

## Empowerment and Protection of the Elderly in Islamic Boarding Schools from A Social Fiqh Perspective

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**Abstract:** This study examines the pattern of care and protection of the elderly at the Syekh Maulana Qori Merangin Jambi Islamic Boarding School through the perspective of social fiqh. The aim is to obtain an overview of the pattern and mechanism of care for the elderly in Islamic educational institutions that can be developed at other Islamic boarding schools in Indonesia. This study is a quantitative study using statistical data analyzed through Nvivo R1.7. The results of this study indicate that among several factors that cause the elderly to live outside of their family are the family feels that they do not have the ability or enough time to care for their parents or the parents may choose to live far from their families so as not to burden their children or to avoid family conflict. This study found that care for the elderly in Islamic boarding schools does not bring harm to them at all, on the contrary, they get many benefits that align with their physical condition and psychological needs. While being cared for in Islamic boarding schools, the elderly get peace, comfort, protection, and increased religiosity even though they are outside their family environment. By using the principles of social fiqh, this study concludes that caring for the elderly in Islamic boarding schools can be seen as highly recommended and becomes one of the developments of institutional functions that follow the needs of society.

**Keywords:** development of the function of Islamic boarding schools, empowerment and protection of the elderly, social fiqh

**Abstrak:** Penelitian ini mempelajari pola pengasuhan dan perlindungan kaum lansia di Pesantren Syekh Maulana Qori Merangin Jambi melalui perspektif fiqh sosial. Tujuannya adalah untuk memperoleh gambaran tentang pola dan mekanisme pengasuhan kaum lansia di lembaga pendidikan Islam tersebut yang dapat dikembangkan di pondok pesantren lain yang ada di Indonesia. Penelitian ini merupakan penelitian kuantitatif dengan menggunakan data statistik yang dianalisis dengan menggunakan Nvivo R1.7. Hasil penelitian ini menunjukkan bahwa di antara sejumlah faktor yang menyebabkan lansia tinggal di pondok pesantren adalah karena keluarga merasa tidak memiliki kemampuan atau cukup waktu untuk merawat orang tuanya atau dapat pula sang orang tua memilih hidup jauh dari keluarganya agar

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tidak memberatkan anak-anaknya atau untuk menghindari konflik keluarga. Penelitian ini menemukan fakta bahwa pengasuhan terhadap lansia di pondok pesantren sama sekali tidak mendatangkan mudarat bagi mereka, malah sebaliknya mereka justru mendapatkan banyak manfaat yang selaras dengan kondisi fisik dan kebutuhan psikologis mereka. Selama diasuh di pondok pesantren, para lansia mendapatkan ketenangan, kenyamanan, perlindungan, dan peningkatan religiusitas meski berada di luar lingkungan keluarganya. Dengan menggunakan kaidah fiqh sosial, penelitian ini menyimpulkan bahwa, pengasuhan kaum lansia di pondok pesantren dapat dipandang sebagai suatu hal yang sangat dianjurkan dan merupakan salah satu pengembangan fungsi kelembagaan yang sesuai dengan kebutuhan masyarakat.

**Kata kunci:** pengembangan fungsi pondok pesantren, pemberdayaan dan perlindungan lansia, fiqh sosial

## Introduction

Family is a foundation and the main pillar of a large building called "society".<sup>1</sup> Every person who builds a family will not escape the increasing age that makes them, after living for years, become elderly. The elderly, commonly called seniors, are over 60 years old. Old age is the final stage of the human cycle, starting from the womb, through babies, children, adolescents, and adults.<sup>2</sup> The aging process is a natural process in which healthy adults slowly decline. The decline in normal function increases vulnerability. The aging process causes changes in four dimensions, namely physical, economic, psychosocial, and socio-cultural.<sup>3</sup>

Elderly people included in the indicator of no longer being productive at work usually also experience degradation in social activity.<sup>4</sup> This distinguishes young and elderly individuals and also becomes a factor in psychosocial changes in the elderly where they tend to spend

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<sup>1</sup> Muslim Djuned and Asmaul Husna, "Konsep Keluarga Ideal dalam al-Qur'an: Kajian Tafsir Tematik Muslim" 5.1 (2020): 55–71, <https://Jurnal.Ar-Raniry.Ac.Id/Index.Php/Tafse>.

<sup>2</sup> Hamidatun Nihayah M. Romadlon Habibullah, "Metodologi Pembelajaran Pendidikan Agama Islam Untuk Kaum Lansia di Pondok Pesantren Lansia al Hidayah Kelurahan Doromukti Kecamatan Tuban Kabupaten Tuban," *Al-Aufa: Jurnal Pendidikan dan Kajian Keislaman*, 01.1 (2019): 40–54.

