




Implementation of Religious Services Policy for the Elderly in South Sumatera: Analysis of Fiqh *Siyāsah Tanfidziyah*

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Abstract

The implementation of social welfare and religious services for the elderly, in practice, involves various activities that must align with their religious beliefs. Ogan Komering Ulu Timur Regency in South Sumatra, as the implementing unit represented by the Department of Social Affairs, has the responsibility to identify the religious and spiritual needs of the elderly through planning, supervision, and the execution of religious and spiritual programs. This research aims to analyze the implementation of Article 6 of Government Regulation Number 43 of 2004 regarding the Implementation of Efforts to Improve the Social Welfare of the Elderly from the perspective of fiqh *Siyāsah tanfidziyah* in Ogan Komering Ulu Timur Regency, South Sumatra. The research method employed is field research, conducted by collecting data from the research location. The results indicate that the Department of Social Affairs has fulfilled its duty as the responsible government body by implementing various efforts to fulfill the spiritual needs of the elderly, although not entirely maximized due to several challenges. These challenges include the need for a deeper focus on individual religious preferences, the enhancement of religious program variations, and the search for solutions to overcome limited available resources. From the perspective of *Siyāsah tanfidziyah*, the government and stakeholders can ensure that religious and spiritual mental services for the elderly truly contribute to improved social welfare, as emphasized by the Quranic verse Q.S An-Nissa 58, underlining the importance of safeguarding trust and establishing fair laws.

Keywords: elderly, religious services, *siyāsah tanfidziyah*



Introduction

Social welfare is a system of material and spiritual, social life and livelihoods encompassed by a sense of safety, morality, and inner and outer peace that allows every citizen to fulfill their physical, spiritual, and social needs in the best possible way for themselves, their families, and society while upholding fundamental rights and human obligations following Pancasila. Equality and justice, namely equality in treatment and services.¹

Social justice for Indonesia's people is the legal basis for creating a socially just life in society. This principle aims to prevent the oppression of those who are socially and economically weak by those who are stronger arbitrarily.² Social justice as a legal foundation hopes that society can live together fairly and equally, with equal access to opportunities and fundamental rights, to overcome social injustice and inequality.

The Indonesian government has committed to providing equitable welfare distribution, empowerment, and elderly care, but the actions and implementations are still not optimal. The government has endeavored to create legislation, government regulations, presidential decrees and ministerial decrees, and the National Action Plan (RAN) for the elderly.³

Many factors contribute to the lack of implementation of these commitments, including insufficient and weak socialization, lack of cross-sectoral coordination, and the absence of data in quantity and quality as a basis for policy-making.

The data released by the Central Statistics Agency of Ogan Komering Ulu Timur Regency from 2018 to 2020 shows a percentage increase in the elderly population: 9.57% in 2018, 9.92% in 2019, and 10.28% in 2020. The increase in this percentage becomes a special concern for social welfare, particularly in

¹ Rudi Santoso and Agus Hermanto, "Analisis Yuridis Politik Hukum Tata Negara (Suatu Kajian Tentang Pancasila dan Kebhinnekaan Sebagai Kekuatan Negara Kesatuan Republik Indonesia)," *Nizham: Jurnal Studi Keislaman* 8, no. 01 (2020): 125–35. <https://doi.org/10.32332/nizham.v8i01.2093>

² Rudi Santoso et al. "Optimalisasi Tugas Dan Fungsi DPRD Dalam Mewujudkan Pemerintahan Bersih," *As-Siyasi : Journal of Constitutional Law* 1, no. 1 (June 3, 2021): 100–117, <https://doi.org/10.24042/as-siyasi.v1i1.8960>.

