

RELIGIOUSNESS ATTITUDE DURING ADULTHOOD ELDERLY (PSYCHOLOGY OF RELIGION PERSPECTIVES)

Muhamad Rifa'i Subhi

Universitas Pendidikan Indonesia (UPI)
e-mail: muhamadrifaisubhi@yahoo.co.id

Abstrak: Islam mengajarkan adanya perbedaan tingkat religiusitas seseorang. Tingkat religiusitas manusia dapat berubah dari satu waktu ke waktu lain. Manusia mengalami perkembangan religius dalam kehidupannya. Termasuk yang dialami manusia pada masa dewasa lanjut usia dalam menjalani kehidupan dan menghadapi problematika hidupnya. Kajian ini difokuskan pada deskripsi secara real tentang sikap religiusitas yang dimiliki oleh lanjut usia. Kajian diambil dari para santri Pesantren Lansia di Pondok Pesantren Roudlotul Muta'allimin Dracik Kramat Batang. Metode penelitian menggunakan pendekatan kualitatif deskriptif dengan berdialog secara langsung (interview) terhadap responden penelitian, yakni para santri Pesantren Lansia. Hasil kajian menunjukkan bahwa masing-masing santri memiliki keterlibatan religius yang berbeda dalam mengisi masa lansianya (masa pensiun). Keterlibatan tersebut meliputi Keterlibatan Ritual (*ritual involvement*), Keterlibatan Ideologis (*ideologis involvement*), Keterlibatan Intelektual (*intellectual involvement*), Keterlibatan Pengalaman (*eksperimental involvement*), dan Keterlibatan Konsekuen (*consequential involvement*).

Islam teaches the difference in someone's level of religiosity. The level of human religiosity can change from one moment to another. Humans have evolved a religious life. Including human experience in adulthood elderly in life and face the problems of life. This study focused on the real description of the attitude of religiosity which is owned by the elderly. The study was taken from the students at the boarding school Elderly Islamic boarding school (*Pesantren*) of Roudlotul Muta'allimin Dracik Kramat Batang. The research method used descriptive qualitative approach to straight dialogue (interview) of the respondents, namely the students of Elderly Islamic Boarding School (*Pesantren*). The study results showed that each of the students have the different religious involvement in filling elderly period (retirement). The involvement includes Ritual Involvement, Ideological Involvement, Intellectual involvement, experimental involvement, and consequential involvement.

Keywords: Attitude of Religiosity, Adulthood elderly, Psychology of Religion

INTRODUCTION

Humans are explorative and potential social beings. Said to be exploratory, because humans have the ability to develop themselves both physically and psychologically. Told potential, as a human being saved some innate ability that can be developed significantly. human beings are also known having a principle without power, because to grow and develop normally, it requires outside assistance. The intended assistance are guidance and direction form. Guidance and direction given in fostering the intrinsically expected in line with the humanity needs, which is stored as a potential default. Therefore, the guidance is not in line with its potential will have a negative impact on human development in general.

Every human being must undergo growth and development process from a baby to an old. Advanced age is the age of approaching the end of human life cycle on earth. This stage begins from 60s to the end of life. This period is described in Al-Hadits as follows:

"The aging of the age of my ummah is sixty to seventy years." (H R. Muslim and Nasa`i).

In another Hadits also explained about the elderly in adult life which is as follows.

They said: "O Prophet of Allah, how many are your people age statutes?" He Replied: "At death they (generally) between the ages of sixty and seventy." They asked: "O Messenger of how is about eighty?" He Answered, "Few of my Ummah can achieve. May Allah bless those who reach the age of eighty. "(HR. Hudhayfah Ibn Yamani).

Among experts, there are several opinions regarding the age of a person who is entering a period of the elderly, that there are set at the age of 60 years, 65 years, and there is also 70 years old. Elderly is a period in which humans have reached maturity in size and function. In addition, the elderly is also a time when someone will decrease with time. In this period is the last period of human life, where at this time a person experiences physical, mental and social setbacks little by little that it cannot do its daily job anymore. Many elderly people face a variety of health problems that need immediate attention and integrated.

