



# JURNAL BIKOTETIK (Bimbingan dan Konseling: Teori dan Praktik)

Volume 09 Number 1, 2025, pp 173- 183

ISSN: Online 2580-5827

Open Access

<https://journal.unesa.ac.id/index.php/jbk>

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## RELIGIOUS COUNSELING ASSISTANCE FROM THE QURAN PERSPECTIVE FOR THE ELDERLY

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Received September 13, 2024;  
Revised December 02, 2024;  
Accepted May , 10 2025;  
Published Online May 12, 2025

### Abstrak

Dalam kehidupan sosial lansia mengalami tekanan dan ketidaknyamanan. Hal ini disebabkan oleh penurunan kondisi fisik, psikologis, ekonomi, maupun interaksi sosial. Kondisi ini menjadikan lansia sebagai kelompok rentan yang dalam konteks pembangunan sosial, berhak atas pendampingan. Penelitian ini merupakan penelitian pustaka (*library Research*). Peneliti mendapatkan data untuk penelitian ini dari berbagai sumber, termasuk buku-buku, karya ilmiah mahasiswa, majalah, jurnal, dan sumber lain yang mendukung hasil penelitian. Adapun metode yang digunakan dalam menganalisis data yang diperoleh adalah interpretasi, deskripsi dan menyimpulkan hasil analisis data. Hasil penelitian menunjukkan bahwa pendampingan lansia harus mengacu pada kebutuhan lansia dengan sebab kesehatan dan kelemahan fisiknya serta menurunnya daya ingat sehingga memicu permasalahan sosial ekonomi pada lansia, terdapat pada QS. An-Nahl/16: 70, QS. Al-Hajj/22:5, QS.ar-Rum/30: 54 dan QS. An-Nur/24:60). Selain itu Al-Qur'an juga merincikan tentang pendampingan yang didapati oleh lanjut usia adalah harus mensinergikan antara pendampingan oleh keluarga dan masyarakat luas yang dijelaskan pada QS. Al-Isra'17: 26, QS. Yusuf/12: 78 dan QS. Al-Isra'17: 23 dan QS.al-Insan/76: 8.

**Kata Kunci:** Pendampingan; Konseling Religius; Perspektif Al-Qur'an; Lansia

### Abstract

An abstract is a brief summary of a research article, thesis, review, conference. This is caused by a decline in physical, psychological, economic conditions, and social interactions. This condition makes the elderly a vulnerable group who, in the context of social development, have the right to assistance. This research is a library research. Researchers obtained data for this study from various sources, including books, student scientific papers, magazines, journals, and other sources that support the results of the study. The methods used in analyzing the data obtained are interpretation, description and concluding the results of data analysis. The results of the study indicate that assistance for the elderly must refer to the needs of the elderly due to their health and physical weakness and decreased memory which triggers socio-economic problems in the elderly, found in QS. An-Nahl / 16: 70, QS. Al-Hajj/22:5, QS.ar-Rum/30: 54 and QS. An-Nur/24:60). In addition, the Qur'an also details the assistance received by the elderly, namely that it must synergize

The Bikotetik Journal is a Guidance and Counseling journal published by the Department of Guidance and Counseling, Faculty of Education, State University of Surabaya in collaboration with the Asosiasi Bimbingan dan Konseling Indonesia (ABKIN)

*assistance from the family and the wider community as explained in QS. Al-Isra'/17: 26, QS. Yusuf/12: 78 and QS. Al-Isra'/17: 23 and QS.al-insan/76: 8.*

**Keywords:** *Mentoring; Religious Counseling; Quranic Perspective; Elderly*

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**How to Cite:**

Author1, Author 2. (Year). Title Manuscript. *Jurnal Bikotetik (Bimbingan Dan Konseling: Teori Dan Praktik)* , Vol (No): pp xx-xx

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## INTRODUCTION

The Qur'an is the last holy book revealed by Allah SWT to the Prophet Muhammad SAW as Khatam al-anbiyâ' (the seal of the prophets), so that after the Qur'an there will be no more heavenly books revealed. That way the general principles of the Qur'an will always be relevant to every time and place (shâlih li kulli zamân wa makân). The problems that occur in socio-religious matters in the contemporary era will still be answered by interpreting the Qur'an (Leksono, 2017).

