

# Improving the Psychological Welfare of the Elderly Through Islamic Religious Education Services at the Elderly Posyandu in Perigi Village, Silat Hilir District, Kapuas Hulu Regency

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## A B S T R A C T

Aging is an inevitable natural process, an inseparable part of life's journey. As they age, elderly individuals are often faced with various challenges, both physically, biologically, psychologically, and socially. This research focuses on the phenomenon of declining psychological conditions of the elderly, which is often characterized by feelings of loneliness, helplessness, and loss of meaning in life. This feeling arises due to social limitations and the change in their role in the family and society. This study aims to analyze the role of Islamic religious education services in improving the psychological welfare of the elderly in the Elderly Posyandu in Perigi Village, Silat Hilir District. This study uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation on Posyandu administrators, religious advisors, and the elderly. The results of the study show that Islamic religious education services, which include activities such as routine recitation, worship guidance, joint dhikr, as well as moral and spiritual development, have a significant contribution to improving psychological well-being in the elderly. The elderly become calmer, more patient, optimistic, and have a higher sense of gratitude and meaning in life. In addition, religious activities also strengthen social relations between the residents of the orphanage and create a harmonious and affectionate environment. This study concludes that Islamic religious education plays an important role as a spiritual and social medium in building mental, emotional, and spiritual balance in the elderly.

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**Keywords:** *Psychological Well-Being, Elderly, Islamic Religious Education***Article History:**Accepted 05<sup>th</sup> December 2025Accepted 22<sup>nd</sup> January 2026Published 25<sup>th</sup> January 2026

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## INTRODUCTION

Aging is a phase of life characterized by various physical, psychological, and social changes in the elderly. These changes often cause feelings of loneliness, loss of meaning in life, anxiety, and even depression. Many of the elderly experience a decline in psychological well-being due to reduced social roles, physical limitations, and lack of emotional support for the family (Anwar, 2019; Hasan, 2021). This condition is increasingly evident in the elderly in the Posyandu Lansia Desa Perigi, where separation from family and the previous social environment can trigger a sense of isolation and loss of social warmth.

In this context, Islamic religious education has a strategic role as a means of spiritual development that can help the elderly achieve inner peace and meaning in life. Through activities such as recitation, worship guidance, dhikr, and moral development, the elderly can strengthen their relationship with Allah SWT, foster gratitude, and gain peace of mind. Islamic religious education not only teaches ritual aspects, but also forms positive mental attitudes, such as patience, tawakal, and sincerity in facing life changes in old age (Ahmad, 2020; Suryani & Rahmad, 2020).

Silat Hilir is one of the sub-districts located in Kapuas Hulu Regency, which has 13 Posyandu for the elderly that accommodate the elderly from various social and economic backgrounds. However, not all Posyandu for the elderly have a structured and sustainable religious development program. In fact, the spiritual needs of the elderly are very important in supporting their psychological well-being. The Silat Hilir Health Center has a Posyandu program for the elderly that is routinely carried out every month, which focuses on health monitoring and providing education related to physical and mental health for the elderly. However, the aspect of religious guidance has not yet become the main part of the program. Therefore, it is necessary to conduct research to find out how Islamic religious education services can improve psychological welfare for the elderly at the Posyandu Lansia in Perigi Village, Silat Hilir District.

In this context, non-formal Islamic religious education is crucial as a psychological fortress that can overcome anxiety and mental turmoil in the elderly, along with the need for intensive spiritual guidance (Fitriani, 2017). Religious approaches, such as dhikr relaxation, have been shown to be effective in increasing happiness and psychological well-being in the elderly (Karisna & Pihasniwati, 2019). This study specifically examines how participation in religious activities can affect happiness and the ability of the elderly to adjust to emotional and social changes (Karisna & Pihasniwati, 2019) (Mz, 2023). The main focus of this study is to find out the extent to which Islamic religious education services at the Posyandu Elderly in Perigi Village can function as an instrument to improve psychological, spiritual, and social well-being in the elderly, considering the significance of Islamic teachings to social and mu'amalah aspects (Minarni et al., 2024).