There are several factors that can cause problems in adulthood elderly (Damayanti, 2008: 31), namely: (1) Psychological factors, that is low self-esteem in the elderly accompanied by the emergence of negative feelings like fear, self-pity and centered self; (2) The cultural and situational factors, that is a change in the way of life and culture, family. (3) Factors religiosity, the religious and spiritual emptiness.

Some studies mention the existence of a positive relationship between religion, spirituality and well-being. In America, the elderly African Americans and other minority groups have higher degree of religious commitment and participation than the youth. This study resulted something positive that is strong confidence in the system, find the truth in a higher power, and bringing in significance in everyday life. This faith system makes the negative stereotypes is less than the positive aspects of the religious/spiritual involvement can be found in adults further. Based on these characteristics, it was found that the population of elderly women who perform the community religious activities showed lower depression levels than men, they do in private religious behavior and affect the lower levels of depression. Gender differences have a significant influence on health. Feelings of isolation usually suffered by older people, they also lost mobility and feeling loss of close family and friend's death. It shows that the source of religious and spiritual coping is typically used by the elderly when subjected sad, lonely and lost. Religious and spiritual beliefs can handle individuals who experience stress (Burke, Chauvin & Miranti, 2005).

Elderly as moved individuals in looking at life materialistically to the transcendent and spiritual perspective (Lee, et al, 2007). Elderly transcendent (*Gerotranscendent*) changed transcendently in looking at life characterized by the following three factors: (1) Cosmic Transcendent, that feels connected to the universe and everything in it; (2) Coherence, the sense of life; (3) Solitude, which is satisfied with himself / grateful and wiser. Furthermore, Atkinson (1997) describes the background that causes religious attitudes tendency in the

elderly, an outline of the characteristics of diversity in the elderly are: (1) religious life in the elderly has reached stability level; (2) The increased tendency to accept religious opinions; (3) Start emerging recognition of the afterlife reality is more seriously; (4) The religious attitude tends to lead to the need of mutual love among humans, as well as virtues; (5) That the fear of death in line with the increased age further.

Another thing that makes interesting discussion in the religiosity aspect is about three fundamental questions are often resolved by humans, namely "Who is Allah?", "Who am I?" And "Why I Born?" (Hasan, 2006: 287-288), the origin, destination and human identity is an important question for humanity. The development of religious is an individual process to answer questions about identity, purpose and meaning of life. Although the history noted of many fanatic's groups to impose their beliefs to others, with violence, torture and death, but the process of religiosity development is the intrinsic nature of human experience.

Science now begin investigating the natural phenomenon development of human religiosity as an essential aspect of human life. Narrated in the Qur'an, that man was created from the soul which has divine image. This is in accordance with the Qur'an surah As-Sajdah verses 7-9:

He Who has made everything which He has created most good: He began the creation of man with [nothing more than] clay. And made his progeny from a quintessence of the nature of a fluid despised. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you [the faculties of] hearing and sight and feeling [and understanding]: little thanks do ye give. (QS as-Sajdah (32): 7-9)

But because humans have a body that must be met physical needs, and this is what people often perform actions that are not in accordance with the command of Allah who made himself is at the stage of lowest religious development. Allah revealed the faith in their hearts, so that people can grow back at a higher religious rate. In the Qur'an, it is stated:

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein [forever]. Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. (QS al-Mujadilah (58): 22).

Thus, Islam teaches the difference in a person's level of religiosity. The level of human religiosity can change from one moment to another. So, human beings undergo development in the religious life. Including experienced by adulthood elderly in life and face the problems of life. Based on the explanation above, this study focused on the real description of the religiosity attitude which is owned by the elderly. Studies on this reality taken from Islamic Boarding School of Elderly students, or rather was at Islamic boarding school (*pesantren*) Roudlotul Muta'allimin Dracik Kramat. The research method in this study used descriptive qualitative approach to dialogue directly (interview) of the survey respondents, which in this case is the students Islamic boarding school (*Pesantren*) Elderly.

