



Approach Methods of Processing by Non-pns Islamic Leader in Simokerto District Towards Religiosity in Elderly Congratulations at Assembly Taklim Al-Hidayah

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ABSTRACT

The Al-Hidayah taklim assembly activities in Simokerto district are held every Thursday afternoon from 15.00 Wib to 16.00 Wib. Consisting of congregations, most are elderly and are fostered by non-PNS Islamic religious instructors in the Simokerto district. The problem in this study is how are the characteristic of the elderly congregation and the model of the dakwah approach used by non-PNS Islamic religious instructors in conducting dakwah to the elderly assemblies. The method used in this study uses qualitative methods: data collection techniques, namely, observation, interview, and documentation. Meanwhile, in data processing, there are several ways: data reduction, selecting data, data analysis, data presentation, and drawing conclusions. The dakwah approach model used by non-PNS Islamic religious instructors in Simokerto District for the elderly congregation in the Al-Hidayah assembly uses a social approach model (bi al hal), an education approach model, a cultural education model, a personal approach model (kardiya) and a personal approach model (kardiya), group ja,' yah.

Keywords: *Al-Hidayah, Da'wah Method, Islamic Religious*

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INTRODUCTION

Based on data from Global religious future (Wu dkk., 2020), Indonesia has a Muslim majority population than other countries (Gouda & Marktanner, 2019). In 2020, the total population of Indonesia Muslims was recorded at 229,620,000 people or can, accounting for 87% of the total population (Miah & Suzuki, 2020). Data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs also shows that as many as 272.23 million of Indonesia's population, 86.88%, are the majority of Indonesia's population is Muslim.

Based on the Religious Harmony Index in Indonesia, it is explained that 23% of Indonesian people would refuse if all religions were given equal rights in broadcasting their religion (Syahrivar dkk., 2022). However, the tradition of praying for Indonesian people is very familiar, which is one of the practices of one of the Islamic organizations in Indonesia, namely NU (Nahdlatul Ulama), as a form of love for the Prophet Muhammad SAW and also as an effort to broadcast Islam (Mehfooz, 2021). 87% of Indonesia's population is Muslim, and around 59.2% of Indonesian citizens who belong to the organization practice the sholawat tradition.

The Global Divide research conducted by Christine and her team revealed that Indonesia is a country known for religious adherence because it adheres to religious teachings (Gereffi, 2019). Her research revealed that a person's religiosity is influenced by several factors, namely economic factors, education, and age.

According to Shihab, in Firdayanti's research, religiosity is the relationship between living things and their Creator, which is embodied in the mind and shown in their worship so that it can be reflected in their daily life (Jiang dkk., 2020). In Eva Aiyah's research, Puser's opinion explains that religion includes teachings related to God. At the same time, religiosity is an action or human behavior manifested following its teachings (Sharif dkk., 2020). Glock and Stark also stated that religiosity is divided into 5 dimensions: the dimensions of belief, the dimension of appreciation (Cao dkk., 2019), the dimension of religious practice, the dimension of knowledge, and the dimension of consequences.

In Muhammad Fahrudin's research, according to Anggasari, there is a difference between religion and religiosity (Agarwala dkk., 2019). According to him, religion is the same as a religion which leads to formal aspects related to rules and obligations, while religiosity is more directed to an aspect internalized within oneself (Page dkk., 2020). Dister also revealed that religiosity is diversity which means an element of religious internalization within the individual (Minton dkk., 2019). According to Jalaluddin et al., religiosity is an impulse that comes from within the individual to move according to his level of obedience to religion.

Someone who has low religiosity often has difficulty avoiding prohibited acts (Phuphisith dkk., 2022). According to Hasan MT in Rosleny, when humans have very strong religious behavior or can be said to be high, they can live their lives according to religious teachings (Silva dkk., 2019). There are various forms of religiosity in a person, not only worship but all activities carried out by someone to encourage one's spiritual strength. Not only that, all activities not visible to the eye as in a person's heart are a form of religiosity.

According to Ansari in Rosleny, religiosity is generally defined as a faith or belief in the existence of something absolute outside of humans, which is a rule that regulates daily life by covering the relationship between humans and humans (Kemp dkk., 2020), humans and nature, humans and their Creator following their faith.

The form of high religiosity in a person is influenced by a high level of belief in God's provisions and decrees so that an individual can address and respond well to what

befalls him (Ju dkk., 2020). Religious values in an individual related to belief in religious teachings manifested through daily deeds and behavior is the meaning of religiosity (Sadeghi Bahmani dkk., 2020). The deeper one's religious knowledge, it can be seen from how strong one's belief and enthusiasm in carrying out worship and how strong the individual's religious appreciation is in realizing religiosity.