The Qur'an is Al-Huda (guidance) which contains global and comprehensive guidance related to the problems of human life, both human affairs and Allah SWT, humans with themselves, humans with each other, and humans with their surroundings (Kholilurrohman, 2017). As the word of Allah SWT in Q.S. An-Nahl [16]: 89 as follows:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
 ؕ وَبُشْرَىٰ لِلْمُسْلِمِينَ

Meaning: "*(And remember) there will be (when) We raise up in each community a witness over them from among themselves and We bring you (Muhammad) to be a witness over all humanity. And We have sent down to you the Book (Al-Qur'an) to explain everything and guidance and mercy and good news for those who surrender.*"

Allah SWT sent down the Qur'an not only to be read, but the Qur'an is a guide to everything that humans need in the form of sharia, laws, instructions, religion, prohibitions and so on. The laws explained in the Qur'an are not only related to the world but also explain the afterlife. With this, the Qur'an explains the concept of mentoring the elderly as a guide for children to respect their parents (Siregar, 2019).

Aging is a natural process that gradually occurs in humans. The average markers begin to appear from middle adulthood, and increase as individuals move into late adulthood towards old age. The changes that occur include psychological, physical, and socio-emotional aspects (Lestari & Lessy, 2022).

Law Number 13 of 1988 concerning Elderly Welfare defines the elderly population as someone who has reached 60 (sixty) years and above. With the improvement of health facilities and services, controlled birth rates, increasing life expectancy, and decreasing mortality rates, the number and proportion of the elderly population continues to increase. The percentage of Indonesia's elderly population over the past fifty years has increased from 4.5% in 1971 to around 10.7% in 2020. This number is expected to continue to increase to 19.9% in 2045 (Dirgayunita, 2019).

The elderly are one of the minority communities where infrastructure and services must be prioritized. However, infrastructure in public development has not paid attention to the vulnerable conditions of the elderly, such as the lack of access for the disabled. In addition to development that has not been considered, most elderly people living in society experience discrimination, this can be seen from the words of the elderly that are not heard because they are considered "old". While in the family, elderly women are used as child caretakers or in today's language are babysitters. Sadly, the elderly who look after babies will be scolded if something happens to the baby, for example skin irritation that occurs due to being late in changing the baby's diaper or not being clean enough in bathing or baby feces (Hosaini, 2020).

In fact, the elderly are one of the people who must be cared for and given assistance, but there are some families who burden the elderly with housework and baby care. There are also elderly people who still earn a living out there to meet their daily needs even though the elderly live in the same house as their children and in-laws. Elderly people who earn a living can be seen in traditional markets where they sell spices such as bay leaves, kaffir lime, orange leaves, lemongrass stalks, banana leaves that they find in the surrounding gardens (Darmalaksana et al., 2022).

Entering old age, the elderly need economic and social support to live an efficient and quality life. Therefore, one of the most important motivations in assisting the elderly is religious encouragement that will create positive behavior towards the elderly. The existence of elderly assistance with the aim of improving the standard of living of the elderly related to religious worship (Ramadhan, 2023). Allah SWT says in Q.S. Yasin [36]: 68 as follows:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

Meaning: "And whoever We prolong his life, We will surely return him to (his) original state. So don't they think about it?"

From this verse it can be seen that every human being who reaches old age will become as weak as before. Therefore, religious motivation for society really encourages people to behave well towards the elderly in order to achieve prosperity in their lives. The Qur'an is the holy book of Muslims in which it contains the main sources of Islamic teachings, guidance and teaching for humans, and is related to hadith to strengthen the laws established by the Qur'an and establish new laws that are not stipulated by the Qur'an. 'an (Mo'tasim et al., 2023).

In 2021, half of the elderly in Indonesia had physical or psychological health complaints as much as 43.22%. Elderly people living in urban areas tend to have more complaints (45.47%) than those living in rural areas (40.61%). At least half of the elderly suffer from health problems that interfere with daily activities or activities. The morbidity rate for the elderly in 2021 was 22.48%, this shows that around one in five elderly people in Indonesia are sick. In 2015, the morbidity rate for the elderly was 28.62%, continuing to decline from year to year to reach 22.48% in 2021 (Ali et al., 2023).