DISCUSSION

A. Adulthood Elderly

1. Definition Adulthood Elderly

Adulthood elderly is the age at which people are no longer productive, the physical condition of the average has fallen so in a state of aging, various diseases easily attack, so in the elderly sometimes appears a kind of thinking that they are the remnants of life of waiting for death (Jalaluddin, 2002: 106).

Elderly is the process of aging that is a natural process of human faces. In this process, the most crucial stage is the stage of the elderly. In this stage, a human being naturally decline or change in the physical, psychological and social that interact with each other. This situation tends to potentially cause health problems in general (physical) and mental health in particular in elderly individuals. Adulthood elderly is characterized by certain physical and psychological changes. These effects determine the elderly in adjusting themselves good or bad, but the characteristics of the elderly tend toward and brought adjustment is bad from the good and the misery of happiness, which is why the elderly are more susceptible than middle age (Hurlock, 2011: 370).

Islam teaches its followers to live with both constancy and if the deceased was later *Husnul khatimah* (best death), such as prayer often read by Muslims accordance with the letter of the Al-Qur'an (Uhbiyati, 2009: 171), namely:

And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (QS al-Baqarah(2): 201).

The age limit in the elderly based on Law No. 4 of 1965 elderly is someone who reached the age of 55 years, based on Law no.12 of 1998 elderly is a person who has attained the age above 60 years and according to the Ministry of Health that elderly age is classified into: (1) The group of elderly early (55-64 years); (2) Group of the elderly (65 years and over); and (3) high-risk elderly groups, namely the elderly over the age of 70 years. Meanwhile, according to WHO elderly stratified by age chronological/biological namely: middle age between the ages of 45 to 59 years; advanced age (elderly) aged between 60 and 74 years; advanced old age (old) age 75-90 years old and very old over 90 years (BKKBN, 2015).

2. Characteristics of the Elderly

According to Hurlock (2011: 380-384), there are several characteristics of the elderly

- a. Elderly is a period of decline. A decline in the elderly comes in part from physical factors and psychological factors. The decline may impact on psychological elderly. Motivation plays an important role in the deterioration in the elderly. A decline in the elderly more quickly if they have low motivation, otherwise if you have a strong motivation then it will be a long setback occurred.
- b. Old age assessed by different criteria. Because the old sense of itself vague, unclear and cannot be limited to young children, elderly people tend to judge it in terms of appearance and physical activity. For old age, children are smaller than

adults and should be treated, being an adult is already large and can take care of themselves. The old man had white hair and no longer abstain from work every day.

- c. The Elderly have the status of minorities. Elderly have a minority status because as a result of unpleasant social attitudes towards the elderly and reinforced by the opinions of clichéd bad for the elderly. Opinions clichés such as: the elderly preferred to maintain their own opinion than listen to the others opinions.
- d. Aging requires a role. The role changes made because the elderly began deteriorating in every respect. The changing role of the elderly should be made on the basis of their own desires and not on the basis of pressure from the environment.
- e. Poor adjustment in the elderly. Bad-treatment against older persons make the elderly tend to develop poor self-concept. Elderly more show the form of bad behavior. Due to poor treatment that makes the adjustment elderly to be bad.

3. Elderly Needs

In fulfillment, the elderly needs there are things that must be known so that the needs of the elderly themselves can be divided into (Gumelar, 2014: 20):

- a. Spiritual needs. As a man of Allah should get closer to the Creator, the more grateful to Allah, diligent prayer and dhikr, pray, and follow the teachings and interact with people. Such as the elderly are certainly more worship and draw closer to Allah's provision in the hereafter.
- b. Psychosocial needs. The fulfillment of these needs can be in the form of attention, as well as advice and stories heard. Such as the elderly, most of them happy to tell you about his past and wants no one listened. Because elderly feel lonely if no friends who accompany speech.
- c. Biological physical needs. Mutual saluting the old and loves the young very important. Examples of when the bus can certainly everyone wants a seat. However, the elderly is more in need and of course the young succumbing gave his seat to a younger crowd.