According to the theory of psychological *well-being* put forward by Ryff (1989), which includes aspects of self-acceptance, positive relationships with others, life goals, personal growth, independence, and control of the environment, Islamic religious education has been proven to be able to strengthen these aspects through strengthening faith and spirituality in the elderly. This research is expected to contribute to the development of a religious coaching model in the Elderly Posyandu in Perigi Village, Silat Hilir District, Kapuas Hulu Regency which not only focuses on fulfilling the physical needs, but also the spiritual and emotional needs of the elderly. Thus, Islamic religious education can be an effective instrument in improving the quality of life and psychological well-being of the elderly as a whole (Azizah, 2018; Zubaidah, 2017).

## METHOD

The research with the theme "Improving the Psychological Welfare of the Elderly Through Islamic Religious Education Services at the Elderly Posyandu in Perigi Village, Silat Hilir District" began to be carried out in October 2025 at the Elderly Posyandu in Perigi Village, Silat Hilir District, Kapuas Hulu Regency, a descriptive qualitative approach, because it aims to understand and describe in depth how Islamic religious education services can improve psychological welfare of the elderly at the Posyandu Seniors, Perigi Village, Silat Hilir District, Kapuas Hulu Regency. This approach was chosen so that researchers can obtain a complete picture of the spiritual, emotional, and social experiences of the elderly through the process of religious formation.

Observation is an important first step in the research that has been carried out in October 2025. Observation was also applied to directly observe social interaction and elderly participation in Posyandu activities, while documentation was used to analyze secondary data such as program records and demographics (Astuti et al., 2024). At this stage, observations were made on the condition of the elderly community at the Posyandu Lansia in Perigi Village, Silat Hilir District. The observation aims to identify problems faced by the elderly, such as loneliness, helplessness, and changes in roles in the family and society. Observation was carried out in the first week of the program, where Master of Nursing students conducted interviews and direct observations of the elderly at the Posyandu Lansia. Through this

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observation, the research team can design a program that is right on target, according to the psychological needs of the elderly.

After making observations, the next step is to compile the research to be carried out. The initial research was held to provide information about the research to be carried out, namely Islamic religious education services, recitation, joint dhikr, and spiritual assistance aimed at improving the psychological well-being of the elderly. This research was attended by village heads, religious leaders, and local communities, and was carried out in the second week. The implementation of individual and group research was then introduced to the public, and was well received by them.

### **Research Location and Time**

The research was carried out at the Posyandu for the elderly in Perigi Village, which has a religious service program for the elderly. The time for the implementation of the research will take place in October 2025, including the stages of preparation, data collection, analysis, and preparation of research results reports.

### **Research Subjects and Informants**

In the qualitative research approach, data sources that can provide information to researchers are called samples (Sugiyono, 2019). The subjects of this study are the elderly in Perigi Village, while supporting information includes health cadres, religious advisors, and the person in charge of the program for the elderly at the Hilir Silat Health Center. The selection of information was carried out by purposive sampling, namely by considering their involvement and understanding of the implementation of religious activities at the Posyandu for the Elderly in Perigi Village, Silat Hilir District, Kapuas Hulu Regency.

### **Data Collection Techniques**

Data is collected through several techniques according to Sugiyono (2019), namely: According to Sugiyono (2019) it is stated that observation is a complex process, a process composed of various biological and psychological processes. Observation, to directly observe the implementation of Islamic religious education activities such as recitation, worship guidance, dhikr, and social interaction in the elderly. An interview is a dialogue conducted by the interviewer to obtain information from the interviewee to the respondent (Sugiyono, 2019). In-depth interviews were conducted with the elderly, religious counselors, and orphanage administrators to obtain information about spiritual experiences and psychological changes felt in the elderly. The method of collecting data is by taking or collecting information from written documents or other recordings that are relevant to the topic in the study (Sugiyono, 2019). Documentation, in the form of photos of activities, and administrative data that support the results of research on the elderly. Data analysis was carried out interactively according to the Miles and Huberman model, which includes three main stages Miles, M. B., & Huberman, A. M. (2014), namely: (a) Reduction is the sorting, selecting, and focusing data relevant to the research objective. (b) The presentation of data is compiled in the form of a descriptive narrative to make it easier for readers to understand. (c) Drawing conclusions and verification-interpreting findings and drawing meanings based on the theory of psychological well-being and Islamic religious education in the elderly.