Da'wah comes from Arabic da'wah in the form of 'isim masdar' which comes from fiil (verb) (da'a) دعا –(yad'u) يدعو (da'watan) دعوة which means to call, invite, or call. We can understand the meaning of da'wah in the verses of the Qur'an, some of which are: Word of Allah SWT,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: And there should be among you a group of people who call to virtue, enjoin (doing) what is good, and forbid what is bad. And those are the lucky ones. (Q.S. Ali 'Imran Verse 104).

Preaching, according to the term, is an effort to change for the better related to improvement (inshallah), renewal (tajwid), and development. Dakwah aims to improve understanding, ways of thinking, attitudes, and actions (activities) from a negative, narrow, and rigid understanding to a positive and broad-minded one. From an attitude of rejection (kafir) and doubt (hypocrite), it changed to an attitude of acceptance (iman) through the path of knowledge yaqin. It can be concluded that da'wah is a form of activity of conveying the teachings of Islam to others in various wise ways to create individuals and communities that appreciate and practice the teachings of Islam in life.

In doing da'wah to the community (Guleng dkk., 2019), it is necessary to need missionaries or dai to provide guidance and counseling in Islam so that it is more directed to people experiencing spiritual difficulties in their lives. Islamic religious educators are interpreters who deliver messages to the community about the principles and ethics of the value of diversity (Di Stasio dkk., 2021). In addition, Islamic religious counselors are the tip of the spear in the implementation of the task of guiding Muslims in achieving a high-quality life and inner peace (Scott-Baumann dkk., 2020) so that the life of a community that has an adequate understanding of their religion is realized through their commitment and consistent practice accompanied by a multicultural vision to create harmonious life order and mutual respect.

One of the human problems in his life is wanting to get inner enjoyment, peace of life, and personal happiness (Krys dkk., 2021). This physical or psychological demand comes from both internal and external human beings (Mourão dkk., 2019). This is due to the problems that occur in his life. So many people who cannot face the problems of their lives experience problems of anxiety, restlessness, fear, dissatisfaction, and feeling that their thinking power is decreasing. The RI Department of Religion explained that the taklim council, an institution that organizes non-formal education in Islamic religion for adults (adult education), usually meets once a week. Not only for the elderly but there are also assemblies for children and teenagers.

RESEARCH METHODOLOGY

This study used qualitative research methods. This study used descriptive qualitative research (Budiastuti dkk., 2023). namely a research conducted by observing phenomena directly about what is being experienced by research subjects holistically in a descriptive way (Fennell & Grant, 2019), namely by using forms in the form of words and language according to natural contexts (Sanfridsson dkk., 2019). The subjects in this study were Non-PNS Islamic Religious Extensionists at Simokerto sub-district and jami'yah elderly members at the Al-Hidayah taklim assembly (Budiastuti dkk., 2023): The data collection techniques, namely, observation, interviews, and documentation. Meanwhile, in data processing, there are several ways: data reduction (data reduction), selecting data, data analysis, data presentation (data display), and concluding.

RESULT AND DISCUSSION

Religiosity is a condition in an individual related to belief, accompanied by appreciation or inner feelings manifested through rituals and behavior in everyday life on the basis of science or religious teachings (Yu dkk., 2019). Judging from how far a person's religious knowledge is, then how solid his belief is. A person's religiosity is manifested in his daily behavior by the individual (Guo dkk., 2019); the concept of religiosity can also be interpreted as a personal relationship that involves feelings of surrender and dependence and the recognition of power beyond himself.

In addition, religion as a social system is created by its adherents who process forces not from experience that are believed and used to achieve salvation for themselves and the wider community (Salmasi dkk., 2020). Religion is the main stronghold in human life in which a personality includes elements of experience, education, and beliefs obtained since childhood (Salmasi dkk., 2020). One form of Islamic religious teachings is to remember Allah (dhikr), then the heart will be calm. To improve mysticism and spirituality in enhancing the development of religiosity in an individual, such as attending a majlis taklim, participating in Mawlid Diba's activities, and performing prayers or other services.

With increasing age, the physical changes experienced by everyone when they enter old age become one of the controls in carrying out daily activities. Vice versa, old age can provide energy to get closer to the Creator Allah SWT by attending taklim assemblies as conveyed by the 70-year-old Mutmainah regarding the understanding obtained regarding the material conveyed by non-PNS Islamic religious instructors who foster the Al-Hidayah taklim assembly.

"The congregation would like to thank the Non-PNS Islamic Religious Counselor as the Trustee of the Al-Hidayah taklim assembly for providing material for the assembly congregation even though little by little because they are elderly. Alhamdulillah (Stein dkk., 2020). I often need to remember the material delivered in terms of remembering (Battaglia dkk., 2020). There is also a saying from one of the congregations entering old age whose hearing and loss have diminished. From the

interviews above, it can be concluded that the elderly congregation of the Al-Hidayah taklim assembly can be understood in terms of receiving material delivered by non-PNS Islamic religious instructors. However, there are several obstacles due to the reduced age factor of memory.