As age increases, the body's intrinsic and functional capacity decreases, affecting the immune system. Declining health conditions cause the elderly to often get sick and have many health problems that require treatment. On the other hand, health costs are not cheap, so elderly people who are not financially independent need health insurance protection (Andriyani, 2013).

Indonesia has a health insurance called BPJS which can be owned by all levels of society including the elderly. This can help the elderly to overcome health problems and help the elderly's economy in medical treatment, a small example that can be seen is cataract surgery in the elderly covered by BPJS health (Rahmah, 2015).

In order for services to be more professional in the future, it is necessary to train social workers with knowledge of gerontology (the science that studies aging and the elderly) or services related to the elderly. Social welfare services for the elderly do not have to be in orphanages. However, it would be more beautiful if placed in a family as a reflection of Islamic values. This is explained in the letter of Al-Isra' [17]: 23 (Rizkika, 2021).

In the Qur'an, studies covering the problems of old age include physiological problems, psychological problems, and social problems. This can be found in the surah An-Nahl [16]:70, al-Hajj [22]:5, ar-Rum [30]:54, and an-Nur [24]:60. Meanwhile, the support that can be given to the elderly is studied in the Qur'an in the surah al-Isra' [17]:26, al-Isra' [17]:23, al-Isra' [17]:24, Yusuf [12]: 78 and al-Insan [76]:8.

In fact, studies on mentoring the elderly are limited and have not been systematically arranged. So it is necessary to study more deeply about the elderly group according to the Islamic perspective to be the background of behavior in the motivation of worship. This study also discusses issues related to the elderly and forms of support that can be done by families and communities according to the Qur'an.

## **METHODS**

This study uses a descriptive qualitative approach. Researchers obtain data for this study from various sources, including books, student scientific papers, magazines, journals, and other sources that support the research results. Data are collected according to the research topic, then arranged sequentially so that conclusions can be drawn and new concepts can be produced that can be applied in certain fields. The methods used in analyzing the data obtained are interpretation, description and concluding the results of data analysis.

## **RESULTS AND DISCUSSION**

As a person gets older, it is undeniable that the elderly experience various problems as explained above. The problems experienced by the elderly not only affect the elderly individual, but also affect the individuals in their environment. Although there are some elderly people who are still quite capable of taking care of themselves, there are also some elderly people who are dependent on the help of others because their abilities are reduced both physically, psychologically, emotionally, and economically (Ningsih et al., 2023).

The support given to the elderly should only be as motivation so that the elderly do not depend continuously on support unless it is no longer possible in various aspects. The support that must be given is empowerment as long as the elderly can distinguish between good and bad. However, the result of the decline in physical and cognitive conditions causes the elderly's reactions to slow down and become increasingly helpless. This also has an impact on the psyche of the elderly who feel lonely, useless, or feelings of being eliminated in society so that a friend is needed to talk to in pouring out their thoughts and feelings. This is what makes the elderly need support from those closest to them, and others who can be accepted by the physical and psychological conditions of the elderly. Assistance to stay enthusiastic in life, do something

meaningful for their lives personally, family, and society, and always think positively about death are important things to do (Pasmawati, 2017).

The assistance that can be given by someone to the elderly is in the form of guidance to achieve independence for the elderly. With that, the Qur'an explains the concept of assistance that can be given in the form of empowerment and support for the elderly (Karni, 2017).

Through research conducted by Lestari & Lessy (2022), it shows that the main goal in providing religious guidance is to achieve peace in the hearts of every elderly person in facing their social problems. The religious guidance contained in the activities they get is to always ask for forgiveness, read the Qur'an, and remember Allah because Islam is a religion that contains instructions on how to live life and how to face problems. The main purpose of providing social guidance is so that the elderly can solve social problems, such as socializing, resolving social conflicts, and adjusting themselves in order to achieve optimal development as social beings. The implementation of social guidance carried out by the orphanage is in the form of individuals and groups by providing several materials related to the problems of the elderly to then be motivated and directed so that they gain understanding and are encouraged to behave in a positive direction. This can be seen from the elderly who previously experienced social problems becoming other individuals who move in a positive direction.