### **Data Validity**

The validity of the data is obtained through triangulation of sources and methods, which is comparing the results of observations, interviews, and documentation to ensure consistency and accuracy of the information.

## **FINDINGS AND DISCUSSION**

### **Form of Islamic Religious Education Services at the Elderly Posyandu, Perigi Village, Silat Hilir District**



Figure 1 Islamic Religious Education Service Activities at Posyandu for the Elderly in Perigi Village, Silat Hilir District



Figure 2 Study Activities, Worship Guidance, Dhikr, and Social Interaction in the Elderly

The results of the study show that the Posyandu Elderly of Perigi Village has implemented various Islamic religious education service programs in a structured and routine manner. These activities include weekly recitation, prayer and ablution guidance, joint dhikr, religious lectures, and individual spiritual assistance to the elderly who experience emotional difficulties. This religious program is carried out by religious advisors from local Islamic institutions, with the support of orphanage administrators and active participation of the elderly.

The results of the study are in line with previous findings that Islamic spiritual guidance plays a crucial role in religious guidance in the elderly, especially in social rehabilitation institutions (Luqman, 2022). The role of Islamic spiritual guidance counselors includes the provision of spiritual care, education, and the formation of positive perceptions of religious teachings, which collectively contribute to the improvement of religiosity and psychological well-being in the elderly (Zarnuji, 2022). In addition, Islamic guidance has also been proven to help elderly Muslims overcome the challenges of worship, such as the understanding of purification, through religious education, hands-on practice, and regular psychological support, all of which play a role in improving their understanding and ability to carry out worship properly according to religious teachings on the elderly (Vianty et al., 2023). Increasing spirituality through religious service is essential because many Islamic teachings emphasize the importance of social issues and congregational worship, which indirectly supports psychological well-being (Minarni et al., 2024).

Studies show that religion-based and spirituality-based interventions have a significant influence on reductions in depression and anxiety, indicating a close relationship between individual mental health and religious practices (Nabilah, 2022). Therefore, religion and religious practices can serve as vital spiritual support systems, allowing individuals to develop better coping mechanisms in the face of life's challenges. Other research also confirms that spiritual counseling can improve the mental well-being of elderly people who suffer from illness, in line with the finding of a significant link between spirituality and psychological well-being (Mz, 2023). Strong belief in religious teachings and obedience in practicing them can be a protective factor against depression in the elderly, as evidenced by the correlation between the level of religiosity and the incidence of depression (Nidzomi & Kusumawati, 2023).

Recitation activities are the most awaited moment for the elderly because they not only provide religious knowledge, but also create an atmosphere of togetherness, greet each other, and strengthen social relationships with the elderly. Through joint worship activities, the impact on the elderly feels valued and needed again in their social environment.

## The Impact of Islamic Religious Education Services on the Psychological Welfare of the Elderly

Table 1 Outputs Produced

Yes	Activity Name	Exterior	Target
1	Study and Worship Guidance for the Elderly	Increasing the understanding of worship and spirituality in the elderly	Elderly who participated in recitation activities showed an increase in the implementation of worship and inner peace in the elderly
2	Dhikr Bersama for the elderly	Increase inner peace and social bonds between the elderly	The elderly experience calm and inner peace and strengthen social relationships among the elderly
3	Spiritual Assistance for the Elderly	Increase the spirit of life and the meaning of life in the elderly	The elderly feel positive changes in life in the elderly, feel more enthusiastic and have a deeper meaning in life.
4	Fostering Morals and Religious Morality in the Elderly	Improving the morals and morality of the elderly through religious values in the elderly	Seniors become more patient, grateful, and have more positive behaviors in interacting with others.
5	Social and Religious Empowerment in the Elderly	Creating a more harmonious and religious social environment for the elderly	Elderly people who are active in religious activities feel more valued, are involved in social life, and have better relationships with the elderly.

