality of life for elderly individuals, especially those in care institutions, as it provides a culturally and religiously relevant framework for enhancing their mental health and emotional well-being.

Objectives

The objective of this research is to examine the effectiveness of Islamic spiritual guidance, specifically the dhikr method, in improving mental peace among the elderly residents of the Harapan Kita Social Home for the Elderly (PSLUHK) in Palembang. This study aims to explore how regular engagement in dhikr, as a form of Islamic spiritual practice, influences the psychological well-being of the elderly, particularly in reducing feelings of abandonment, fear, sadness, and social isolation. By assessing the impact of this method, the research seeks to provide insights into how spiritual guidance can enhance the overall mental health and quality of life of elderly individuals in institutional care settings.

METHODS

Research Design

In this research, a type of research is used, namely quantitative, using a method, namely experimental. According to H. Djaali Research with methods experiment is research that is prepared with the aim of providing a treatment (treatment) and testing is carried out on the effectiveness or influence of treatment by using design experiment. The design used in this research uses one group pretest and posttest design. The variables used in this research are divided into two, namely the dependent variable is Islamic spiritual guidance using the dhikr method and the independent variable is peace of mind.

Participants and Procedure

We hope that the number of elderly population in social institutions for the elderly in Palembang will be 70 people. Then, from this population, the sample size was obtained using the sample determination developed by *Stephen Isaac* and *William B Michael* using a 5% error rate. Based

Table 1. Sample Determination by Stephen Isaac and William B Michael

N	Sample			N	Sample		
	1%	5%	10%		1%	5%	10%
10	10	10	10	240	176	142	127
15	15	14	14	250	182	146	130
20	19	19	19	260	187	149	133
25	24	23	23	270	192	152	135
30	29	28	27	280	197	155	138
35	33	32	31	290	202	158	140
40	38	36	35	300	207	161	143
45	42	40	39	320	216	167	147
50	47	44	42	340	225	172	151
55	51	48	46	360	234	177	155
60	55	51	49	380	242	182	158
65	59	55	53	400	250	186	162
70	63	58	56	420	257	191	165
75	67	62	59	440	265	195	168
80	71	65	59	460	272	198	171
85	75	68	65	480	279	202	173

Table 2. Description of the Level of Mental Peace in the Elderly at PSLUHK Palembang

No	Mark	Range	Frequency	Percentage
1	Low	M<56.50	6	10.3%
2	Currently	56.5<M<92.6	42	72.4%
3	High	M> 92.6	10	17.2%
Total =			58	100.00%

$P = X \times 100\%$

Information:

P = Percentage

f = Data Frequency

n = Number of Samples

on table *Isaac* and *Michael* from a population of 70 at a significance level of 5%, the sample size is 58 people. It can be seen in table 1 below.

Measure and Data Analysis

In this research, the sampling technique was used *purposive sampling* based on results *pretest* and in accordance with the predetermined criteria, namely having low and moderate mental peace and being willing to be a research sample. So the number of research samples obtained was 9 people to be given treatment. The data collection technique used in this research is a questionnaire and documentation and the data analysis technique used in this research is through testing *Wilcoxon* using the help of the IBM SPSS Statistics version 23 program.

RESULT AND DISCUSSION

Results

Based on the results of research conducted by researchers regarding "The Effect of Islamic Spiritual Guidance Using the Dhikr Method in Improving Mental Peace in the Elderly at the Harapan Kita Palembang Elderly Social Home" shows that the level of mental calm of 58 people before being given treatment was in the high category with a percentage of 10 people 17.2%. The medium category has 42 people with a percentage of 72.4% and the low category has 6 people with a percentage of 10.3%. These results indicate that the level of mental calm of the elderly who were research respondents was in the medium category. It can be seen from table 2.