The urgency of religious and social guidance in overcoming the social problems of the elderly at Panti Tresna Werdha, Natar, South Lampung is that with the various knowledge they gain, the elderly can gain a good understanding of the social problems they experience. With this understanding, the elderly will be encouraged to always act and behave well. If every elderly person applies this in themselves, their lives will always be comfortable because they get peace in their hearts. Fulfilling the social and spiritual needs of the elderly will allow them to enjoy their old age happily. Therefore, this religious and social guidance is important to overcome the social problems of the elderly because it can provide happiness to the elderly in their old age (Lestari & Lessy, 2022).

Through research conducted by Siregar (2019), it shows that for the elderly, what needs to be underlined is that achieving longevity is not only a matter of maintaining physical health, but more importantly, the mentality of the elderly in responding to their lifespan. As with old age, here they must be able to respond to their lifespan by trying to understand the conditions that exist in themselves. Professional Islamic guidance and counseling services to increase the elderly's religious awareness, namely changes in the elderly's perception of their life goals and awareness of religious behavior and their practice of worship to Allah SWT. To achieve this goal, various religious programs are carried out, such as obligatory and sunnah prayers, sunnah fasting, wirid yasin, and attending religious studies. The elderly should carry out their obligations as Muslims to get closer to Allah, obey and submit their souls to Allah SWT. One way to increase awareness of the practice of worship for the elderly through religious guidance services is to awaken spiritual strength in facing life, so that the elderly have spiritual intelligence.

Through research conducted by Rizkika (2021), it shows that Religious Guidance by Studying the Quran to Improve the Spirituality of the Elderly at Majelis Taklim At-Taqwa Rancaekek Kencana Bandung Includes the Elderly, Elderly Beneficiaries, or Companions who know how to handle guided guidance. Implementation, methods include counseling and lectures on group methods, media and religious materials, Aqidah, Sharia and morals. Religious orientation activities take place every Sunday from 08.00-11.20 WIB, where seniors study the Quran and gain

an understanding of religion, including materials on Aqidah, Aqidah, Sharia, and supervisors work to provide. The results of the study by studying the Quran in the year raised the spirits of the elderly in Rancaekek Kencana Bandung playing a very important role in efforts to increase the spirits of the elderly. Religious guidance by studying the Quran allows them to solve various problems in their lives. Their enthusiasm to participate in various activities at Majelis Taklim At-Taqwa Rancaekek Kencana is very great. Specifically, in the process of religious counseling at Majelis Taklim At-Taqwa Rancaekek Kencana it was truly successful and able to increase the spirit of life of the elderly. You can see it in the elderly who could not read prayers before, the elderly who could not read the Qur'an a little now can do it, the elderly are very enthusiastic to learn more about what I am happy to live.

Then through research conducted by Ramadhan (2023), it shows the results that the role played by mentors in increasing self-esteem in the elderly, namely social workers, strive to increase self-esteem by understanding the characteristics of the elderly, providing direction or advice to the elderly, and instilling religious values in the elderly by guiding them to read the Qur'an, guiding the elderly in congregational prayer, providing advice to accept and motivate themselves, increasing love and compassion for fellow human beings. mentors have carried out their duties and roles well and have succeeded in guiding the elderly sincerely and responsibly to encourage the elderly to become better.

The level of self-esteem in the elderly at PPSLU Mapakasunggu Parepare can be classified as high self-esteem, which can be concluded that the elderly who receive religious guidance from social workers in the form of advice and enlightenment for the elderly to be aware of carrying out religious commands and the elderly who have strong faith feel confident, feel like themselves and are happy to be given religious guidance so that it increases self-confidence (self-esteem) in the elderly and they can be categorized or grouped as elderly who have high self-esteem because they have strong self-confidence in themselves. because they have strong self-confidence in themselves (Ramadhan, 2023).

And then through research conducted by Andriyani (2013), it shows that many changes occur in old age, both physical and psychological changes. The changes that occur should be anticipated and known early on as part of preparation for facing life in old age. Getting closer to God Almighty is usually a very natural symptom of getting old. Faith and devotion to God Almighty are a very powerful mental defense fortress in protecting oneself from various threats of old age. Old age requires appropriate Religious Therapy to increase life motivation to continue the last life before death which is certain for every human being on this earth. Through religious therapy is formed:

1. Individuals who are able to recognize themselves as creatures of God, unique individual creatures with all their advantages and disadvantages, creatures who are always developing and social creatures who must recognize their social environment/family, school and society.
2. Individuals accept their existence and environment positively and dynamically (as servants of God, as individual creatures and as social creatures) who are required with a number of tasks and responsibilities in life.
3. Individuals are able to make decisions that are in accordance with the guidance of Divine values in their existence as creatures of God who are given nature with the potential of the heart/heart, mind, physical, psychic and lust as unique individual creatures, as social creatures who are bound by the social environment/other people outside themselves.

4. Individuals are able to direct themselves according to the decisions taken. e. Individuals are able to actualize themselves as human beings who submit to Divine rules, become themselves who behave and act according to their nature, as individuals who are able to place themselves in their social environment according to Islamic values.

Islam's support for the empowerment of elderly people is explained in the Qur'an, especially regarding the support that children give to their parents in great detail and firmly in Surah al-Isra' [17]: 23 as follows:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا لِيَاءِهِ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٌ ۚ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

Meaning: "Your Lord has commanded you not to worship anyone other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, never say to both of them the word "ah" and do not shout at both of them, and say to both of them good words."

Allah commands you (a child) to do good to both of them as best as possible. Don't say "ah" to one or both of them. Be patient with their behavior, just as they were patient with you when you were little. According to Mujahid, if both of you are in your care until they are old, so they urinate on the spot and do disgusting things, then don't feel disgusted with them. Or when cleaning their feces and urine, as they cleaned you when you were little, don't hurt them (Anam et al., 2021).

Thus Allah SWT commands His servants to do good and even make their parents happy. Doing good and pleasing parents is not a difficult thing to do, this can be done and practiced in everyday life such as diligently worshiping, accompanying parents when talking and so on. Surah al-Isra' [17]: 24 explains about the continuation of the attitude of a child towards his parents in old age, as Allah says in Surah al-Isra' [17]: 24 which reads:

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾

Meaning: "Humble yourself towards both of them with great affection and say, "O my Lord, love them both as they both (loved me when) educating me when I was little."

This verse voices the attitude of humility towards both parents through behavior, namely in old age until the time of their death. Al-Qurthubi explains this attitude as humbling oneself to both parents both in the way of speaking, being silent and looking at them without sharpening one's gaze at them because that is a friendly way of looking. Allah SWT commands His servants to be affectionate to their parents and pray for them. You should love them as they are gentle to you. Because they have looked after and helped you when you were small, stupid and in great need so that they prioritize you over themselves. So you will not be able to repay their kindness except when they are old to the point of being helpless like when you were a child, then you take care of them well as they have also taken care of you well. Thus both parents have the right to be prioritized. Rasulullah (Kholilurrohman, 2017).

In addition to financial support, psychological support is no less important for the elderly. Families must try to ensure that the elderly can feel the rhythm of happiness in the midst of their



extended family. Gathering and loving each other among family members in joy and peace is a joy for an elderly person, especially for family members who are loved and proud. The Qur'an tells how Yusuf's brothers tried to free his brother (Buyamin) from the ruler's detention to prevent his father, who had entered old age, from the sadness of losing his beloved son for the second time (Siregar, 2019). This is told in Surah Yusuf [12]: 78 as follows:

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

Meaning: "They said, "O al-Aziz, indeed he (Bunyamin) has an elderly father, so take one of us instead. Indeed, we see that you are among those who always do better."

Islam also provides recommendations for mentoring the elderly to anticipate the occurrence of Empathy Nest Syndrome and Post power syndrome in the elderly. Surah al-Isra [17]: 26 and Surah Yusuf [12]: 78 explain that the mentoring that must be done is emotional assistance through socializing, motivation to find ideas or activities during retirement, because the role of family support has a major influence on the mental health of the elderly so that they do not feel lonely or isolated. In addition to socializing, mentoring can be done by providing rights in the form of mental support for the elderly in social life or strengthening the elderly's psyche during retirement, the right to actions that accompany the elderly's real activities. This is done to prevent the elderly from pressure or discomfort in social life (Ramadhan, 2023).

