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EFFORTS OF ISLAMIC BOARDING SCHOOLS IN IMPROVING THE INNER PEACE OF THE ELDERLY THROUGH THE CONCEPT OF QOLBU MANAGEMENT

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Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan konsep Manajemen Qolbu di Pondok Pesantren Daarut Tauhiid Bandung sebagai upaya untuk meningkatkan ketenangan batin santri lansia dalam Program Pesantren Masa Keemasan (PMK). Penelitian ini menggunakan mixed method, melibatkan 20 santri lansia dari PMK Angkatan 67 yang berusia 45 hingga 80 tahun. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan kuesioner terbuka. Berdasarkan hasil analisis terhadap data yang diperoleh, ditemukan bahwa penerapan Manajemen Qolbu di PMK Daarut Tauhiid memberikan dampak positif yang signifikan terhadap ketenangan batin santri lansia. Sebanyak 74% santri melaporkan peningkatan dalam pengelolaan emosi, 85-90% merasakan ketenangan batin yang lebih baik, dan 57,1% merasa lebih kuat dalam menghadapi tantangan hidup. Program ini juga berkontribusi pada peningkatan kualitas ibadah dan kedekatan spiritual dengan Allah, di mana 78% peserta merasa lebih dekat dengan Tuhan setelah mengikuti program. Penelitian ini menyimpulkan bahwa Manajemen Qolbu tidak hanya membantu lansia dalam mengatasi kecemasan dan ketakutan, tetapi juga memberikan mereka kekuatan untuk menjalani kehidupan dengan lebih bermakna. Rekomendasi dari penelitian ini mencakup penerapan konsep Manajemen Qolbu pada lembaga pendidikan Islam untuk memperluas manfaatnya terkhusus bagi lansia di masyarakat, serta pengembangan program yang lebih sistematis dan berkelanjutan dalam mendukung kesejahteraan batin lansia.

Kata Kunci: *Pesantren Lansia; Pendidikan Islam Lansia; Manajemen Qolbu dalam Pendidikan; Spiritualitas Islam.*

Abstract

This research aims to analyze the implementation of the concept of Manajemen Qolbu at Pondok Pesantren Daarut Tauhiid Bandung to enhance the inner peace of elderly students in the Golden Age Pesantren Program. This research employs a mixed method, involving 20 elderly students from PMK Batch 67, aged between 45 and 80 years. Data were collected through participatory observation, in-depth interviews, and open-ended questionnaires. Based on the analysis of the obtained data, it was found that the implementation of Manajemen Qolbu at PMK Daarut Tauhiid has a significant positive impact on the inner peace of elderly students. As many as 74% of the students reported improved emotional management, 85-90% experienced better inner peace, and 57.1% felt stronger in facing life's challenges. This program also contributed to the enhancement of the quality of worship and spiritual closeness to Allah, with 78% of participants feeling closer to God after participating in the program. This research concludes that Manajemen

Qolbu not only helps the elderly overcome anxiety and fear but also empowers them to lead a more meaningful life. Recommendations from this study include the application of the concept of Manajemen Qolbu in Islamic educational institutions to expand its benefits, particularly for the elderly in society, as well as developing more systematic and sustainable programs to support the inner well-being of the elderly.

Keywords: Elderly Pesantren; Elderly Islamic Education; Islamic Spirituality; Manajemen Qolbu in Education.

INTRODUCTION

Elderly is a time when a person has gone through many phases in life. During this period, everyone hopes to live a good old age, be productive, and not be an obstacle in carrying out their daily lives living a person that is beneficial to their family and social and spiritual life (Lugasi & Asmawati, 2024). Elderly is an abbreviation for elderly which marks the final stage of the phase of human development, where in this phase there will be a decline in function both physically and psychologically (Waliyyun Arifuddin et al., 2022). The aging phase begins with the presence of the aging process and ends with death. Physically, people who enter old age will experience a decrease in memory and endurance, affecting their level of susceptibility to various diseases (Rahman et al., 2021).

