
Islamic Spiritual Wellbeing among Elders

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ABSTRACT

Aging among elders creates various problems, including health issues. Fulfilling spiritual wellbeing is important in both sickness and healthy conditions. Continual spiritual distress influence health status of elders including decrease on eating, sleeping disorder, and increase on blood pressure. This study aims to investigate Islamic spiritual wellbeing among elder in *Posyandu* around Surabaya. It specifically identifies Islamic spiritual wellbeing based on repentance, patience, submission, and contentment. It is a descriptive study recruiting 45 elders population and purposively selected 43 among them as samples. The study reveals that 90.70% of the elders experience a high quality of spiritual wellbeing. Repentance reaches 88.37%, contentment (86.05%), submission (66.77%) and patience (67.44%). This study recommends that elders need to maintain and increase their spiritual wellbeing.

Keywords: Islamic, Spiritual Wellbeing, Elders

INTRODUCTION**Background**

Aging is the last step in human growth. Generally, aging is marked by a physical change from strong to weak person. The decrease of the physical condition during aging time grows physical and psychic problems and life dissatisfaction. Chronic illness, decrease in physical functions, vulnerability may increase the risk of spiritual distress⁽¹⁾. Continuous development of spiritual distress may impact the health status of elders including a decrease in eating appetite, sleeping disorder, and high blood pressure.

According to population census, the life expectancy of Indonesia in 2020 is predicted to 71 years⁽²⁾. The population of elders in Indonesia is 20,24 million or 8.03% of the total of the country. The statistics showed that the increasing number of elders marks the improvement in the life expectancy of the country. The growing number of elders not only reveals the improvement of healthcare in Indonesia but also create another problem. The population projection 2010-2035 indicates that Indonesia enters the aging time of population reflecting that 10% of the population age at 60 in 2020. Indonesia sits on the top five of the aging population in the world⁽³⁾. Some studies conclude that 90% of the elders practice 5-time praying according to Islam teaching, 80% prays at home, mosque, and 60% sometimes perform *Sunnah* (Advisable) praying⁽⁴⁾. Interview with some elders at *Posyandu* (Integrated Service Post) explains that elders perceive that spiritual needs are essential in building a relationship with God but they do not aware of that spiritual wellbeing could be enhanced through repentance, patience, submission, and contentment.

Adequate spiritual wellbeing enables elders to have the positive perception to their existences, aware of the nature of sufferings, and creating dynamic relationship, confidence, and love. If spiritual distress occurs continuously, it will affect the elderly's overall health where there are physical symptoms such as decreased appetite, sleep disturbances, and increased blood pressure⁽⁵⁾. Elders may also be able to develop their integrity, being valued, hopeful living, and develop social relationships⁽⁶⁾.

Individual experiences difference mechanism and fulfillment of spiritual needs according to their gender, age, culture, belief, and personal characteristics. Spirituality has a strong association with human development. The age growth may increase individual's spiritual as the sense of closeness to the creator develop elders' perception of spiritual experiences to develop a positive perception of stress and increasing immunity.

Purpose

This study generally aims to understand the Islamic Spiritual Wellbeing (ISW) among elders at *Posyandu* Surabaya. It specifically identifies ISW according to repentance, patience, submission, and contentment values

METHODS

This study was classified as descriptive covering 45 elders at *Posyandu* Surabaya as the population study. Among 43 elders were purposively recruited as the samples this study with the criteria of Moslem, literate, absent from seeing and hearing impairments. The research variables including wellbeing, repentance, patience, submission, and contentment. Data has been descriptively analysed.

RESULTS

Followings are the analysis of demographic information of the elders, including age and education level (Table 1 and Table 2).

Table 1. Distribution of age of elder at *Posyandu*

Characteristics	Mean	Median	SD	Min - Maks	95% CI
Age	66.65	66	6.46	57 - 82	64.96 – 68.94

The analysis shows that the average age of elders was 66.65. The age of 66 was the median with SD 6.46 years. The youngest age was 57 years old while the oldest elder reaches 82 years old. The result of interval estimation concluded that the average age of the elder involved in this study was 68.94 years.

Table 2. Distribution of education level of elder at *Posyandu*

Education	Frequency	Percentage
SD	19	44.2
SMP	10	23.3
SMU	10	23.3
PT	4	5.8
Total	43	100

The 44.2% of elders finished their primary school, followed by junior high and senior high schools. Only 5.8% of the elders went to tertiary education.