The interactions carried out by the elderly not only include the family environment, but the elderly also live a social life where they need support and motivation from the community. Concern for the welfare of the elderly must also be possessed by the wider community by providing the necessary support, especially for the elderly who do not get their rights from their families for various reasons. Although the command to care for and provide for the welfare of the elderly is not specific to society such as Surah al-Isra [12]: 23 as a child's command to his parents, especially in old age (Mo'tasim et al., 2023). However, in other verses, for example in Surah al-Insan [76]: 8 it is stated:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Meaning: "They give food of their liking to the poor, orphans, and prisoners."

In Tafsir Lubabut-Ta'wil fi Ma'anit-Tanzil, al-Khanzin explains the meaning of the word 'poor' in the verse above with the fakir, namely those who do not have property and are unable to work. The elderly are one of the groups of people who are no longer productive, even most of them are unable to earn a living anymore. While the sentence 'feeding' in the verse is not limited to in-kind food alone but, in the statement of Ibrahim al-Qattan, the further meaning refers to doing good (ihsan) to those in need in any form (Diniaty, 2013).

The Lajnah for the Authentication of the Al-Quran in Khadijah an-Nabrawi explains that doing good deeds by providing protection and support to the elderly is a sharia obligation (wajib dini) for every Muslim. The basic rights that must be obtained by the elderly are the right to respect and honor (at-tafdil wal-ihthiram) and the right to compassion (ar-rahmah). Islam sides with the elderly who have become weak after being strong and invites Muslims to always have mercy on them in order to ease the various burdens of life's difficulties (Afnilaswati et al., 2021).



The wider community can fund associations for the elderly in a religious study group or zikir assembly which always provides enlightenment, especially on how to face life after death using a pleasant approach.<sup>141</sup> The wider community can also help care for the elderly by providing motivation and support so that the elderly can avoid loneliness, anxiety, and other psychological problems in carrying out social life (Rizkika, 2021).

## SUMMARY

### Conclusion

The concept of assistance explained by the Qur'an is the concept of support and empowerment for the elderly. In the verses of Surah al-Isra' [17]: 23 and Surah al-Isra' [17]: 24 related to children's support for their elderly parents, the support given is in the form of children's attitudes and behavior towards the elderly such as, do not say harsh or light words (ah!), shout, rebuke. But use sweet, weak and gentle words, be polite, love the elderly, and respect them.

The conditions that exist in the elderly tend to potentially cause physical and mental health problems. Therefore, Islamic guidance and counseling are needed to help overcome the problems they face. So that the elderly in their daily lives become effective, which can ultimately think that they are still useful and needed by others and have potential by adhering to Islamic values.

In addition, through spiritual counseling, the elderly are helped to better understand the existence of God as the Creator and to know themselves as His creation. Elderly people who succeed in finding the meaning of their lives are expected to be more useful and meaningful in filling their lives at the end of their lives. Elderly people who have a meaning in life will certainly realize their existence as God's creatures who must continue to strive to make their lives more meaningful before returning to their Creator.

In Surah al-Isra [17]: 26 explains about support from the closest family for the elderly. This verse explains about giving rights that must be obtained in the form of financial, psychological, soft words, and slow activities for the elderly. In giving these rights, family members must maintain kinship so that the elderly feel happy and can function socially well. In Surah Yusuf [12]: 78 explains the psychological assistance that must be given to the elderly so that they can live the rest of their lives happily by means of directed conversations, giving affection, and attention to the elderly by accompanying their activities. Support from the community is assistance that can be done to achieve welfare in the elderly. Good deeds (ihsan) from the wider community can prevent the elderly from feeling lonely, anxious, and other psychological problems because motivation and support from the community can live social life without feeling isolated in the environment, found in Surah al-Insan [76]: 8.

### Suggestion

1. The research conducted by the researcher still has limitations, namely the concept of the elderly in the form of the meaning of the elderly, physical problems, mental problems, social and economic problems, child support, close family support, and community support for the elderly. The researcher hopes that subsequent research can explore more deeply the assistance of the elderly contained in the Qur'an.
2. The researcher realizes that there are still many shortcomings in this paper. However, the researcher has tried so that this paper can be used by many people and institutions in adding

to the Islamic treasury related to the elderly for readers. Thus, the researcher expects criticism and suggestions from readers for the perfection and suitability of the paper to be read by students and the general public.

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