4. Characteristics of Religiosity in Elderly

Various background that causes the tendency of religious attitudes in the elderly, as stated above however helped to give an overview of their religious traits (Jalaluddin, 2002: 113-114). Broadly speaking, the characteristics of diversity in the elderly are:

- a. Religious life in the elderly has reached the level of stability.
- b. The increasing tendency to accept religious opinions.
- c. Began to appear recognition of the afterlife reality in greater earnest.
- d. Religious attitudes tend leading to mutual love amongst human needs, as well as virtues.
- e. Arises fear of death increases with age continued.
- f. The fear of death has resulted increased formation of religious attitudes and beliefs toward their eternal life (the Hereafter).

B. The Attitude of Religiosity

In the dictionary of psychology, attitude is a relatively stable and continues predisposition or tendency to behave or react in a certain way towards another person, object or institutions or particular issues (Chaplin, 1995: 43).

In some of the literature study, the general attitude to be one-dimensional assessment of the religious person implementation. Attitude is seen as an obedience or disobedience indicator of a religion against his conviction. Religion teaches a balanced life between this world and the hereafter. Willingness and ability of a man to choose and account for its diversity in the world and in the hereafter, is a part of one's religious attitude dimensions (Ali, 2002: 7).

In use, the word religiosity sometimes called religious attitude. Religiosity is defined by JalaluddinRahmat as an image of someone in religion, both when he carried out the orders of religion and when to leave things that are forbidden by the religion. Deconchy interpret diversity is as psychographic or religious map (Rachmat, 2004: 43).

Alport interpret diversity is as a way by anyone in religion. According to him, in implementing religious way, humans have two kinds of ways: extrinsic and intrinsic. Extrinsic religiosity view religion is as something to be exploited for personal gain and not for human life in general. While intrinsic religiosity view religion as a factor that creates prosperity for human life (Rachmat, 1986: 26).

Definition and descriptions above, brings the author to the conclusion that the religious attitude is the tendency of a person who acts and activities in accordance with the teachings of the religion. All activities are based on faith and trust in Allah.

1. Basic Attitude Religiosity

As a Muslim of course fully aware that all what is done must be adapted to the Al-Quran and Al-Hadits. Similarly, in religiosity, every action must needs be based on two basic guidelines of the Muslim community. In other word, all of the actions, behaviors and actions should be consistent with the guidelines of Muslims that Al-Quran and Al-Hadith.

With reliance to both the basic guidelines, it will take a person toward firmness confidence and enjoyment of life's true because both sets of guidelines to guide the path blessed by Allah SWT. The Qur'an is the foundation that first and foremost, the teachings contained in the Quran include all dimension of people's lives. Meanwhile, Al-Hadith is the second source. Hadith here, as the executor of the relationships contained in the Qur'an which contains the instructions (guidelines) for the benefit of people's lives in order to become fully human (Puspito, 1986: 34).

2. The Objective of Attitude Religiosity

The objective is the guidance or direction to be achieved in the implementation of activities; without a goal is like making a house without a foundation, like a flower without a stem. With the processed aim by the conscious and deliberate in its implementation should be carried out through a phase-by-phase, step by step, so that religiosity can be more focused in achieving the desired goal.

The attitudes objectives formulation is typically including values that exist in people's lives which is a common goal. In essence, the value of a single around entity or one value system to which the activity will be directed. Clearly desired destination of this religious attitude is the existence of harmony between humans and the creator (Allah), that will cause a sense of faith who lived in earnest that ultimately bring himself to live in peace under His pleasure, as described in Q.S. ArRa'du: 28, which reads:

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.(QS Ar-Ra'd(13): 28).