The results of repentance, patience, submission, and contentment variables are presented as followings:

Table 3. General spiritual wellbeing

Spiritual wellbeing	Frequency	Percentage
High	39	90.70
Moderate	2	4.65
Low	2	4.65
Total	43	100

Spiritual wellbeing in this study was the accumulation of the four variables: repentance, patience, submission, and contentment and categorized into high, moderate and low. This study summarizes that the majority of the elders (90.70%) obtained high spiritual wellbeing. Moderate and low spiritual wellbeing share a similar percentage, that was 4.65%.

Table 4. Aspects of spiritual wellbeing

Spiritual wellbeing Aspects	Frequency	Percentage
1. Repentance:		
High	38	88.37
Moderate	3	6.98
Low	2	4.65
Total	43	100
2. Patience:		
High	29	67.44
Moderate	12	27.91
Low	2	4.65
Total	43	100
3. Submission:		
High	30	69.77
Moderate	11	25.58
Low	2	4.65
Total	43	100
4. Contentment:		
High	37	86.05
Moderate	3	6.98
Low	3	6.98
Total	43	100

Table 4 above illustrates that spiritual wellbeing makes up 88.7% on repentance aspect as the highest, followed by contentment (86.05%). Submission variable sits on third position (69.77%) and patience level of 67.44%.

DISCUSSION

Spiritual wellbeing among elders at *Posyandu* Surabaya makes up the majority at 90.70%. It implies that experience on spiritual wellbeing grows in line with the increase of age of the elders. Spiritual development is a continuum and dynamic process. Elders with positive spiritual wellbeing may avoid the nature self-centers instead of sharing religious and spiritual values with others regardless of the size of the group.

Aging is marked by the interest of a particular community, such as communal praying. Getting closer to Almighty God is the interest of elders as they are getting nearer to the end of livelihood, even though the intensity of the religious activities are decreasing due to the natural reduction of physical functions⁽⁷⁾, such as lack of motoric and sensory abilities. Healthy spiritual wellbeing is beneficial for elders to aware of reality, participation, self-esteem and being an acceptance that death is unavoidable⁽⁸⁾. Be aware of the end of life; elders tend to improve their spirituality for forgiveness, faithful, being provided with content from God and being safe both before and after death⁽⁹⁾.

The spiritual wellbeing overview reveals that repentance is the greatest (88.37%) among other variables. Realistic Empirical assume repentance as an effort to getting closer to the creator to obtain forgiveness against the wrong deeds. Being a sinfull person, elders are required to ask for forgiveness for their wrongdoings against both human and God⁽¹⁰⁾. Repentances may only occur when an individual feel regretful for his/ her mistakes. The Islamic belief that repentance is meaningful before death or young life. Rusdi in his Study concluded that multidimensional prayings make people live in peace⁽¹¹⁾. Partial repentance prayings have no impacts on peacefulness and even reduce the sense of peacefulness itself and also unhealthy on some stages⁽¹²⁾.

Submission aspect also considerable high (86.05%). A healthy spiritual wellbeing is signed by the acceptance and being surrender to God's wills. This study shows that the high spiritual wellbeing is inseparable from the act of submission to the goodwill of Almighty God. Being surrender to God's guidelines, elders may experience good health and wellbeing including the social, emotional, spiritual, and biologic state.

This study also explains that the contentment values among the elders are considerable high (70%). Contentment is an important indicator of ISW. According to Poerwadarminta (2006), contentment in regards to the being powerless to God's will and heartfelt submission may reduce sorrows and other life temptations⁽¹³⁾. In *Kamus Besar Bahasa Indonesia* (Indonesia Dictionary), Tawakal or Contentment means complete submission

and faithful to God⁽¹⁴⁾. Contentment is a total surrender toward God and leave everything at the hand of God to fix mankind problems and should be initiated by mankind themselves⁽¹⁵⁾. Contentment among elders refers to fully release all life problems to God's intervention and make the pupils feel release from those unfortunates.

Patience is also a crucial element of ISW among elders at *Posyandu* Surabaya. The study explains that 67.44% of the elders having high patience in their life. Patience refers to angerless, fierceness, and being calm facing livelihood problems. Aging is the period of reduction of physical, psychological and social states of an individual. The coping mechanism of elders through patience strategy may incur happiness, peace and loving livelihood⁽¹⁶⁾. Contestation from God and social life will be resulting negative impacts for elders. However, patience in facing this contestation is helpful for elders to achieve spiritual wellbeing.

CONCLUSION

This study concludes that elders at *Posyandu* Surabaya experience high spiritual wellbeing due to their Islamic values adopted. The succeed of elders in practicing the four elements of ISW such as repentance, patience, submission, and contentment complete their spiritual wellbeing as key factors of good health. The study recommends that maintaining spiritual wellbeing and its elements according to Islamic perspective is important for leaving healthy for elders

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