<sup>3</sup> Imas Kania Rahman, Novi Maulana Yusup, and Didin Hafidhuddin, "Pesantren Lansia Sebagai Wadah Pembinaan Husnul Khatimah," *Attulub: Islamic Religion Teaching and Learning Journal*, 6.1 (2021): 73–87, DOI:10.15575/Ath.V6i1.10243.

<sup>4</sup> Pupung Puspa Ardini, "The Circuit Games Modification to Stimulate the Manipulative Movement for Kindergarten Student," *Indonesian Journal of Early Childhood Education Studies*, 8.1 (2019): 12-18.

more time with their families than in social environments. With the current advancement of technology, there has been a new tendency for the elderly to lose the opportunity to actively interact directly with family members.<sup>5</sup>

In Islamic teachings, as well as in Eastern cultural customs, the elderly who no longer have the strength and income become the responsibility of their children to maintain and provide good service to them, including guarding, supporting, and empowering. Abū Bakar el-Jazairi, as quoted by Heri Jauhari Muchtar, mentions four obligations of children to their parents, namely:

1. Obeying their orders and prohibitions
2. Supporting and respecting both and doing good to the family
3. Praying for forgiveness for both
4. Maintaining and caring for both in all things.<sup>6</sup>

Budiono and Rivai, through their research, found several important factors that affect the quality of life of the elderly, including anxiety and mental down. They also found that the fulfillment of the psychological needs of the elderly by families is generally only partial and less sensitive to the desires of the elderly, including in fulfilling their financial needs.<sup>7</sup> This conclusion is also in line with the results of research by Emilia Ramadhani et al. which explains that in dealing with the elderly, special skills are needed, starting from how to speak, interact, and be active, to taking a spiritual approach, especially for the elderly having death anxiety.<sup>8</sup>

Meanwhile, In Indonesia, the issue of protection for the elderly is regulated in several laws and regulations, including Law Number 13 of

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<sup>5</sup> Agnes Utari Hanum Ayuningtias, "Religiusitas Sebagai Faktor Pendukung Kepuasan Hidup Lansia di Bali," *Jurnal Psikologi Mandala*, 2.1 (2018): 53–61.

<sup>6</sup> Heri Jauhari Muchtar, *Fikih Pendidikan* (Bandung: PT Remaja Rosdakarya, 2005), p. 35.

<sup>7</sup> Budiono, N. D. P., & Rivai, A. Faktor-Faktor yang Mempengaruhi Kualitas Hidup Lansia, *Jurnal Ilmiah Kesehatan Sandi Husada*, 102, (2021). <https://doi.org/10.35816/Jiskh.V10i2.621> Cangara

<sup>8</sup> Emilia Ramadhani, Dewi Kurniawati, and Dayana, "Peran Komunikasi Keluarga dalam Pendampingan Mengurangi Resiko Kecelakaan Lansia pada Masyarakat Kecamatan Stabat, Kabupaten Langkat," *Komunikasi*, 18.1 (2022): 13–22.

1998 concerning social security for the elderly, Government Regulation No. 43 of 2004, Law Number 11 of 2009 concerning Social Welfare, and Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 19 of 2012 concerning Guidelines for Social Services for the Elderly.

Law Number 13 of 1998 in Article 3 states that efforts to improve the social welfare of the elderly are directed so that the elderly can still be empowered to play a role in development activities by paying attention to their function, wisdom, knowledge, expertise, skills, experience, age, and physical condition, as well as the maintenance of the level of social welfare for the elderly.<sup>9</sup> A similar provision is stated in Article 9 paragraph 1 point a of Law Number 11 of 2009 concerning Social Welfare which emphasizes that the social welfare program is intended to guarantee the poor, abandoned orphans, abandoned elderly, physically disabled, mentally disabled, physically and mentally disabled, former chronic disease sufferers who experience socio-economic disability problems so that their basic needs are met. Meanwhile, Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 19 of 2012 concerning Guidelines for Elderly Social Services explains that social services for the elderly are intended to help restore and develop the social functions of the elderly.

The topic of community empowerment is indeed interesting to study. This is indicated by several studies conducted by many researchers both national and international. From national circles, there is Munawar Noor,<sup>10</sup> Tony Pathony,<sup>11</sup> Abdul Rahmat,<sup>12</sup> Imas Kania Rahman, et al.,<sup>13</sup> Indah

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<sup>9</sup> Law No. 13 of 1998 Concerning Social Protection for the Elderly.

<sup>10</sup> Munawar Noor, "Pemberdayaan Masyarakat," *Jurnal Ilmiah Civis*, 1.2 (2011): 87-99, DOI:10.2307/257670.Poerwanto.

<sup>11</sup> Tony Pathony, "Proses Pemberdayaan Masyarakat Melalui Gerakan Pemberdayaan dan Kesejahteraan Keluarga (PKK) di Kabupaten Subang," *Ijd-Demos*, 1.2 (2020): 262-289, DOI:10.31506/Ijd.V1i2.23.