Table 3. Total Mental Peace Score for the Elderly

N	Sampel			N	Sampel		
	1%	5%	10%		1%	5%	10%
10	10	10	10	240	176	142	127
15	15	14	14	250	182	146	130
20	19	19	19	260	187	149	133
25	24	23	23	270	192	152	135
30	29	28	27	280	197	155	138
35	33	32	31	290	202	158	140
40	38	36	35	300	207	161	143
45	42	40	39	320	216	167	147
50	47	44	42	340	225	172	151
55	51	48	46	360	234	177	155
60	55	51	49	380	242	182	158
65	59	55	53	400	250	186	162
70	63	58	56	420	257	191	165
75	67	62	59	440	265	195	168
80	71	65	59	460	272	198	171
85	75	68	65	480	279	202	173

Table 4. Wilcoxon Signed Rank Test Results

Test Statistics ^a	
Z	Post – Pre -2.887 ^b
Asymp. Sig. (2-tailed)	0.004
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

To obtain the data in Table 2, a description of the level of mental calm in the elderly at PSLUHK Palembang is managed using Microsoft Excel and using the following formula. Based on the research results described above, it can be seen that after being given Islamic spiritual guidance using the dhikr method, the level of mental calm is in the medium category with a higher average value. This is based on the total score *pretest* (questionnaire given to respondents before being given treatment) and total score *posttest* (the questionnaire given after being given treatment) experienced a significant increase with a mean of 73.5 (*pretest*) to 76.2 (*posttest*). This can be seen in table 3.

Results of calculating the mean (SD) Standard Deviation using the SPSS program regarding the mental calmness variable for the given sample size *treatment* as many as 9 elderly people at PSLUHK Palembang, which showed the Mean (SD) results *pretest* 73.5(1.8) and Mean (SD) *posttest* 76.2(1.8). To find out the mean (SD) results for the low, medium and high categories in table 3 above, a calculation formula is needed which is managed with the help of Microsoft Excel.

The data analysis technique used in this research uses tests *Wilcoxon* To see the effect of Islamic Spiritual Guidance Using the Dhikr Method in Increasing Mental Peace in the Elderly, the researcher tested the research with the help of IBM SPSS version 23 through a test *Wilcoxon*. With the stipulation that if the results of significance are smaller than 0.005 then the research can be declared successful with H_0 rejected while H_a accepted. The results of the Wilcoxon test can be seen in table 4.

From the results of the research above, it can be concluded that the level of mental peace of the elderly in the social institution for the elderly in our hope in Palembang, of which 58 respondents were 58 people, that is, 6 people were included in the low category with a percentage of 10.3%, 42 people were included into the medium category with a percentage of 72.4% and 10 people who fell into the high category with a percentage of 17.2%.

After being provided with Islamic spiritual guidance services using the dhikr method with a selected sample of 9 people *pretest* and *posttest* the average or mean result of the *pretest* = 73.5% and the *posttest* result = 76.2%. Then the output results from the test analysis *Wilcoxon* with a significance value of =0.004, which means 0.004 is smaller or less than <0.005, it can be concluded that Islamic spiritual guidance using the dhikr method has an effect in increasing the mental peace of the elderly in the Palembang Harapan Kita Social Institution for the elderly.

Based on the results of the output table above regarding the test of the influence of Islamic spiritual guidance using the dhikr method through the results of analysis using tests *Wilcoxon* It is known that Z: -2.887, the significance value is 0.004. These results show that there is a difference between before and after being given Islamic spiritual guidance using the dhikr method because the significance value is smaller than 0.005 (<0.05). So it can be said that providing Islamic spiritual guidance using the dhikr method has an effect on increasing mental calm in the elderly. Then it can also be concluded that in this research the implementation of Islamic Spiritual Guidance Using the Dhikr Method in Improving Mental Peace in the Elderly in the Palembang Harapan Kita Social Home.

Discussion

The discussion of this research shows that Islamic spiritual guidance, particularly the dhikr method, has a significant impact on enhancing mental calmness in the elderly (Kemmler et al., 2010). Based on developmental psychology theories, the elderly face physical and psychological challenges that affect their mental state, such as memory decline and emotional instability. The inability to adapt

to these changes can trigger feelings of helplessness, sadness, and discomfort in daily life. In this context, the dhikr method, as a form of spiritual guidance, offers an approach that can help the elderly achieve inner balance, strengthen their sense of closeness to Allah, and reduce the anxiety and worries they often experience (Fortunato et al., 2016).

Dhikr, which is the practice of constantly remembering Allah, is believed to bring peace to a person's soul (Zaman et al., 2022). Elderly individuals who consistently perform dhikr with deep contemplation are able to experience its positive effects, both mentally and emotionally (Tesfaye et al., 2021). This research reinforces the view presented in Surah Ar-Ra'ad verse 28, that by remembering Allah, hearts will find peace. The practice of dhikr not only helps the elderly in alleviating negative emotions but also provides them with space to reflect on their lives, strengthen their faith, and face old age with a greater sense of tranquility, wisdom and calmness (Yang et al., 2021).

Furthermore, the implementation of Islamic spiritual guidance through dhikr also contributes to strengthening the social aspect of the elderly in care institutions. With this guidance program, the elderly are more motivated to interact and share experiences with others, reducing feelings of loneliness and isolation. In addition, this spiritual guidance encourages a stronger awareness of worship, helping them to feel a deeper connection with God. This research emphasizes the importance of a spiritual approach as an integral part of efforts to improve the mental well-being of the elderly, especially in social care homes, thus supporting their overall quality of life (Ryff, 2014).

Furthermore, the findings of this study highlight the importance of integrating Islamic spiritual guidance into social welfare services for the elderly, particularly in care institutions (Fitri et al., 2023). The dhikr method, as a part of a religious approach, provides a spiritual dimension that is often overlooked in conventional social interventions. Elderly individuals not only require physical support, such as food and healthcare, but also psychological and spiritual support that plays a crucial role in maintaining emotional balance and mental well-being. By introducing structured dhikr programs, institutions can help the elderly rediscover meaning in their lives, cultivate gratitude, and strengthen their sense of divine presence in their daily lives (Sugiarto et al., 1970).

In addition, the results of this research have important implications for government policies and service providers for the elderly. The growing elderly population in Indonesia necessitates a holistic approach to elderly welfare, including a spiritual component. The use of the dhikr method can be an effective strategy to create a more supportive and comfortable environment for elderly individuals in care institutions. As such, the findings of this study are expected to serve as a reference for the development of broader and more integrated spiritual guidance programs, aimed at improving the overall quality of life for the elderly in terms of physical, psychological, and spiritual well-being.

Implication

The implications of this research are significant for enhancing elderly care practices and policies. Integrating Islamic spiritual guidance, particularly through the dhikr method, into elderly care programs can provide a holistic approach to addressing both the emotional and spiritual needs of elderly individuals. This approach not only contributes to reducing feelings of loneliness, anxiety, and emotional instability but also fosters a deeper sense of purpose and connection with the divine. By incorporating such spiritual practices into care settings, institutions can improve the overall quality of life for elderly residents, offering them a more balanced and fulfilling experience. Additionally, the findings suggest that policymakers and care providers should consider incorporating spiritual and religious elements into welfare programs to better support the mental well-being of the growing elderly population.

Limitation and Recommendation for Future Research

One limitation of this research is its focus on a single care institution, which may limit the generalizability of the findings to other settings or populations. Additionally, the study primarily examines the immediate effects of dhikr on mental calmness without assessing long-term outcomes or the potential impact of other variables, such as the level of individual religious commitment or previous experiences with spiritual practices. Another limitation is the subjective nature of measuring mental peace and emotional well-being, which may be influenced by personal biases or reporting inconsistencies.

Future research should consider expanding the study to include multiple care institutions to enhance the generalizability of the findings. Longitudinal studies could be beneficial to assess the long-term effects of Islamic spiritual guidance on the mental health of the elderly. Additionally, incorporating a broader range of variables, such as individual differences in religious background and previous experiences, could provide a more comprehensive understanding of how spiritual practices influence mental well-being. Future research should also explore the integration of other spiritual and religious practices to compare their effectiveness in improving the quality of life for elderly individuals.

CONCLUSION

Based on the research results, it can be concluded that the level of mental peace among elderly residents at the Harapan Kita Social Institution in Palembang varies, with most falling into the medium category. After implementing Islamic spiritual guidance using the dhikr method, a selected group of participants showed an improvement in their mental peace. Pretest and posttest results indicated an increase in average scores, and statistical analysis revealed a significant effect of the dhikr method on enhancing mental peace among the elderly residents. This suggests that the Islamic spiritual guidance provided was effective in improving their overall sense of tranquility.

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