³ Husmiati, et al. *Implementasi Standar Pelayanan Minimal (SPM) Bidang Sosial Terkait Pelaksanaan Rehabilitasi Sosial di Dalam Panti*. Pusat Penelitian dan Pengembangan Kesejahteraan Sosial, 2019.

fulfilling the needs of the elderly in the religious and spiritual aspects.⁴

A good quality of life for the elderly is characterized by the fulfillment of spiritual needs and maturity in religious aspects, influencing optimal functional conditions. When the level of spirituality in the elderly is higher, their quality of life tends to be higher, with a more meaningful, happy, and significant experience in old age.⁵ Article 6, Paragraph 1 of Government Regulation Number 43 of 2004 concerning Implementing Efforts to Improve the Social Welfare of the Elderly states that religious and spiritual mental services should be improved by their respective religions and beliefs.

There are several academic literature on social welfare and religious services have been written, including *The Effectiveness of Government Policies on the Welfare of the Elderly (Lansia) in Lampung Province in 2020* by Goestyari Kurnia Amantha and Putri Rahmaini⁶, *implementation of social welfare for the elderly in Bekasi City* by Angelita Audria and Sri Wahyuni,⁷ *quality of life for the elderly* by Anis Ika Nur Rohmah and Purwaningsih and Khoridatul Bariyah⁸, and *social welfare development: empowering communities in the Social Worker Approach* by M. J. Maspaitella⁹. Unlike the research and studies mentioned above, this article will analyze social welfare and religious services from the perspective of fiqh siyasah tanfidziyah.

Research Method

⁴ BPS of East OKU Regency, "Persentase Penduduk Lansia 2010-2020 (Persen), 2018-2020," Badan Stastisti Kabupaten Ogan Komering Ulu," 2020, <https://okukab.bps.go.id/indicator/12/61/1/persentase-penduduk-lansia-2010-2020.html>.

⁵ Elsa Annisa, Herman, dan Yoga Pramana, "Kebutuhan Spiritual Dengan Kualitas Hidup Pada Lanjut Usia: Literature Review," *Proners* 6, no. 1 (13 Juli 2021): 1–12, <https://doi.org/10.26418/jpn.v6i1.48010>.

⁶ Goestyari Kurnia Amantha and Putri Rahmaini, "Efektivitas Kebijakan Pemerintah Terhadap Kesejahteraan Lanjut Usia (Lansia) Provinsi Lampung Tahun 2020," *Jurnal Dinamika* 1, no. 1 (2021): 283–95, <https://doi.org/10.54895/dinamika.v1i1.766>.

⁷ Angelita Audria and Sri Wahyuni, "Implementasi Kesejahteraan Sosial Bagi Lanjut Usia di Kota Bekasi," *Jurnal Demokrasi dan Ketahanan Nasional* 2, no. 1 (2023): 9–15, <https://doi.org/10.20961/souvereignty.v2i1.617>.

⁸ Anis Ika Nur Rohmah, Purwaningsih, and Khoridatul Bariyah, "Kualitas Hidup Lanjut Usia," *Jurnal Keperawatan* 3, no. 2 (2012): 120–32, <https://doi.org/10.22219/jk.v3i2.2589>.

⁹ M. J. Maspaitella, "Pembangunan Kesejahteraan Sosial: Pemberdayaan Masyarakat Dalam Pendekatan Pekerja Sosial," *Aspirasi* 5, no. 1 (2014): 157–64, <https://doi.org/10.46807/aspirasi.v5i2.457>.

The research method employed is field research,¹⁰ conducted by collecting data from the research location, namely the Department of Social Affairs of Ogan Komering Ulu Timur Regency, South Sumatra, related to the implementation of Article 6 of Government Regulation Number 43 of 2004 concerning the Implementation of Efforts to Improve the Social Welfare of the Elderly. Subsequently, the data is analyzed qualitatively, categorizing this study as qualitative research, utilizing the perspective of *fiqh siyāsah tanfidziyah* to analyze the field data. Due to its nature, this research is descriptive, aiming to depict specific phenomena or occurrences.