<sup>12</sup> Abdul Rahmat and Mira Mirnawati, "Model Participation Action Research dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 6.1 (2020): 62-71, DOI:10.37905/Aksara.6.1.62-71.2020.

<sup>13</sup> Imas Kania Rahman, dkk, "Pesantren Lansia Sebagai Wadah Pembinaan Husnul Khatimah."

Andayani,<sup>14</sup> Zarmaili,<sup>15</sup> M. Romadlon,<sup>16</sup> Budiono dan Rivai,<sup>17</sup> and Emilia Ramadhani et al.,<sup>18</sup> Meanwhile, from international circles, there are Yu Qian Zhu and Nurwahyu Alamsyah,<sup>19</sup> Ariadna Monje,<sup>20</sup> Dongoh Joo et al.,<sup>21</sup> Kayode Aleshinloye et al.,<sup>22</sup> Agnes Quisumbing et al.,<sup>23</sup> and others.

This study differs from previous studies as it examines social problems in a pesantren called Pesantren Syekh Maulana Qori from a social fiqh perspective. This pesantren is different from pesantren in general because it takes on a role like a nursing home. Thus, the pesantren which generally functions as a religious educational institution has changed into a place to provide care services for the elderly. This phenomenon is what prompted researchers to conduct a study on it by utilizing the social fiqh perspective as a reference. The use of the social fiqh theory from K.H. Sahal Mahfudz in this study is because the problem of empowering the elderly in the

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<sup>14</sup> Indah Andayani, Maria Veronika Roesminingsih, and Wiwin Yulianingsih, "Strategi Pemberdayaan Masyarakat Pelaku UMKM di Masa Pandemi Covid-19," *Jurnal Pendidikan Nonformal*, 16.1 (2021): 12-20, DOI:10.17977/Um041v16i1p12-20.

<sup>15</sup> Zarmaili et al., "Laporan Hasil Penelitian Pemberdayaan dan Perlindungan Lanjut Usia di Provinsi Jambi," *Badan Penelitian dan Pengembangan Daerah Provinsi Jambi*, 1.1 (2018): 1-53.

<sup>16</sup> M. Romadlon Habibullah, "Metodologi Pembelajaran Pendidikan Agama Islam Untuk Kaum Lansia di Pondok Pesantren Lansia al Hidayah Kelurahan Doromukti Kecamatan Tuban Kabupaten Tuban."

<sup>17</sup> Budiono, N. D. P., & Rivai, A. "Faktor-Faktor yang Mempengaruhi Kualitas Hidup Lansia," *Jurnal Ilmiah Kesehatan Sandi Husada*, 10.2, (2021): 371-379. <https://doi.org/10.35816/jiskh.v10i2.621> Cangara.

<sup>18</sup> Emilia Ramadhani, Dewi Kurniawati, and Dayana, "Peran Komunikasi Keluarga dalam Pendampingan Mengurangi Resiko Kecelakaan Lansia pada Masyarakat Kecamatan Stabat, Kabupaten Langkat," *Komunikasi*, 18.1 (2022): 13-22.

<sup>19</sup> Yu Qian Zhu and Nurwahyu Alamsyah, "Citizen Empowerment and Satisfaction With Smart City App: Findings from Jakarta," *Technological Forecasting And Social Change*, 174 (2022): 121304, DOI:10.1016/j.techfore.2021.121304.

<sup>20</sup> Ariadna Monje Amor et al., "Structural Empowerment, Psychological Empowerment, And Work Engagement: A Cross-Country Study," *European Management Journal*, 39.6 (2021): 779-789, DOI:10.1016/j.emj.2021.01.005.

<sup>21</sup> Dongoh Joo et al., "Knowledge, Empowerment, And Action: Testing The Empowerment Theory In A Tourism Context," *Journal of Sustainable Tourism*, 28.1 (2020): 69-85, DOI:10.1080/09669582.2019.1675673.

<sup>22</sup> Kayode D. Aleshinloye et al., "Antecedents and Outcomes of Resident Empowerment Through Tourism," *Journal of Travel Research*, 61.3 (2022): 656-673, DOI:10.1177/0047287521990437.

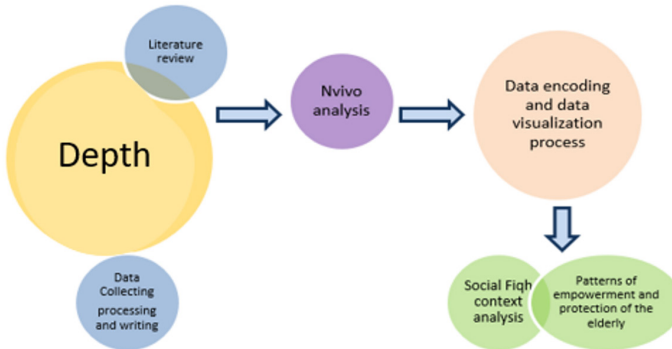
<sup>23</sup> Agnes Quisumbing, Ruth Meizen-Dick, and Hazel Malapit, "Women's Empowerment and Gender Equality in South Asian Agriculture: Measuring Progress Using the Project-Level Women's Empowerment in Agriculture Index (Pro-Weai) In Bangladesh and India," *World Development*, 151 (2022): 105396, DOI:10.1016/j.worlddev.2021.105396.

pesantren is included in the realm of education which is one of the fields of activity that he is engaged in.

## Research Methods

This study uses a qualitative method to explain the phenomena that occur in society,<sup>24</sup> including describing and identifying important things that occur at the research location.<sup>25</sup> This study explores the lives of the elderly at the Syekh Maulana Qori Islamic boarding school in Jambi Province which is studied through a social fiqh perspective. The data collection process in this study began with a literature review and then continued with interviews, which were also supplemented with observations. The collected data were then processed by coding, testing validity, and reliability, interpreting and analyzing thematic cross-cases, and conducting analysis tests through crosstab analysis.<sup>26</sup> using Nvivo R1.7 software. The workflow in this research can be understood from the following figure:

**Figure 1. Logical Framework**  
*Logical Framework, Exchange Theory*



<sup>24</sup> Alison B. Hamilton And Erin P. Finley, "Reprint of Qualitative Methods in Implementation Research: An Introduction," *Psychiatry Research*, 280 (2019): 112516, DOI:10.1016/J.Psychres.2019.112629.

<sup>25</sup> Catarina Brandão, " P. Bazeley and K. Jackson, Qualitative Data Analysis With Nvivo (2nd Ed.)," *Qualitative Research in Psychology*, 12.4 (2015): 1-376, DOI:10.1080/1478 0887.2014.992750.

<sup>26</sup> Olubiyi, Omotayo, Garrett Smiley, Henry Luckel, and Ralph Melaragno. "A Qualitative Case Study of Employee Turnover in Retail Business." *Heliyon*, 5.6 (2019).

## Result and Discussion

### Social Fiqh as a New Paradigm in Islamic Law

Social fiqh is a new idea developed by K.H. Sahal Mahfudz. Although this idea emerged in the modern era, the principles and basis contained in it still refer to the concepts of fiqh that have been developed by classical scholars in the past fifteen centuries. Social fiqh aims to fulfill the five objectives of sharia contained in *maqâshid al-shari'ah*<sup>27</sup>, the main target of which is the welfare of humanity physically and mentally.<sup>28</sup>

The idea of social fiqh from Kyai Sahal Mahfudz originated from his anxiety about formalistic culture and thinking which usually in applying fiqh theories is only based on textual understanding without considering the practical conditions or contextual situations existing in society. Apart from him, the wider community is also anxious about the rigidity of the law that comes from this formalistic model of thinking. From there emerged the idea and term social fiqh, often also called contextual fiqh, as an alternative to overcome the rigidity and limitations of law in accommodating the needs of modern society.<sup>29</sup>

Social fiqh can be interpreted as a way of thinking and acting to determine laws in line with the social conditions that develop in society without eliminating its textual basis. Social fiqh is always oriented toward the welfare of the lives of Muslims which specifically refers to the five *maqâshid al-shari'ah* (objectives of sharia), namely preserving religion, preserving life, preserving reason, preserving descendants, and preserving property.<sup>30</sup> Social fiqh functions as a tool that can answer and provide solutions to all social problems, especially those related to the spiritual life of society. Social fiqh as a method of discovering law starts from

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<sup>27</sup> About *maqâshid al-shari'ah*, see Iffatin Nur, Ali Abdul Wakhid, and Lestari Handayani. "A Genealogical Analysis on the Concept and Development of *Maqashid Syari'ah*." *Al-Adalah* 17.1 (2020): 1-30

<sup>28</sup> Andi Darna, "Perkembangan Hukum Islam di Indonesia: Konsep Fiqih Sosial dan Implementasinya dalam Hukum Keluarga," *El-Usrah: Jurnal Hukum Keluarga*, 4.1 (2021): 90–107.

<sup>29</sup> Moh Dahlan, "Paradigma Fiqih Sosial K.H. M. A. Sahal Mahfudh dalam Menjawab Problematika Aktual Umat di Indonesia," *Nuansa*, 9.1 (2016): 13–24.

<sup>30</sup> Fathorrahman, "Pandangan Fiqih Sosial K.H. Ali Yafie dan Kontribusinya Terhadap Kajian Pembangunan di Indonesia," *Asy-Syir'ah Jurnal Ilmu Syari'ah dan Hukum*, 50.2 (2016): 355-378.

the social reality that exists in society including changes in values that occur due to advances in technology and knowledge. Social fiqh as a vehicle for scientific study is not intended to compete with classical fiqh but rather to develop it so that a more accommodating, modern, and contextual Islamic legal system is realized.<sup>31</sup> With the social fiqh paradigm, legal flexibility will be created which is very much needed in responding to the development of religious behavior, including providing sufficient space for religious discourse.

This idea of KH. Sahal Mahfudz is in line with the thoughts of Kyai Ali Yafie in responding to social conditions and religious normativity. Social actions that have a strong connection with religion must still be based on religious norms, even though in their realization they are more conditional.<sup>32</sup> According to Kyai Ali Yafie, *tajdid* is an effort to apply religious norms to social reality, to understand the needs of community development, by adhering to the basic principles laid down by the religion, through a dynamic purification process. *Tajdid* is not intended to replace teachings and laws that are absolute, fundamental, universal, and stated in authentic provisions (*qat'iyya*.) It is outside the realm of *qat'iyya*, namely provisions that are *zhanniyya* in nature which are the realm of *ijtihad* studies. *Tajdid* only offers a wider space in renewing the ways of understanding, interpreting, reformulating, and conducting theo-passing on religious teachings.<sup>33</sup> The main characteristic of *tajdid* is building synergy between reason and revelation which shows a balance between *naqliya* (scriptural) and *'aqliya* (rational) arguments.

### An Overview of the Elderly in Merangin Regency

Merangin Regency has 10,344 elderly people consisting of 4,969 males and 5,355 females. These elderly people can be grouped into three categories,

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<sup>31</sup> Ahmad Faisal, "Nuansa Fiqh Sosial KH. MA. Sahal Mahfudz", *Al-Ulum*, 10.2, (2010): 363-382.

<sup>32</sup> Arief Aulia, "Metodologi Fiqh Sosial M.A. Sahal Mahfudz," *El-Mashlahab*, 7.2 (2019), DOI:10.23971/El-Mas.V7i2.1428.

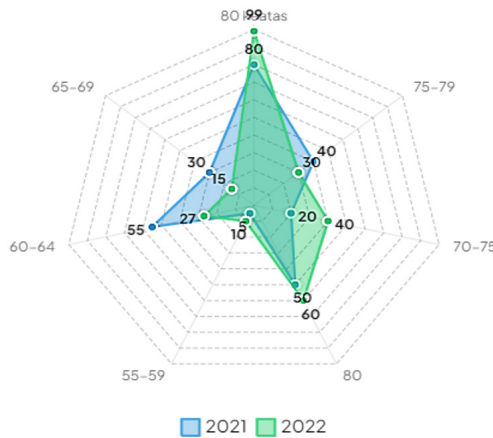
<sup>33</sup> Fathorrahman, "Pandangan Fikih Sosial K.H. Ali Yafie dan Kontribusinya Terhadap Kajian Pembangunan di Indonesia," *Asy-Syir'ah Jurnal Ilmu Syari'ah dan Hukum*, 50.2 (2016): 355-378.



namely: elderly with the age range of 60-69 years, (5,870 people) elderly with the age range of 70-75 years (2,893 people), and elderly with the age range of 75 years and over (1,548 people). Of the 24 sub-districts in Merangin Regency, the largest number of elderly people is in Tabir Selatan District with 2,170 elderly, consisting of 1,127 men and 1,043 women.

Furthermore, in terms of development, the number of elderly people in Merangin Regency from year to year shows an increase. This is shown in the following figure:

**Figure 2. Crosstab Analisis Percentage % Lansia Based on Age**



Year	80 years old and up	80 years old	75-79 years old	70-75 years old	65-69 years old	60-64 years old	55-59 years old
2021	80%	50%	40%	20%	30%	55%	5%
2022	99%	60%	30%	40%	15%	27%	10%

Sumber: Nvivo R.1.7 Crosstab Analisis, 2022.

The data above shows that in 2021 the number of elderly people aged 80 years and over was recorded at 80% while in 2022 that number increased to 99%. An increase also occurred in the elderly group aged 75-80 years, the number of which in 2021 was 50% and then increased to 60%. In 2022, the 70-75 age group which was originally recorded at 20% increased to 40%. The decrease in the number only occurred in the elderly group aged 75-79 years, namely from 40% to 30%, followed

by the 65-69 age group, from 30% to 15%, and the 60-64 age group, from 55% to 27%.

With regard to employment, the number of elderly people in Merangin Regency who are still working is recorded at 4,188 people, most of whom work in the informal sector (farming, trading, carpentry, or gardening). In addition, 157 people are retired, while those who are completely unemployed (jobless) are as many as 5,901 people; This means that more than half of the elderly in Merangin Regency are individuals whose daily lives are highly dependent on their children or families. The largest number of unemployed elderly are in Pemenang District (876 people), then in South Pemenang District (815 people), and South Tabir District (792 people).

In terms of income level, the number of elderly who work and earn a monthly income above IDR 3,000,000 is 28 people, elderly with income between IDR 1,000,000 to IDR 3,000,000 are 746 people, and those who earn income below IDR 1,000,000 are 4,444 people. This data shows that almost 75% of the elderly in Merangin Regency live with low incomes.

Concerning housing ownership, the number of elderly people in Merangin Regency who own a house/residence is recorded at 5,449 people. Of that number, 3,456 elderly people live with their families/partners, 900 people live with their children, and 964 people live alone. Outside of that count, 4,895 elderly people do not have a house, so they have to live with their children or siblings, or in other places such as nursing homes or Islamic boarding schools.

### **Elderly at the Syekh Maulana Qori Islamic Boarding School in Merangin, Jambi**

At the Syekh Maulana Qori Islamic Boarding School, there are 74 elderly people, consisting of 53 elderly women and 21 elderly men, who live in the Islamic boarding school environment to seek peace of life while studying religious knowledge. Most of the elderly who live in this Islamic boarding school are very old, their ages are approaching or even above 80 years.

**Figure 3. Crosstab Analisis Percentage % the Elderly in Pesantren Merangin**

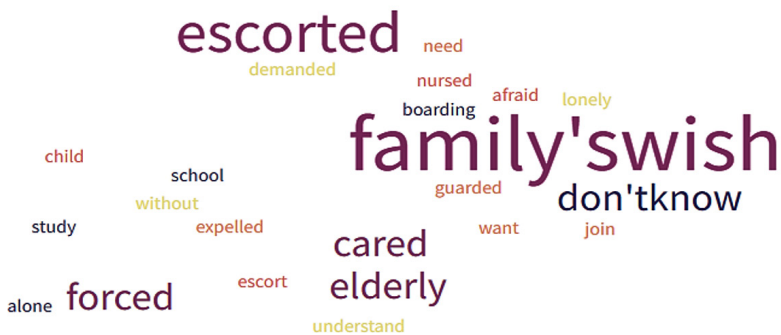


Source: Nvivo R.1.7 Crosstab Analisis, 2022.

Reasons/Motives for the Elderly to Live in Islamic Boarding Schools

To analyze in more detail the motives/reasons that are the determining indicators of why the elderly choose to live in Islamic boarding schools, especially in the Syekh Maulana Qori Islamic Boarding School, this can be found out by analyzing the confessions they convey through the Nvivo R. 1.7-word frequency calculation, the results are as follows:

**Figure 4. Word Frequency Percentage % Reasons/Motives for the Elderly to Live in Islamic Boarding Schools**



Source: Nvivo R. 1.7-word frequency, 2022.

The analysis of the frequency of similar words that emerged as responses to several questions asked showed that the presence of the

elderly in Islamic boarding schools was partly due to their wishes but some took the initiative of their families to entrust them to Islamic boarding schools.

At first glance, based on the statements they made, it seems that no family intervention forced them to live in Islamic boarding schools. However, if observed more deeply, through certain expressions such as "don't know, forced, and dropped off" it is clear that there is an indication that the presence of the elderly in Islamic boarding schools is not all purely their wishes but some are due to the wishes of their families due to the busyness of their children/families making it difficult to care for them.<sup>34</sup>

It must be admitted that the biggest and most difficult obstacle in handling the elderly is the need for sufficient time and high patience from the family so that the elderly still feel comfortable in their family environment. The discomfort experienced by the elderly can encourage them to choose to live elsewhere or live alone outside their family environment. Therefore, it is not surprising that most elderly people feel more comfortable in elderly Islamic boarding schools because they are seen as being able to treat them well and fulfill their religious and psychological needs. Indeed, one of the positive aspects of the elderly living in Islamic boarding schools is that the elderly may receive spiritual guidance and religious education as provisions for a good end. In addition, Islamic boarding schools also have a special way of treating the elderly with mental therapy that is quite helpful for the elderly in facing the problems of old age.<sup>35</sup>

### **Empowerment Model**

At the Syekh Maulana Qori Merangin Jambi Elderly Islamic Boarding School, the elderly entrusted by their families are cared for, fostered, and empowered to encourage them to live as properly as they

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<sup>34</sup> Yasir, Lecturer at Syekh Maulana Qori Islamic Boarding School, Interview on August 28, 2021.