Then after the relationship with Allah SWT. Humans as a social creature being social relationship with nature (Allah's creation) the other, look after each other and build relationships Islamiyah that will avoid yourself and your family from retribution, it is as to which Allah says in the Qur'an in the letter At - Tahrir paragraph 6 which reads:

O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely] what they are commanded. (QS. At-Tahrir(66): 6).

So, the ultimate goal of religiosity attitude is to make a human to always believe and practice any *ma'ruf* acts namely to maintain a harmonious relationship between himself and Allah and balance relationships with others and the natural surroundings.

3. The Dimensions of Religiosity

According to Glock and Stark the dimensions of religiosity broken down into five sections (Ancok dan Suroso, 1995: 80), namely:

a. Ideological dimension

Ideological dimension is part of the religious that is related to what to believe. Belief is divided into three categories:

- 1) The faith is the basis of the religion essence, such as the trust of his people to the Prophet Muhammad.
- 2) The faith associated with the divine purpose in the creation of man, as Allah created life and death.
- 3) The faith relates to how best to carry out the divine purpose, as an example of Muslims' charitable pious believe that he should carry out the service of Allah and their service to human being's fellow.

b. Ritualistic Dimensions

Ritualistic dimension is the dimension of worship that show some degree of Muslims compliance in doing rituals as advocated by religion. In Islam, this dimension concerns the implementation of prayer, fasting, zakat, hajj, reading the Qur'an, prayer, remembrance, and so forth. Religiosity or religious in particular

concerning one's experience in conducting religious activities in the form of a deed or deeds in the form of worship aspect *mahdloh* or ritualistically.

Activities performed in all aspects in this life are worship, beyond the ritual of worship usually called *muamalah*. Worship aspects or specific ritual are:

1) Worship Prayer

In Islam, spirituality aspect is mandatory and Sunnah. Prayer obligations expressly commanded by the Qur'an but in the general order. On the proposition of the way and the time to do it based on the clues and the Sunnah of the Prophet. The command to pray with *sighat amar "aqimu al-salah"* and supported by stating the primacy of pray and threats leaving the prayer either in the Qur'an or the As-Sunnah will be the basis of obligatory pray, then pray when it is done diligently and continue that become a tool of effective human spiritual education, renew and nourish the soul as well as fostering awareness (Razak, 1989: 230). As the Qur'an letter Ta Ha 14:

"Verily, I am Allah: There is no Allah but I: So, serve thou Me [only], and establish regular prayer for celebrating My praise. (QS Ta Ha (20): 14).

In prayer, there is the obligatory prayers and Sunnah prayer done by a Muslim because prayer is the pillar of religion to prevent the shameful and unjust deeds. Held the obligatory prayer is *Fajr, Dhuhur, Asr, Maghrib, Isha*. In addition to the obligatory prayers Muslim also encouraged to pray Sunnah, Sunnah prayers which many of them do *Duha* performed morning, *Tahajud* good and done at a third night.

2) Fasting

Fasting is also often called *Shiyam* or *Shaum* derived from the Arabic language. *Shiyam* or fasting means to abstain or refrain from something. Fasting is a worship that is contained in almost all religions, whether on or *Ardhi* heavenly religions (culture religious). Therefore, fasting has been known by the past followers of the religion and other culture history persons at that time (Razak, 1989: 235).

In Islam, there are compulsory fasting, that is fasting in Ramadan, and Sunnah includes fasting on Mondays and Thursdays, Arafat fasting, *Tarwiyah* fasting, Shawwal fasting, the 10th of Muharram or Ashura fasting, fasting in the month of Sha'ban. In elderly, if the elderly is not capable do compulsory fasting, it shall be paid by *Fidyah*. For those who are able to be required to apply fasting because it is an obligatory for all Muslims and fasting Ramadan is only done once in a year.

3) Pray

In daily life, a person will not be separated from the word prayer. Because prayer has become of our needs. Although, only praise what Allah had it is already including the prayer to Allah. Praying can be done by

anyone, anywhere, in any circumstances. Praying was like dhikr to Allah. People who pray, the more so if it is continually, consciously or not, has actually educate himself to keep them close to Allah and to protect themselves and prayed to Him (Tafsir, 2002: 20).