These aspects are closely related to the aging process in the elderly. The presence of biological and social changes is often a stressor for the elderly, leading to psychological problems, including anxiety and fear of death, feeling bored and useless (Yaslina, Maidaliza, & Srimutia, 2021). Aging itself occurs due to the accumulation of changes in humans over time which includes biological, psychological and social changes that correlate with decreased immunity and the occurrence of diseases (Kar, 2019). On the other hand, many elderly people face various problems. The main problem is the decline in physical ability and health problems. So that activities decrease and cause a loss of enthusiasm in the elderly. This can affect their psychological condition because they feel that they are no longer valuable (Afrizal, 2018).

The phenomenon of anxiety experienced by the elderly, especially in facing the end of their lives, is a concern, especially in Islamic educational institutions that have not been widely carried out. The importance of the spiritual aspect in the elderly can be a therapeutic medication that supports feelings of relaxation, especially in reducing anxiety (Waliyyun Arifuddin et al., 2022). The urgency of religious education for the elderly is getting higher with the great need for spiritual education in the elderly because spirituality is an inevitable need to overcome anxiety, fear of death, and inner anxiety (Habibullah & Nihayah, 2019). In the context of fostering the spirituality of the elderly, the Raden Rahmat Islamic Boarding School uses a pedagogic approach that emphasizes the habit of worship and a consultative reflective method that is adapted to the background of the students. This study shows that learning strategies that involve direct, indirect, and



independent approaches are able to increase the faith, knowledge, and charity of students, despite physical obstacles in the elderly (Wulandari, 2022). In addition, learning at Islamic boarding schools for the elderly needs to pay attention to the five dimensions of religious beliefs, practices, knowledge, appreciation, and religious experience so that the elderly can worship well even though their physical condition is declining, and make every experience of their life a lesson in worship (Kamil et al., 2023).

Research conducted by Khairani, Sepalanita, & Purwanti (2023) revealed a significant relationship between spirituality and anxiety in the elderly in facing old age, with a p value of 0.034. From the results of the study, it was found that 85.7% of the elderly who had a low level of spirituality experienced severe anxiety, while among 10 respondents who had good spirituality, 50% still experienced severe anxiety. These findings suggest that older people with low levels of spirituality tend to be more prone to high anxiety. Seniors with high levels of spirituality have a lower tendency to anxiety. Because spirituality plays an important role as an effort to increase the meaning and life expectancy, improve the quality of life and increase the confidence of the elderly (Muzaenah & Makiyah 2018). The results of the above research are strengthened by the research of Waliyyun Arifuddin et al. (2022) which shows that great spirituality can reduce anxiety, especially in the elderly, so the better a person's spiritual approach, the better the quality and life expectancy will also increase and reduce anxiety and fear in themselves.

These spiritual needs are closely related to a person's inner self and give that person meaning, purpose, and strength to live a quality life. Islam recognizes the importance of spirituality and religion in creating a meaningful life. Therefore, Muslims are encouraged to pay attention to the problems they face, practice worship with full awareness, and see themselves outside of unpleasant experiences. This can be done through the practice of *muraqaba*, which involves observing and reflecting on their spiritual hearts, as well as applying various techniques that can help to increase understanding and insight (Tanhan, 2019). So, this process can restore the inner peace of people who are restless and can be a fortress in facing the shock of the soul. Thus, coaching in religious activities can also motivate the elderly in improving the quality of their worship to the creator (Damanik, 2017).

Previous research, such as those conducted by Khairani, Sepalanita, & Purwanti (2023), as well as the research of Waliyyun Arifuddin et al. (2022) have highlighted the relationship between spirituality and anxiety in the elderly, but have not discussed specifically related to effective spiritual coaching methods in overcoming these anxiety problems. Similarly, Arumdhani's (2017) research shows a significant relationship between spirituality and anxiety in the elderly ($p = 0.012$), but it is still correlational without identifying practical approaches to reduce it. In addition, the research of Wulandari (2022) and Kamil et al. (2023)

focuses more on general religious learning strategies for the elderly in Islamic boarding schools, without examining specific approaches that can optimally increase inner tranquility. Thus, there is still a gap in research that addresses effective spiritual approaches in achieving inner peace and reducing anxiety in the elderly.