In preaching a preacher and non-PNS Islamic religious instructor, there are several differences in the process of preaching or what can be called the da'wah approach model (Armstrong Soule & Sekhon, 2019). This is intended so that the da'wah message is easily accepted and understood by the recipient of the da'wah message, and this must adapt to the state of man as the target of the preacher (Van Dussen & Soukup, 2019). The several models of the da'wah approach that are applied include the social da'wah approach model (bi al hal), the group approach model (jamiya da'wah), and the personal approach model (kardiya da'wah).

Social Da'wah Approach Model (bil al hal)

The social da'wah approach model of non-PNS Islamic religious instructors in Simokerto District invites and motivates elderly members of the Al-Hidayah taklim assembly to be active and take part in religious activities held in Simokerto District and neighboring villages (Kolmogorov dkk., 2019), such as invitations to taqiyah, walimatul Ursy and other religious activities to increase the religious and spiritual knowledge of the congregation. Thus the elderly congregation is expected to increase happiness after meeting friends of their age.

Group Approach Model (jamiya)

In the group approach model ((jamiya), non-PNS Islamic religious instructors in Simokerto District hold meetings at the mosque as the activity center. Routine activities are held every Thursday Afternoon from 15.00 WIB to 16.00 WIB, held at the Al-Hidayah mosque in Simokerto District. The material was delivered through studies on procedures for good and correct ablution, fasting, zakat, and others.

The series of studies began with reading the recitation of the holy verses of the Qur'an. Then they continued with the recitation of the sholawat led by a member of the taklim assembly, followed by other congregations (Eghbaria-Ghanamah dkk., 2021). Then the delivery of the material was by Islamic civil servant instructors; after the material was delivered for approximately half an hour, the next session was a question and answer session or just sharing; on this occasion, the opportunity was given to the presenters whether they had anything to do with the material presented or had nothing to do with it at all with this material. Thus, non-PNS Islamic religious instructors in Simokerto District can find out what causes the complaints of elderly congregation members at the Al-Hidayah Taklim Assembly so that questions or discussions can enlighten congregations. After the discussion, it was followed by a closing prayer of the assembly.

Educational Approach Model (Tarbiyah)

Education is a need and a demand for society, both formal, non-formal, and informal education. Educational institutions have a very important role in shaping intelligence, insight, and forming morality that has good character. Non-PNS Islamic

religious instructors in Simokerto District provide non-formal education to elderly congregations at the Al-Hidayah taklim assembly considering the educational level of the congregation, who only graduate from elementary school, and some are even illiterate. The material presented is also packaged in a very simple form that is easy to understand. This approach is very effective because it simultaneously includes the Kardiya and Jambiya approaches.

Personal Approach Model (kardiya)

The Personal Approach Model is carried out when there are elderly congregation members who have problems either regarding material that has not been understood or personal problems. This activity is usually carried out by the congregation individually after the recitation activity is over. By visiting the non-PNS religious counselor in Simokerto Sub-District and then conveying the problems he has faced, he can provide a solution if the problem is about the material that the extension worker conveys. However, the problem cannot be resolved. In that case, the solution is for the non-PNS religious instructor to immediately coordinate with the PNS religious instructor to help provide the solution **Cultural Approach.**

Application of the da'wah approach model following the conditions of man as the object of da'wah. Later, the community will easily accept it as an object of da'wah. As was done by extension, Mr. Achmad Rofik said: 'That in a community environment, especially in Simokerto Subdistrict, which uses local languages in daily conversations, to make it easier to provide material so that the elderly congregation can understand the preaching delivered, then as a Non-PNS Religious Extension Officer, I am required to be able to understand and speak - speak the local language. The language used is the Suroboyoan language. Even though I am not very fluent, the congregation understands the meaning of what I am saying.

The supporting factors for da'wah activities by KUA extension agents in Simokerto District are support from the Ministry of Religion. This support was from the head of the KUA Simokerto District (Chong dkk., 2020); there was enthusiasm from the congregation, cooperation between Islamic religious instructors, both civil servants and non-PNS to coordinate with each other, the local community was very enthusiastic about permitting for counseling to be held in Simokerto District, and there was also an inhibiting factor, namely the age factor.

CONCLUSION

Religiosity is the relationship between living things and their Creator, manifested in their inner attitude, which is evident in the worship they perform; this can be seen in their daily life. Some of the problems when carrying out the da'wah approach to religiosity in elderly congregations, namely, in general experiencing a decrease in physical abilities, such as reduced abilities in terms of memory, vision, and hearing. The da'wah approach model used by non-PNS Islamic religious instructors in Simokerto District for the elderly congregation at the Al-Hidayah taklim assembly uses the social

approach model (bi al hal), the educational approach model, the cultural education model, the personal approach model (kardiya), and the group approach (jambiya).

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