Pray belongs to one of every human right who believes and confident of their Lord. Allah has commanded man to always pray to Allah. In accordance with QS. Mu'min paragraph 60 which reads:

And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!". (QS Mu'min (40): 60).

Allah determines what He wants. Humans can only try and pray to something. Therefore, we as humans should keep praying and trying to what we wanted.

c. Consequential Dimensions

Consequential dimension refers to how the level of a Muslim behaves motivated by the teachings of his religion, which is how people relate to their world, especially with other humans. In Islam, this dimension includes behaviors like helping for example, cooperate, welfare and cultivate other people, do not get drunk, adhere to Islamic norms in sexual behavior, and so on.

d. Intellectual dimension

This dimension refers to how the level of knowledge and understanding of a Muslim towards fundamental teachings of their religion, especially regarding the basic teachings of the Qur'an. This dimension concerns to the knowledge of the Qur'an contents, the fundamental teaching must be believed and implemented (pillars of Islam, and the pillars of faith), the laws of Islam and Islamic history.

e. Experiential Dimensions

This dimension refers to how far the level of a Muslim in feel and feelings understanding and religious experiences. In Islam, this dimension is manifested in feeling close to Allah, feeling prayers often come true, feeling peaceful and happy as devoted to Allah, solemn feeling when pray or praying, vibrating feeling when listening azan or verses of the Qur'an gratitude to Allah, received a warning or feeling Allah's help.

2. Religiosity Attitude Indicators

The conceptual framework that can be used to determine the level of person religiosity (religious) is as follows (Ancok and Suroso, 1995: 126-127):

- a. Ritual Involvement, it is the extent to which a person working on their religious rituals, such as going to places of worship, private prayer, fasting, and others,

- b. Ideological involvement, namely the extent to which a person receives the dogmatic things in religion, for example, receive Allah existence, angels and demons, heaven and hell, and others,
- c. Intellectual involvement, which describes how much a person knows their religious teachings and activities to increase knowledge of religion, for example by attending religious seminaries, reading religious books, training, etc.,
- d. experimental involvement, if someone have had miracle experiences that comes from Allah, such was his prayer is granted, felt miraculously saved, and others,
- e. Consequential involvement, namely the extent of the person's behavior in religious teachings consequently / *Istiqomah*, such as helping others, being honest, willing to share, do not steal, tolerant, and others.

C. The Description of Elderly Religiosity Attitudes

Study on Religiosity Attitudes in Adulthood elderly is held on Islamic boarding school (*Pesantren*) activities. The activity is a monthly of Ramadan, hosted by Islamic boarding school (*Pondok Pesantren*) Roudlotul Muta'allimin at Jalan Kramat Dracik South Pronoyanggan Batang, Central Java. Event chaired by Ali Muhtarom This was followed by 15 Elderly which all the gentleman. This activity was organized for the schools concerned for adulthood elderly who just spent his time without any activity. So, activity was held briefly.

The background of the elderly students who participated in this activity is largely a retiree from civil appliance in Batang, Central Java. This is understandable because of the caregiver's boarding school Roudlotul Muta'allimin is an employee who is still active in the government. However, there are also some students who are not elderly retirement. The theme of this activity is "Enjoying Retirement time with Full of Happiness".

In these activities, the researchers had the opportunity as one of the speakers or resource persons. The material is mandated by the management of activities themed "Enjoy Old Age in the Perspective of Psychology". The material is one of the many materials presented by the management activities to the elderly students. On the occasion, the methods used by researchers in presenting the material is by discussion and sharing, guided by the moderator as a regulator of the course of events.