The implementation of Islamic religious education services has been proven to have a positive impact on psychological well-being in the elderly. Based on the results of interviews and observations, several significant changes were found, including: Increased inner peace and gratitude in the elderly. The impact on the elderly feels closer to Allah SWT and is more sincere in accepting their living conditions. Many of them claimed to be calmer after participating in dhikr activities and spiritual lectures. Changes in emotional attitudes. The impact on the elderly becomes more patient, optimistic, and not easily angry. They began to show more friendly and positive behavior towards fellow residents of the orphanage. Increased enthusiasm for life and self-meaning. Through religious guidance, the elderly realize that life in old age still has value and purpose, namely to increase charity and get closer to Allah SWT. The building of social support and togetherness. Religious activities strengthen the relationship between the elderly, so as to create a warm and affectionate family atmosphere for the elderly.

The findings of this study are in line with the theory of psychological *well-being* put forward by Ryff (1989), which includes aspects of self-acceptance, positive relationships with others, life goals, personal growth, independence, and mastery of the environment. Islamic religious education has been proven to be able to strengthen these aspects through strengthening faith and spirituality in the elderly.

Conceptually, Islamic religious education services provide space for the elderly to reflect on the meaning of life, accept changes positively, and build meaningful social relationships. Values such as patience, gratitude, and tawakal are the basis for the formation of stable psychological well-being in the elderly. This shows that religious guidance is not only ritual, but also effective psychological and social therapy in the context of life for the elderly at the Posyandu Lansia, Perigi Village, Silat Hilir District, Kapuas Hulu Regency.

This approach allows researchers to gain a comprehensive understanding of the effectiveness of Islamic religious education services in improving psychological well-being in the elderly (Wangi, 2022). Previous research has shown that religious and spiritual education can significantly improve mental health, social and physical performance, as well as lower depression rates in individuals, including the elderly (Nabilah, 2022). Furthermore, the involvement of elderly Muslims in routine recitation was associated with higher levels of psychological well-being, including feelings of happiness and life satisfaction in the elderly (Sulandari et al., 2017). Islamic spiritual guidance counseling also plays an important role in religious formation in the elderly, ensuring they receive the necessary spiritual support (Luqman, 2022).



Research in line with this research also indicates that Islamic educational guidance and counseling have a vital role in helping the elderly understand policy goals, overcome internal conflicts, and develop a positive self-concept (Albaar et al., n.d.). The study also indicates that Islamic religious guidance is effective in overcoming depression in the elderly, especially when given individually and deeply (Bakar, 2020). Other research underscores the importance of Posyandu programs for the elderly that integrate spiritual activities and social interactions to maintain physical and mental health, as well as improve overall well-being (Nugraha & Choiriyah, 2024).

Thus, it can be concluded that Islamic religious education services play an important role in increasing peace of mind, happiness, and self-acceptance in the elderly, which ultimately has an impact on improving psychological well-being in the elderly as a whole.

## CONCLUSIONS

Based on the results of the research that has been conducted, it can be concluded that Islamic religious education services have an important role in improving psychological welfare for the elderly in the Posyandu Lansia Perigi Village, Silat Hilir District. Through various religious activities such as recitation, worship guidance, joint dhikr, and spiritual assistance, the elderly gain inner peace, spirit of life, and a deeper understanding of the meaning of life for the elderly. Islamic religious education services not only serve to increase knowledge and practice of worship, but also as spiritual and emotional therapies that help the elderly overcome loneliness, anxiety, and a decline in social roles in the elderly. Elderly people who are actively involved in religious activities show more positive attitudes, such as patience, gratitude, and more harmonious social relationships with the elderly. Thus, it can be concluded that Islamic religious education makes a significant contribution to the psychological well-being of the elderly, through strengthening spirituality, moral development, and creating a compassionate and religious social environment for the elderly. Therefore, religious education service programs need to continue to be developed in a structured and sustainable manner in each Posyandu Lansia Perigi Village, for the elderly so that they can live their old age more calmly, happily, and meaningfully.

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