Social Welfare and Religious Services for the Elderly

Social welfare is the condition where all the material, spiritual, and social needs of citizens are fulfilled, enabling them to lead a decent life and have the ability to develop and fulfill their social roles. The well-being of individuals, groups, and communities is considered achieved when all aspects of their lives are met, including physical needs like clothing, food, and shelter, psychological needs such as a sense of security, love, and affection, as well as social needs, like the ability to play a role in society according to their tasks and positions.¹¹

The elderly, or the elderly population, refers to individuals aged 60 and above, experiencing anatomical, physiological, and biochemical changes in the body that impact overall bodily functions. The elderly are categorized into four stages: middle age at 45-59 years, elderly at 60-74 years, old age at 75-90 years, and very old age at over 90 years.¹²

Social welfare is the state where individuals, groups, and communities' material, spiritual, and social needs are met, allowing them to live decently, develop, and fulfill their social roles effectively.¹³ Additionally, the elderly are

¹⁰ Karsini Karsono, *Pengantar Metodologi Riset Sosial* (Bandung: Alumni, 1996), 28.

¹¹ Adi Fahrudin, *Pengantar Kesejahteraan Sosial*, Ed. by Nurul Falah Atif First Edition (Bandung: Refika Aditama, 2018), 10.

¹² Emi Setiyorini and Ning Arti Wulandari, *Asuhan Keperawatan Lanjut Usia Dengan Penyakit Degeneratif*, Ed. by Tim MNC Publishing First Edition (Malang: Media Nusa Creative, 2018), 21.

¹³ Hari Harjanto Setiawan, "Penanggulangan Kemiskinan Melalui Pusat Kesejahteraan Sosial," *Sosio Informa : Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 3, no. 3 (19 Desember 2017), <https://doi.org/10.33007/inf.v3i3.1048>; Yuki Fitia Maatisya dan Aris Prio Agus

those aged 60 and above, experiencing physical, physiological, and biochemical changes affecting their bodily functions.¹⁴ The elderly are divided into several stages based on age, emphasizing the need for special attention in various stages of the aging process. Attention to the social welfare and well-being of the elderly is crucial to creating an inclusive society that cares for all its members, including the older generation.

The principles of elderly welfare stem from the United Nations (UN) agreement on the rights of the elderly. On December 16, 1991, the UN General Assembly adopted five principles for the elderly under Resolution 46/91. These principles were developed to acknowledge the contributions of the elderly to society, recognizing the value of the elderly as individuals with dignity. The UN agreed upon these principles with the hope that governments would prioritize the protection and appreciation of the elderly, making it a government priority program. This aims to promote social progress and achieve higher standards for the elderly.¹⁵ The five principles are as follows:

a) Independence

Independence is an individual's ability to carry out daily activities without relying on others. This includes bathing, dressing, eating, and independently performing household tasks. Physical independence enables the elderly to lead a more active and self-sufficient life. Therefore, maintaining independence is a primary goal in elderly care.

b) Participation

Elderly participation involves participating in various social, cultural, and community activities. This includes participating in social groups, attending

Santoso, "Rekonstruksi Kesejahteraan Sosial Bagi Tenaga Kesehatan Di Rumah Sakit," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 6, no. 3 (12 Juli 2022), <https://doi.org/10.58258/jisip.v6i3.3395>.

¹⁴ Uswatun Hasanah, "Hak Perlindungan Sosial Bagi Lanjut Usia Menurut Undang-Undang Nomor 13 Tahun 1998 Dan Hukum Islam Di Kecamatan Medan Amplas," *Jurnal Hukum Kaidah: Media Komunikasi Dan Informasi Hukum Dan Masyarakat* 20, no. 3 (22 Juli 2021): 360–75, <https://doi.org/10.30743/jhk.v20i3.4004>.