The first thing the researcher does is to provide materials on the theme include studies of religiosity attitude because it is an important aspect in the development of adulthood elderly. Furthermore, the moderator guided investigators to the students to provide feedback, opinions, or feedback on the delivery of material that has been given. Discussion and sharing of credible form that emerged a few interesting phenomena about the attitude of religiosity in adulthood elderly in enjoying his retirement.

All of students who participated in the elderly boarding school, only a few are actively discussing and sharing. There are 6elderlies who express opinions about how their religiosity attitude in enjoying his retirement. The sixth elderly, each had different characteristics viewed in dealing with life from the religious aspect.

The first Elderly, let's call it AD said that in filling his retirement, he always involves himself in religious activities. Whether morning, noon, and night, AD never miss in following any religious activities. Whatever kind of these activities, both personal and public, always followed with passion. Some of the activities is to always visit a place of worship or a mosque

while performing the five obligatory daily prayers, for their routine, fasting, and so on. Enthusiasm in following the activities included boarding runners. Described by AD, even in addition to complying with its obligations, AD felt comfortable and at ease when following any such activity.

The second Elderly, call it GT said that he believes in the existence of Allah s.w.t and all His glory is more than enough. The activities that carried out by GT in charge his retirement time is to keep going to strengthen the faith in the existence of Allah s.w.t. in many ways. However, GT did not provide more specific information about it. GT just said that in filling retirement, an attitude that needs to be instilled religiosity is to strengthen belief premises.

The third Elderly, say HK, said that in his retirement charge, he put forward by deepening and expanding the knowledge of religiosity. The activities always lead to additional knowledge of religion such as religious seminars, reading religious books, training, and others. HK's activity is because he enjoyed filling his retirement time in that way. So that, every activity nuanced scientific studies, HK never miss. Including when HK noticed there are some books that if it can be utilized in adding religious knowledge, always studied carefully.

Not much different from the AD, the fourth Elderly, namely YK also fills his retirement to always visit worship places. However, slightly different from the AD, YK also often following grave pilgrimage which is held by the community. These activities are often deliberately followed because according to him, through *washilah* of the Saints who had preceded it, can provide peace in the face of all sorts of problems of life that happened to him.

Next is the fifth elderly, namely LQ, said that the experiences of religiosity during her life is the cornerstone of their faith strengthens. He conveyed that in his youth before, he had experienced a severe accident that in general when other people experience it, it will arrive doomed. However, what is experienced by LQ instead. Deadly accident that happened did not hurt her. This is because, LQ do not forget to always chant blessings to Prophet Muhammad s.a.w at any time. LQ feel so miraculously saved because of these habits. Therefore, as an expression of gratitude he will always be always doing activities in retirement with experiences that can foster stronger faith.

Lastly, the sixth Elderly, MH, said that in the filling his retirement always involves himself with positive activities consistently, or what is known in Islam as the "constancy". Among the activities that often does is to help others, to be honest, willing to share, do not steal, tolerant, and so on. MH conveyed, through positive actions that can provide comfort and strength to draw closer to Allah s.w.t. This is because according to MH, when he acts positively to others, then Allah s.w.t. will give a positive reply to him in every activity.

In addition, beside the six Elderly above, another elderly who follow these events just listened and listened to what was presented by the students. There are also students who responded from one of the students who deliver, with support response that he did what he did. Author as a speaker, confirmed that what has delivered by each elderly is a religiosity proper attitude in perspective respectively. This is because according to the author, each individual or elderly have their own level of religiosity.

D. Religiosity Attitude Meaning of Life in Adulthood Elderly

Based on the findings of the study religiosity attitude of the meaning of life in adulthood elderly above, can be obtained by a discussion that each elderly students have an attitude of religiosity variously. This is because each elderly student has different levels of understanding also against the Muslim faith. The different levels of understanding are also big influence on his understanding of looking at life, especially in this case is how They enjoy the retirement.

There are some elderly who feel connected to the universe and everything, so he was able to blend with nature in every activity. There are also elderly who managed to make sense of his life, so that the retirement filling is always filled with positive activities. There are also elderly who feel satisfied with himself / be grateful and more prudent in filling his retirement with activities that are filled with gratitude for all the blessings he has obtained. This is in accordance with the three factors of looking at life namely: Cosmic Transcendent, Coherence, and Solitude as described in the previous discussion.

The attitudes of religiosity delivered by six elder lies above is also a manifestation of the tendency in dealing with life in a religious perspective as pointed out by Atkinson. Some things are closely related to the theory put forward by Atkinson, among others, is that the religious life in the elderly has reached stability level, increasing tendency to accept religious opinion, began to emerge recognition of the afterlife reality in a more earnest and religious attitude tended to leads to the need of mutual love among humans as well as virtues. Several phenomena mentioned above indicate that religiosity factor is a really factor that will greatly affect the problems of life and will be faced by the elderly at the top, especially they who take part in boarding the elderly.

When examined more deeply on the findings above, it can be obtained some interesting phenomena. The phenomenon is each elderly who convey the religiosity attitude, have their respective religious involvement in expressing the religiosity attitude. As has been stated by Ancok and Suroso that in responding religiosity attitude, there are five religious involvements. The fifth involvement illustrated in the findings of the study on the activities of the elderly boarding.

The first is the "Ritual Involvement," that religious involvement which describes the extent to which a person working on their religious rituals, such as going to places of worship, private prayer, fasting, and other. The first engagement is clearly experienced by the first elderly and fourth elderly, the elderly AD and YK. In stating, both the elderly explain that they are more comfortable expressing their own religiosity attitude with activities that lead to engagement ritual.

The second is the "Ideological Involvement", is the Religious Involvement about the extent to which a person receives dogmatic things in religion, such as accepting the existence of Allah, angels and demons, heaven and hell, and so on. This engagement experienced by the elderly, the GT. In the GT's activities to strengthen the faith to believe that an attitude of religiosity is most appropriate to fill his retirement.

The third is the "Intellectual Involvement", is the involvement of describing how much a person knows his religion and religious activity to increase knowledge. Elderly corresponding to this engagement is HK, where he feels more in charge enjoyed his retirement by following the activities of the nuances of scientific studies, including when HK

noticed there are some books that if it can be utilized in adding religious knowledge, always studied carefully.

The Fourth, is the "Experimental involvement," that religious involvement is clear about whether someone has had experiences that is a miracle that came from Allah s.w.t., for example, felt his prayer is granted, felt miraculously saved, and so on. This engagement experienced by LQ, which is the elderly who in his lifetime had experienced a miraculous life experience. Experience the stretcher is deadly accident that ever happened to him. However, the magic, death is delayed because of Allah s.w.t. helps.

Fifth was on "Consequential involvement", namely the involvement of religious discusses the extent to which a person's behavior consequent/*istiqomah* with religion. The fifth engagement in accordance with what was presented by MH, who fills his retirement to engage in positive activities *istiqomah*. Because according to him, when he acts positively to others, then Allah s.w.t. will give a positive reply to him in every activity.

CONCLUSION

The elderly in several studies are humans who are no longer productive. Average physical condition has decreased, so that in the condition of the elderly have many illnesses were ready to undermine them. In addition to physical problems, there are also problems associated with psychological, social and spiritual like feel lonely, isolated, stress, depression and felt no longer meaningful. Thus, at this advanced age sometimes appears a kind of thinking that they are on the remaining life just waiting for death. Though not so, they need a prosperous and happy life. Spirituality/religiosity is the energy that connects elderly times to get to know him more deeply and to feel connected to Allah and the universe, so bring a sense of peace and happiness. The views were positively affect the lives of elderly people to be more productive. With the approach of the religious, elderly life more meaningful and they can fill life with things that are productive and useful.

This is illustrated by the findings above which also describes the religiosity attitude of each elderly student. Where each of these elderlies have an individual religious involvement in filling his retirement. The involvement namely the Ritual Involvement, the Ideological Involvement, Intellectual involvement, the Experimental Involvement, and the Consequential involvement.

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