One of the concepts of science that can be used as an effective spiritual approach is the science of liver management or known as Qolbu Management. Qolbu management is the management of the slightest potential, every desire, feeling or any impulse that comes out of a person so that his intention is filtered, so as to give birth to a goodness and glory and full of benefits, not only for life in this world but also life in the hereafter (Gymnastiar, 2005). Qolbu management has a very important function, playing a role in managing the human heart towards goodness in a systematic and planned manner ('Aziza, 2020). Wahidah (2018) said that Qolbu Management can be applied in public health to create healthier individuals and environments, by increasing health awareness, controlling emotions, and reducing accidents and psychological disorders.

Qolbu management plays an important role in the spiritual and emotional health of the elderly through the practice of muhasaba (introspection), muraqaba (heart supervision), conscious prayer and worship, tadabbur, dhikr, spiritual education, awareness of sin and repentance, and avoiding worldly love to achieve inner peace (Curriculum, 2023). The practices of muraqaba, mushahada, tasawwuf, tafakkur, tadabbur, and muhasabah not only help in overcoming anxiety, but also deepen spiritual understanding and give meaning to their lives (Tanhan, 2019).

Therefore, this study aims to describe the application of the concept of Qolbu Management at the Daarut Tauhiid Bandung Islamic Boarding School as an effort to increase the inner peace of elderly students, especially in the Golden Age Islamic Boarding School Program which is a special program for individuals aged 45 years and above. This concept is applied through soldering to habituation in the daily life of the elderly in Islamic boarding schools. With a structured worship habit and heart management methods that are following the physical and mental condition of the elderly, students are expected to be able to face various mental challenges, including anxiety and fear of death, PMK DT designs a more systematic and sustainable coaching program with a continuously updated curriculum and the support of competent kyai and asatidz, it is hoped that this model will provide long-term benefits for the inner well-being of the elderly.

METHODS

This study uses a mix method method to understand the experience of elderly students in participating in the Qolbu Management program at the 67th batch of Qolbu Management Islamic Boarding School (PMK) and its contribution to their inner peace. There were 20 participants, with 18 of them filling out a questionnaire as a



data collection instrument. The selection of participants was carried out through a purposive sampling technique based on the age range of 45–80 years, diverse marital status, and work backgrounds that included entrepreneurs, private employees, retirees, housewives, teachers, and posyandu administrators. All participants have participated in the program for 40 days, with varying levels of istiqomahan in worship, such as sunnah prayers, recitations, sunnah fasting, and almsgiving.

Data collection was carried out through participatory observation, open questionnaires, and interviews with field supervisors. Observation for one week focused on the involvement of students in pesantren activities, their emotional expressions during learning sessions, and behavioral changes in carrying out worship. An open questionnaire was given to 18 participants to explore their experiences in the program, the most useful Qolbu Management materials, and the positive changes they felt. Interviews with field supervisors were conducted to understand the program objectives, the teaching methods applied, and the changes observed in elderly students.

Data analysis was carried out thematically through the stages of reduction, categorization, and descriptive analysis to identify thematic patterns in the participant experience. Data from observations were compared with the results of questionnaires and interviews to ensure consistency and strengthen the validity of the findings. The conclusion was drawn by connecting the participants' experiences, the implementation of the Qolbu Management program, and its impact on their inner peace. The data used included primary data from observations, questionnaires, and interviews, as well as secondary data in the form of participant backgrounds, activity documentation, and written notes. This research is expected to provide a deeper understanding of the role of Qolbu Management in improving the inner peace of elderly students in Islamic boarding schools.

RESULTS AND DISCUSSION

Golden Age Islamic Boarding School Program at Daarut Tauhiid Islamic Boarding School

The Golden Age Islamic Boarding School (PMK) program is organized by the Center for Community Learning Activities (PKBM) of the Daarut Tauhiid Bandung Islamic Boarding School, which is a non-formal educational institution for various age levels, including the elderly. The PMK program is designed for the elderly with the main goal of providing opportunities for the elderly to improve their understanding of Islamic religious science and guidance in good daily worship habits and heart management in the elderly. This program is aimed at parents aged 45 years and above and lasts for 40 days, where elderly students will stay in Islamic boarding schools. During the learning period at the pesantren, elderly students will participate in intensive and structured religious learning. With an approach that focuses on improving the spiritual quality and inner well-being of

the elderly through intensive religious learning and heart management (*Qolbu Management*) with a conducive environment.