¹⁵ Eka Afrina Djamhari et al, *Kondisi Kesejahteraan Lansia dan Perlindungan Sosial Lansia di Indonesia*, Ed. oleh Ah Maftuchan (Jakarta Selatan: Prakarsa, 2020), 15.

cultural or artistic events, engaging in physical activities, or volunteering. Active participation helps maintain social and mental well-being among the elderly by combating social isolation, enhancing the quality of social relationships, and preserving cognitive function.

c) Care

Elderly care relates to their access to healthcare and support tailored to their needs. This encompasses routine medical care, long-term care (if necessary), and palliative care. Good care ensures that their physical and psychological health needs are met.

d) Self-fulfillment

Self-fulfillment emphasizes the importance of the elderly continuing to grow, learn, and pursue their interests and goals. This could involve participating in elderly education courses, pursuing hobbies, or setting motivating life goals.

e) Dignity

The dignity of the elderly is a human right that must be respected. This includes fair and respectful treatment and protection from discrimination or any treatment that undermines their dignity.

These five principles, namely independence, participation, care, self-fulfillment, and dignity, form a crucial foundation for understanding and enhancing the well-being of the elderly.¹⁶ The task assigned to the government to pay attention to the elderly is a primary responsibility that aligns with the principles of Islamic constitutionalism. One of the government's fundamental duties is to uphold law and justice to protect the rights of individuals from

¹⁶ Etty Padmiati dan Kissumi Diyanayati, "Family Based Aged's Social Service," *Jurnal Penelitian Kesejahteraan Sosial* 14, no. 3 (2015): 329–42, <https://doi.org/10.31105/jpks.v14i3.1329>.

oppression and deprivation.¹⁷ The obligation for someone to provide financial support to those entitled to receive it.¹⁸

Services to the elderly reflect special protection and attention to a vulnerable population.¹⁹ Ensuring the well-being and safety of the elderly is a concrete manifestation of the government's duty to safeguard the rights of individuals, including the elderly, and protect them from oppression or deprivation. The well-being of the elderly is a crucial aspect of efforts to preserve and enhance their quality of life. In this context, Government Regulation Number 43 of 2004 concerning the Implementation of Efforts to Improve the Social Welfare of the Elderly, according to Article 6 paragraph 1, stipulates that "Religious and spiritual mental services for the elderly are intended to strengthen faith and piety towards the One Almighty God."

Article 6 paragraph 1 serves as the legal foundation regulating religious and spiritual mental services. Efforts made to ensure the alignment of service programs with the respective religions and beliefs are crucial for the fulfillment of the elderly in religious services. This aligns with the opinion of the interviewee, as follows:

"The Social Affairs Department is responsible for planning, supervising, and implementing. The steps taken include identifying the religious needs and beliefs of the elderly, organizing various religious activities, providing counselling and psychological support, as well as close collaboration with religious institutions and village governments. The Social Affairs Department ensures that religious and spiritual mental activities are in line with the respective religions and beliefs of the elderly by coordinating with village governments, religious organizations, and foundations. Service

¹⁷ Ridwan Arifin, Rasdi Rasdi, dan Riska Alkadri, "Tinjauan Atas Permasalahan Penegakan Hukum Dan Pemenuhan Hak Dalam Konteks Universalime Dan Relativisme Hak Asasi Manusia Di Indonesia," *Legality: Jurnal Ilmiah Hukum* 26, no. 1 (15 Agustus 2018): 17–39; Rifaldy Andika Musak, "Penegakan Hukum Hak Asasi Manusia (HAM) Atas Kejahatan Kemanusiaan Berdasarkan UU No. 26 Tahun 2000 Tentang Peradilan Hak Asasi Manusia Mengacu Kasus Pelanggaran Ham Wamena 4 April 2003," *LEX ET SOCIETATIS* 7, no. 6 (21 Oktober 2019), <https://doi.org/10.35796/les.v7i6.25815>.

¹⁸ Fathul Mu'in, Rudi Santoso, and Ahmad Mas'ari, "Standar Pemberian Nafkah Kepada Istri Perspektif Filsafat Hukum Islam," *ASAS: Jurnal Hukum Ekonomi Syariah* 12, no. 01 (27 Juli 2020): 119–34, <https://doi.org/10.24042/asas.v12i01.6927>.

¹⁹ Misnaniarti, "Analisis Situasi Penduduk Lanjut Usia Dan Upaya Peningkatan Kesejahteraan Sosial Di Indonesia," *Jurnal Ilmu Kesehatan Masyarakat* 8, no. 2 (2017), <https://ejournal.fkm.unsri.ac.id/index.php/jikm/article/view/258>.

evaluations are conducted periodically, with measurements of elderly participation, feedback collection, and evaluation meetings."²⁰

In planning, supervising, and implementing religious and spiritual mental service programs, the Social Affairs Department ensures the alignment of these activities with the religions and beliefs of the elderly through regular communication with the elderly and existing organizations or foundations. This corresponds to the opinion of the interviewee, as follows:

"One crucial factor in carrying out this task is ensuring the alignment of activities with the religions and beliefs of the elderly individuals. Therefore, we routinely interact with them to hear their religious preferences and needs. We also face some challenges in implementing this task. The challenges we encounter include limited resources, both in terms of budget and human resources. The logistics and limited resources are challenges we try to overcome with solutions and maximum efforts to provide full benefits to the elderly in our village"²¹

Perspective of *Siyāsah Tanfidziyah* on Social Welfare and Religious Services

Siyāsah Tanfidziyah or *Al-Sulṭah al-Tanfidziyah* refers to the authority to enforce laws within the cabinet hierarchy in a government. Executive power (*Al-Sulṭah al-Tanfidziyah*) takes various forms, including the concepts of *imamah/imam*, *khilafah/khalifah*, *imarah/'āmir*,²² and *wizarah/wāzir*.²²

- a. *Imamah* or *Imam*, in this context, is the executive power held by an imam or leader who acts as the highest authority. This leader may serve as the head of state and government, as seen in some models of Islamic monarchy.

²⁰ Levi Eka Yanti, Implementation of Article 6 of Government Regulation Number 43 of 2004 concerning Efforts to Improve the Social Welfare of the Elderly Social Service of East Ogan Komering Ulu Regency, October 17, 2023.

²¹ Muhammad Iliyin, Implementation of Article 6 of Government Regulation Number 43 of 2004 concerning Efforts to Improve the Social Welfare of the Elderly Social Service of East Ogan Komering Ulu Regency, October 19, 2023.

²² La Samsu, "Al-Sulṭah Al-Tasyri'iyyah, Al-Sulṭah Al-Tanfiziyyah, Al-Sulṭah Al-Qada'iyyah," *Tahkim* 13, no. 1 (t.t.): 155–71, <https://doi.org/10.33477/thk.v13i1.336>; M. Yasin Al Arif dan Ariyansyah Ariyansyah, "Functions of The Village Consultative Body on The Implementation of Village Government In The Perspective of Fiqh Siyasah," *Constitutional Law Society* 1, no. 1 (1 April 2022): 1–9, <https://doi.org/10.36448/cls.v1i1.3>.

- b. *Khilafah* or *Khalifah*, refers to the Islamic leadership system where the caliph serves as the political and spiritual leader of the Muslim community. The caliph is the direct successor of the Prophet Muhammad and is responsible for the governance of the entire Muslim community.
- c. *Imarah* or *Amir*, executive power can be delegated to an *'āmir* or governor who manages a specific region within a larger governance framework. The Amir is responsible for administrating and implementing laws in their territory.
- d. *Wizarah* atau *Wazir*, ministers or wazirs are responsible for various government departments. These ministers assist the leader or head of government in carrying out administrative tasks and implementing laws.

Siyāsah Tanfidziyah is one of the fundamental duties of the government. The primary tasks of leaders or government organizers,²³ Include:

- a. Upholding established religious principles that have been agreed upon by the early generations of the Muslim community.
- b. Enforcing laws and justice in society and acting as a mediator in resolving conflicts between two conflicting groups.
- c. Safeguarding the community's economic stability, ensuring that the people feel secure in their lives and possessions.
- d. Enforcing punishments to protect individuals' rights from oppression and confiscation.
- e. Strengthening the country's borders to prevent enemy attacks.
- f. Conducting jihad through preaching to convert enemies to Islam or making them *ahl al-ẓimmah* (non-Muslims living under the protection of the Islamic state).
- g. Collecting *fay'* (spoils from non-warlike acquisitions) and *zakat* are mandatory according to Sharia and *ijtihad*.

²³ Abdul Hayyie Al-Kattani dan Kamaluddin Nurdin, *Hukum Tata Negara Dan Kepemimpinan Dalam Takaran Islam Terjemahan (Al-Ahkamus-Shulthaniyyah Wal-Wilaayaatud-Diniyyah Imam-Al Mawardi)*, Ed. by Dadi M.H.B, Dendi I, and Dharmadi (Jakarta: Gema Insani Press, 2000), 37.

- h. Managing the state's wealth in *bait al-Mal* with attention to a balanced and proportional approach, avoiding liberalization or wastefulness.
- i. Listening to advice from wise individuals and entrusting governance and financial matters to trustworthy individuals.
- j. Exercising oversight over government affairs and monitoring the development of the situation, aiming to regulate the lives of the community and preserve the religion.

The concept of *Siyāsah Tanfidziyah*, particularly regarding the implementation of Article 6 of Government Regulation Number 43 of 2004 related to religious and spiritual mental services for the elderly, provides a valuable framework. *Siyāsah Tanfidziyah* is an Islamic legal concept related to governance and management that focuses on the common good and the welfare of society.²⁴ The perspective of *Siyāsah Tanfidziyah* can be a crucial guide in understanding, evaluating, and enhancing the implementation of these service programs with the primary goal of achieving the social well-being of the elderly. It ensures that ethical principles in government governance are fulfilled.

Furthermore, in a deeper understanding, according to *Siyāsah Tanfidziyah* regarding the implementation of Article 6 of Government Regulation Number 43 of 2004 concerning the Implementation of Efforts to Improve the Social Welfare of the Elderly related to religious and spiritual mental services for the elderly in the Social Affairs Office of Ogan Komering Ulu Timur Regency, South Sumatra, in executing and accessing these services, has an impact on achieving the social well-being of the elderly by emphasizing governance that focuses on community welfare. It provides valuable insights. The Social Affairs Office should play a central role in coordinating and managing these services, focusing on community welfare, ensuring programs encompassing various religions, promoting active

²⁴ Maimun Maimun and Dani Amran Hakim, "Siyāsah Syar'iyah and Its Application to Constitutional Issues in Indonesia," *As-Siyasi: Journal of Constitutional Law* 3, no. 1 (June 20, 2023): 111–30, <https://doi.org/10.24042/as-siyasi.v3i1.15710>; Zainuddin Zainuddin et al., "Siyāsah Shar'iyah and the Politicization of Religion in the 2019 Indonesian Presidential Election," *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (December 31, 2022), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/28165>; Hasanuddin Yusuf Adan et al., "Islam and the Foundation of the State in Indonesia: The Role of the Masyumi Party in the Constituent Assembly the Perspective of Fiqh al-Siyāsah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 377–98, <https://doi.org/10.22373/sjkh.v7i1.16650>.

participation of the elderly, and supporting justice and equality in religious services.

The research findings also revealed several challenges that need to be addressed. Siyāsah tanfidziyah emphasizes awareness of the expectations and needs of the elderly regarding religious and spiritual mental services. Regular program evaluations should be conducted to assess the extent to which they meet the community's needs and determine necessary improvements. The perspective of siyāsah tanfidziyah integrating the government and stakeholders can ensure that religious and spiritual mental services for the elderly truly achieve better social welfare. As stated in the Quran, Surah An-Nisa [4] verses 58,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا ۝ بَصِيرًا

Indeed, Allah commands you to deliver trust to those entitled to them and, when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (Q.S An-Nissa [4]: 58)

The Quran, Surah An-Nisa [4]:58, emphasizes safeguarding trust and adjudicating justly. Honesty and fairness in human actions are the keys to achieving a sustainable and harmonious society. This verse reminds us that the best guidance and teachings come from Allah, and Allah is always monitoring our deeds. This is in line with the Sahih Bukhari Hadith.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ قُرَيْشًا هَمَّوْا بِسَانَ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: مَنْ يَجْتَرِي عَلَيْهِ إِلَّا أَسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّمَهُ أَسَامَةُ فَقَالَ: يَا أَسَامَةُ تَشْفَعُ فِي خُدَمِنِ خُدُودِ اللَّهِ؟ شَمَّ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فَقَالَ: إِنَّمَا هَلَاكَ الدِّينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ فِيهِمُ الصَّعِيفُ أَقَامُوا عَلَيْهِ الْحُدُودَ أَلَمْ يَأْمُرْ أَنْ قَاطِمَةَ بِنْتِ مُحَمَّدٍ سَرَقَتْ لَقَطَعَتْ يَدَهَا. (رواه البخاري في صحيح البخاري، المجلد ٣، الصفحة ١٢٨٣، وأيضًا رواه مسلم في صحيح مسلم، المجلد ٥، الصفحة ١١٤)

Aisha narrated: The people of Quraish were concerned about a case involving a Mahzumi woman who had committed theft. The companions said, 'Who would dare to speak to the Prophet about it?' They replied, 'Who else would dare if not Usama bin Zaid, the beloved of the Prophet?' So, Usama conveyed the matter to the Prophet. The Prophet

said, 'O Usama, do you want to pardon someone who has violated the laws of Allah?' Then the Prophet stood up and said, 'The destruction of nations before you was because when a distinguished person among them stole, they did not punish him, but if a weak person stole, they would carry out the punishment. By Allah, if Fatimah (the Prophet's daughter) had stolen, I would have cut off her hand.'" (Hadith narrated by Bukhari, Sahih Bukhari, Vol. 3, p. 1283. Muslim, Sahih Muslim, Vol. 5, p. 114.)

Based on the interpretation of Surah An-Nisa [4]: 58 and the Hadith from Sahih Muslim regarding the well-being of the elderly, it emphasizes the importance of creating a fair and caring social environment for those entering old age. Values of justice, ethics, and equal treatment for all individuals, regardless of their social status or background, are crucial in ensuring equal protection and care for the elderly. Caring for the elderly reflects the significance of respecting their health rights, fulfilling basic needs, and protecting them from exploitation or neglect. When embraced by society, these principles can create conditions that support the physical and mental well-being of the elderly, enabling them to experience old age with dignity, a sense of security, and a good quality of life.

Conclusion

The Department of Social Affairs of East Ogan Komerling Ulu, South Sumatra, has planned, monitored, and implemented the programs. This research identified several challenges that need to be addressed, including limited resources and the need for increased diversity in religious programs. From the perspective of *siyāsah tanfidziyah*, the Department of Social Affairs of East Ogan Komerling Ulu, South Sumatra, has fulfilled its obligation to provide religious and spiritual services in line with the government's responsibility. However, efforts made have not been fully optimal. The Department of Social Welfare needs to strengthen collaboration with various religious institutions. This involves regular consultations, joint program implementation, and leveraging the resources and knowledge held by religious organizations. With this close collaboration, religious service programs can be more targeted and aligned with the religious beliefs of the elderly. The Department of Social Welfare, in cooperation with various religious groups in the region, should develop more diverse programs that align with the individual religious beliefs of the elderly. In this regard, active

participation from representatives of religious groups in the planning and implementation of programs will ensure that the religious needs and preferences of the elderly are better met.

Authors' Contributions

R.A., as the main author of this article, was responsible for the research activities, such as the data collection, presentation, and writing of the report and manuscript. A.N., R.S., and R.Z. are co-authors of this article. They contributed to this research by collecting data and writing the report with the main author.

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