<sup>35</sup> IK, Staff of Social Agency of Merangin Regency, Jambi, Interview on December 17, 2020.

should.<sup>36</sup> The elderly empowerment model applied at the Islamic boarding school aims for the elderly to gain inner peace, following their mental condition and spiritual needs. In this Islamic boarding school, the elderly receive religious learning materials as shown in the following figure:

**Figure 5. Learning Models**

Learning Materials	Learning Methods
<p><b>Al-Qur'an</b> Given when students have completed the Iqra (Learning the Arabic alphabet)</p>	
<p><b>Classical Book Study</b> Materials are given to understand classical fiqh books for everyday life.</p>	<p><b>Lecture Method</b></p> <p><b>Guidance Method</b></p> <p><b>Practical Method</b></p> <p><b>Question and Answer Method</b></p>
<p><b>Procedures for Purification</b> About how to perform ablution, tayammum, and take a major bath</p>	
<p><b>Worship Procedures</b> to provide depth understanding to elderly students regarding procedures for worship, especially daily prayers</p>	
<p><b>Akhlakul Karimah</b> Advice on good behavior in behaving and reminding them of goodness</p>	
<p><b>Dhikr and Wirid</b> This subject is given together with daily worship practices</p>	

Source: Interviews with several teachers

In addition to providing the learning materials above, the management of the Islamic boarding school also prepares various ways to maintain the mental health of the elderly through special guidance aimed at building an attitude of sincerity and *tawakkal* (surrender) to God as part of psychological therapy and inner peace as well as to be a guide for the elderly in living their lives.

<sup>36</sup> Khotimah, Husnul. "Peran Pesantren Lansia bagi Perkembangan Pendidikan Islam: Studi Kasus di Pondok Pesantren Raudlatul Ulum Kencong Kepung Kediri." *Didaktika Religia*, 2.2 (2016): 1-24.

The description above provides an understanding that the empowerment model or pattern applied at the Syekh Maulana Qori Merangin Jambi Elderly Islamic Boarding School focuses on efforts to provide insight and the formation of attitudes and personalities that are based on Islamic teachings. This model is applied through learning and training activities under the guidance of *ustadz* and *ustadzah* of the Islamic boarding school who understand the psychological condition of the elderly and also have sufficient competence to provide Islamic religious education starting from how to read the Qur'an, how to pray, how to purify, including answering/providing explanations to questions asked by students consisting of the elderly.

## Financial Support

### a) Family Support

Family funding for the elderly living in Islamic boarding schools is a positive thing for spiritual education. This support can be in the form of material such as money, clothing, and food and can also be in the form of non-material such as attention, affection, sympathy, and empathy.

**Figure 6. Crosstab Query Rate % Financial Support**

Form	Money	Clothing	Food	Total
Material	70%	20%	10%	100%
Total	70%	20%	10%	100%

Source: Crosstab Query Rate, Nvivo R.I.7

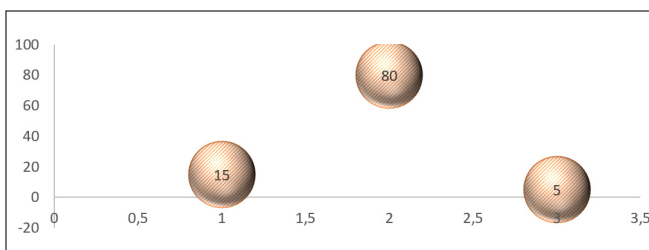
The crosstab query rate % results above show that the support received by the elderly at the Syekh Maulana Qori Jambi Islamic boarding school is generally in the form of material, namely in the form of money (70%), in the form of clothing/clothing (20%) and the form of food (10%). This shows that almost all the support they receive is in material with varying values, some large and some small. This phenomenon supports the results of WHO research which concluded that in all countries in Asia, assistance given by families to the elderly is generally in the form of material, regardless of whether the elderly individual has a source of income.

Unfortunately, in many cases, support from children/families is sometimes not continuous. This is true when children/families who entrust their parents/family members to this Islamic boarding school only come a few times. After that, they no longer appear and let the living expenses of their parents/relatives become a burden for the Islamic boarding school.<sup>37</sup> This will burden the Islamic boarding school managers because they have to find other sources of funds to support the neglected elderly.

### b) Government's Funding

Almost similar to the support given by families to the elderly living in boarding schools, government support is generally in the form of financial assistance. This assistance is channeled through regional agencies (district social services) which are considered to have the capacity to forward the funding to those entitled to receive it. Unfortunately, although the assistance funds provided by the government are quite large, the presence of this assistance is not routine every month; in other words, generally at most twice a year, and its value also depends on the availability of funds in the government budget. A description of the intended government support can be understood from the following figure.

**Figure 7. Crosstab Query Rate % Government's Support**



Source: Crosstab Query Rate, Nvivo R.I.7

The picture above shows that government assistance is not always constant, sometimes large (up to 80 million rupiah) but sometimes small

<sup>37</sup> Buya Satar, Caregiver and Educator at the Syekh Maulana Qori Jambi Islamic Boarding School, interview on August, 2021.

(only 5 million rupiah). Starting from this condition, it would be good for the Central and Regional Governments to re-evaluate the policies that have been implemented so that the provision of assistance can be more intensive and continuous to provide the greatest benefits for the elderly in need.

### **Social Fiqh Review**

In the previous description, it has been stated that the Syekh Maulana Qori Merangin Jambi Islamic Boarding School has displayed a dual role, namely on the one hand acting as an Islamic educational institution on the other hand acting as a social institution that offers services to the wider community who want to entrust their parents so that they can live more peacefully and comfortably, away from the complexities of family life. To realize this role, the management has designed a specific empowerment program for the elderly to enable them to live peacefully and comfortably while gaining religious knowledge that suits their spiritual needs.

Viewed from the perspective of Social Fiqh, the dual role carried out by the Syekh Maulana Qori Islamic Boarding School is a constructive and positive step in supporting the government's program to improve community welfare, especially the elderly. This is because, in the view of social Fiqh, every effort that is consciously aimed at forming good character and personality is an effort that is constructive, beneficial, and in line with Islamic teachings.

Furthermore, social Fiqh sees that with its spiritual education program, the Syekh Maulana Qori Merangin Jambi Islamic Boarding School has succeeded in providing and fulfilling the needs of the elderly in minimizing anxiety through providing knowledge and guidance on worship needed by the majority of the elderly in their old age. Social Fiqh also sees that the formation of the spirit of *Ukhuwa Islâmiya* and *Ukhuwa Wathâniya* under the *Aswaja* or *Ahlussunah wal Jama'ah* understanding for the elderly at this Islamic Boarding School is also following Islamic teachings and is the main pillar for building a Muslim society that is pious, skilled and has noble morals.



On the other hand, social fiqh also sees that the concept of protection and empowerment of the elderly implemented at the Syekh Maulana Qori Merangin Jambi Islamic Boarding School is symmetrically related to *Siyâsa 'Aliya Samiyya*. This is because protection and empowerment are important parts of the study of legal politics that focus on policymaking and enforcing community welfare, especially for the elderly. Thus, seen from the perspective of social fiqh, the existence of Islamic boarding schools that provide for the needs of the elderly is an appropriate and beneficial solution to avoid harm to the family and the elderly themselves. For the elderly, life in Islamic boarding schools is much better than life in the family environment, especially for maintaining psychological mental health and preventing potential conflicts between the elderly and their relatives. This is where the Syekh Maulana Qori Merangin Jambi Islamic Boarding School displays its role as a formal institution that can help the wider community, especially those related to handling the elderly.

## Conclusion

Syekh Maulana Qori Merangin Jambi Islamic Boarding School, with special services for the elderly, has participated concretely in helping the community to empower and protect the elderly. The social life of the elderly in the Islamic boarding school is filled with spiritual materials and learning that emphasizes worship and learning methods are more on guidance and lectures and practices for the elderly. This positive role has also received support from the local government, although not yet fully optimal.

Viewed from the perspective of social fiqh, the services carried out by the Islamic Boarding School so far have been very beneficial for the elderly in overcoming psychological problems more calmly and comfortably. In addition, this effort has also helped minimize the harm that arises due to family care and attention that may be inadequate due to time constraints and lack of patience.

As a recommendation for the local government, it is expected that the assistance provided to the elderly will be regulated in a regulation so that the distribution of support can be more significant, permanent,

and sustainable. In addition, it is also expected that entrepreneurs and other non-governmental institutions can also take part so that funding sources for the Elderly Islamic Boarding School can increase, not only depending on the Government.

### **Author Contribution**

Yuliatin is responsible for developing research ideas, formulating questions, determining research methodology using qualitative methods with data analysis, conducting initial analysis of data obtained using Nvivo R1.7, and organizing the overall structure of the article, including the introduction, methodology, results, and conclusions; Haris Mubarak contributed by compiling a theoretical framework in the form of a social fiqh concept and its relevance to the empowerment and protection of the elderly. Haris also provided a comprehensive literature review to support theoretical arguments in the article; Robiatul Adawiyah collected data, from literature, in-depth interviews, and other sources of information. Rabiatal also conducted the initial selection and verification of data obtained using Nvivo R1.7, and assisted in writing certain parts of the article;

Hermanto Harun processed, organized, and conducted statistical analysis related to the data obtained and presented it in the form of tables and graphs that showed the symptoms and tendencies of the objects studied. Hermanto was also actively involved in the discussion and helped to write the article; Ghina Nabilah Effendi conducted big data development through the Nvivo R.I 7 software application to obtain a quantitative picture in the form of a similarity index and crosstab to be used as material for further analysis.

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