The PMK program has undergone several changes in line with the community's need for religious learning for the elderly. It started in 2007 with the name of the Golden Age Muslim Islamic Boarding School (PMMK) which is managed by the management of the Muslimah Center on the proposal of 50-year-old mothers who want to participate in pesantren activities in Daarut Tauhiid. In 2008, the program was renamed the Golden Age Muslim Women's Guidance (BM2K), as part of the restructuring of the Daarut Tauhiid organization, and introduced the "Golden Yellow" scarf symbol as the program's identity. In 2011, there was an additional program for fathers entering old age, named Dauroh Husnul Khotimah. After experiencing the merger of programs and units in 2013, PMK was officially formed as an integrated program that includes learning for mothers (BM2K) and fathers (Dauroh Husnul Khotimah), under the name of Golden Age Islamic Boarding School (PMK). This program continues to grow and in 2021, PMK is combined with the Daarut Tauhiid PKBM unit to expand the reach and improve the quality of program implementation, as well as introduce Thematic PMK variants. The development of this program reflects efforts to meet the community's needs for religious learning for the elderly, with a focus on preparing for *Husnul Khotimah*.

Activities and Learning Materials for the Elderly at Islamic Boarding Schools

The learning program for elderly students at PMK Daarut Tauhiid is carried out intensively for 40 days with the same rules as students in general. During the program, elderly students occupy a dormitory located in the Daarut Tarbiyah Building, Gegerkalong Bandung. Daily activities are carried out in a structured and planned manner. In one program period, the grouping of activities is divided into 5, namely: Pre-Activity, Orientation Period, Teaching and Learning Activities, Complementary Activities, and Final Activities. In its implementation, there are rules and learning contracts that need to be agreed upon so that program activities can take place with good cooperation between elderly students and speakers and supervisors. The learning and coaching process at PMK Daarut Tauhiid is carried out every day with various structured activities. Starting with the habit of mandatory prayer and sunnah, listening to regular studies in the morning after dawn and bada maghrib prayers, assistance in learning the Qur'an in the form of recitation and memorization deposits, habituation of morning and evening dhikr, and habituation of sunnah shaum. In addition, the main thing is Teaching and Learning Activities that are carried out with Learning Modules that have been designed to meet the needs of religious education and spirituality of elderly students. Below is a documentation of some of the activities carried out at PMK Daarut Tauhiid in figures 1 to 4.





Figure 1. Teaching and Learning Activities in the Main Class



Figure 2. Fiqh Hajj Training Activities



Figure 3. Mabit Strengthening Cementation Activities



Figure 4. Together Tadabbur Nature Outing Activities

In general, the expected outputs from the learning and coaching process in PMK Daarut Tauhiid are: learning aqidah according to the sources of the Quran and Sunnah according to the perspective of Ahlus Sunnah wal Jama'ah, true worship according to the demands of the Quran and Sunnah as well as the habit of istiqomah in compulsory worship and sunnah, habituation of learning morals and their application in the surrounding environment as well as applying the culture and values of Daarut Tauhiid. Free the heart from doubts and tendencies to the world and only linked to Allah SWT, the character of BAKU (good and strong) is a characteristic of Daarut Tawahid's characteristic character in the form of sincerity, honesty, tawadhu, courage, discipline, toughness.

From the output design above, the right material is designed to support the success of the achievement. However, it should be noted that the success of this program depends on the active participation of elderly students and the support of teachers. In general, the material presented in PMK Daarut Tauhiid is divided into 5 chapters of main material and 1 chapter of reinforcement. The materials provided include: (1) Stages of Self-Cleansing (Qolbu Management): Maximizing the Golden Age, The Essence of Life, The Power of Qolbu, Liver Disease Detection, The Danger of Sin and Knowing Sin, Repentance and Therapy of Liver Disease, The Danger of Shirk, and The Danger of Love of the World. (2) Istiqomah in Maintaining and Organizing the Heart: Managing Emotions in Old Age, