

Islamic Group Guidance to Improve The Religiosity and Readiness to Face Death

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Abstract

The purposes of this study were to analyze the religiosity and readiness to face death before and after receiving Islamic group guidance, and analyze the effectiveness of Islamic group guidance to improve the religiosity and readiness to face death of the members of PWRI Jakarta. This study used experimental method with the design of one group pre-test – post-test by involving as many as 8 people as research subjects. For more, the results of Wilcoxon analysis showed that the level of religiosity of PWRI members got improvement in the post-test when compared to the results of their pre-test ($z = -2.52$; $p < 0.01$). Besides, the readiness to face death of PWRI members also increased in the post-test when compared to the results of their pre-test, ($z = -2.52$; $p < 0.01$). In conclusion, the results of this study assert that Islamic group guidance contributes the improvement of religiosity and readiness to face death.

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INTRODUCTION

A development does not stop only when a person achieves physical maturity in adolescence or social maturity in early adulthood. The change also occurs when a person starts to age (Monks, Knoers & Haditono (1999). According to Winker and Glass (in Sulisty, 2005), the number and proportion of elderly population from time to time continues to increase. In developing countries, it is predicted that in 2025 the population percentage of elderly would be around 7-11%. Also, based on the population census in 2010, the number of elderly in Indonesia were 18.1 million (7.6 % of the total population). Meanwhile, in 2014, the number of elderly in Indonesia increased to 18.781 million and are predicted to increase up to 36 million in 2025.

Hurlock (2000) defines elderly as a person whose age is more than or at least 60 years old. It is the last process of the continuation of infancy, childhood, adolescence and adulthood. This process runs naturally as a part of the human life span. This condition affects the decline in physical, psychological, and social conditions.

Darmojo (2011) explains that elderly period is also the same as loss period that is in this period individuals will experience financial loss, status loss, occupation loss, friends and relatives loss caused by death. In line with this ideas, Hurlock (2000) mentions some changes experienced in this period which directly or indirectly change individuals' life habit patterns. Further, Hurlock (2000) states that the changes experienced by elderly make them helpless so that community members reduce their involvement and responsibility in activities in the social environment and in their work environment. Those treatments make the elderly not confident, and think that they are useless and no longer needed. This can lead to the emergence of stress and depression.

WHO predicts that stress and depression will be the top 10 illness which can cause death or decline the quality of society' health. For more, the decline in physical condition in elderly would gradually cause anxiety in facing death. In his study, McCanse (1995) shows that human

readiness in facing death which is considered as an indicator of the health decline becomes a measurable concept. Additionally, the study of relevant literatures reveals consensus based on the universality of human needs for health.

In line with the above statements, Rahmi study (2011) found several aspects which cause anxiety in facing death on elderly, namely worrying about family conditions after being left, lack of worship caused by many mistakes or sins made, fear of death and life after death, and fear of experiencing pain for a long time and die alone without anyone knowing. Moreover, death is something that the elderly will surely experience as a termination of the final phase of their lives. This is stated in the Holy Quran in the Surah of Al-Ankabut verse number 57 which states "Every soul will taste death. Then to Us will you be returned". Also, in the Hadith of Rasulullah SAW, the Messenger of Allāh suggests that all of us should always remember that something that decides, defeats, or destroys pleasure is death, which inevitably will come (Abdurrahman, 2015).

Old age period as the last phase of human developments requires individuals to adapt to both physical and psychological condition declines. This is in accordance with what Holy Quran says in Surah Yasin that "And he to whom We grant long life We reverse in creation; so will they not understand?" (Quran Surah; Yasin: 68). Many people are fear and deny the coming of death. The fear of death in the elderly is emphasized more on the fear of uncertainty as to the cause of death, life after death and how the death occurs (Hidayat, 2015).

The view of elderly about the concept of life and death holds an important role in their readiness to face death (Papalia, 2011). Next, Durlak (1973) in Papalia (2011) in his study asserts that women whose age is 76 years old or more tend to have life purposes and have less fear on death. For more, elderly who are ready to face death has overcome the feeling of either worry or fear of death. They know that the death will come to those who live. They are also sure that the death will come. They already have views and positive attitudes towards the death so they

consider their life as a place to work hard for the provision of life in a more eternal world (Nurrohiem, 2005).

To deal with the previously mentioned phenomenon, there is a need for a religious approach to realize elderly who have high religiosity level and readiness to face death. In relation to this, some studies involved religion elements. They are such as studies done by Cornish & Wade (2010), Hamjah & Akhir (2014), Sink & Richmond (2004), Sink (2004), Muslihati (2013).

The approach chosen by the researchers in this study was Islamic group guidance to improve the religiosity and readiness to face death of PWRI members, Jakarta. This type of group guidance has the Holy Quran and Hadiths as its main foundation. Sutoyo (2013) says that an Islamic group guidance is a process of giving help done by counsellors to individuals in form of groups with aim of helping individuals learn to develop their nature as human beings (good humans) by empowering faith, intelligence, and willingness given by Allah SWT. Considering this approach, various studies show that Islamic group guidance is effective to improve emotional intelligence aspiration (Rustam, 2004), career aspiration (Sutarti & Lestari, 2013), social intelligence (Maulana, 2016), responsibility (Surtiyoni & Rachman, 2016), future orientations (Surtiyoni, 2018).

This study was specifically directed to know the effectiveness of Islamic group guidance to improve the religiosity and readiness to face death of PWRI members. The study is important because it can be an input in helping elderly in increasing their religiosity and readiness to face death, whereas similar research is still rarely done in Indonesia.

METHODS

This study employed single-group pretest-post-test design by involving one experimental group. Meanwhile, the research subjects were as many as 8 members of PWRI chosen by using purposive sampling technique regarding these criteria: (1) sample aged 60 years old and over,

(2) physically and mentally healthy, (3) Muslim, (4) active members of PWRI.

The research procedures were started by giving pre-test using religiosity and readiness to face death scales, and then intervention in form of Islamic group guidance to improve religiosity and readiness to face death by incorporating Islamic values in aspects of faith, morals, worship and in terms of readiness to face death in short, and long-term. The Islamic group guidance was given to PWRI members as many as 20 meetings (10 meetings to improve religiosity and another 10 meetings for death preparedness), with estimates of 60-90 minutes. Finally, post-test was given with a scale of religiosity and readiness to face death.

Data collection was done using a scale of religiosity amounting to 25 items and readiness to face death amounted to 25 items. Reliability test results showed that the scale of religiosity had an alpha coefficient of 0.78, while the scale of readiness to face death had an alpha coefficient of 0.84.

RESULTS AND DISCUSSION

The analysis results of the pretest on the religiosity level of 8 PWRI Jakarta members were categorized into three, namely very high category of 12.5%, high category of 75%, and fair category of 12.5%. These data had the average percentage score of 79.25%. On the other hand, the analysis results of the pretest on the readiness to face death by 8 PWRI Jakarta members were categorized into three, namely very high category of 12.5%, high category of 37.5%, and fair category of 50%. These data had the average percentage score of 73.12%.

Table 1 shows improvement before and after receiving intervention in form of Islamic group guidance. Meanwhile, Wilcoxon analysis results showed that the level of religiosity of PWRI members experienced improvement in the post-test when compared to the pre-test ($z = -2.52$; $p < 0.01$). Besides, the level of readiness to face death also gained improvement in the post-test when compared to the pre-test, namely ($z = -2.52$; $p < 0.01$). Since the result was lower than p value,

therefore, the hypothesis of this study was proven to be valid, namely Islamic group guidance is effective to improve the religiosity and readiness to face death of PWRI members.

Table 1. The Average Score of Pre-test and Post-test on the Level of Religiosity and Readiness to Face Death of PWRI Members

Aspects	Pre-test (%)	Post-test (%)
Religiosity		
Faith	79.32	92.78
Moral	82.42	92.97
Worship	75	88.28
	z -2.52 p < 0.05	
Readiness to Face Death		
Short-term Readiness	73.61	88.36
Long-term Readiness	47.91	59.22
Readiness to Face Death	73.12	88.87
	z -2.52 p < 0.05	

There are several studies which have similar results to current study. First, Sink & Richmond (2004), they found that there is a significant relationship between spirituality and counselling, that is spirituality acts as the answer to problems. Thus, religiosity means a better, comfortable, and calm conditions on the soul. Second, Sink (2004) found that the education of religious values holds positive roles and has important contribution. This is so because religious values are the main foundation for humans in helping restore physical and psychological health. Third, Isgandarova (2014) examined the influence of religiosity and depression reduction activities. This study found that depressed patients who own intrinsic religiosity quickly experience depression reduction compared to those who have low level religiosity. Such study is supported by Setyawan & Syaifudin (2013) who argues that the better elderly's spirituality, the lower their anxiety level. In addition, spirituality in elderly reduce the level of anxiety in facing death. It is because there is a belief and submission to Allah SWT. This is supported by Adelina & Soeharto (2007) that elderly who have high level of spiritual intelligence would have high readiness in facing death.

Based on the findings of previous studies described above, it can be concluded that efforts to improve religiosity and readiness to face death can be done through religious nuances, in this case is Islamic group guidance because Islamic group guidance has its main foundation, namely the Holy Quran and Hadiths. Through this guidance, the values of Islamic teachings, namely the values of faith, moral values and worship values are instilled in the group guidance activities. These are aimed at improving the low level of religiosity of PWRI members. This process is also the same in its implementation to improve readiness to face death, namely by preparing short-term readiness and long-term readiness for PWRI members who have a low readiness to face death. It can be seen from the results of the study on post-test. All members received an improvement on the percentage score of the level of religiosity and readiness to face death.

CONCLUSION

This study was aimed at examining the effectiveness of Islamic group guidance to improve religiosity and readiness to face the death of PWRI Jakarta members. The results showed that Islamic group guidance by incorporating Islamic teaching values in guidance activities was able to increase the level of religiosity and the level of readiness to face death in the elderly.

It is recommended for counseling teachers and counselors to understand the concept of implementing Islamic group guidance, and can apply it to institutions or workplace, especially in agencies or institutions that take care of retirees or the elderly. Further researchers are advised to test the effectiveness of Islamic group guidance for other different variables.

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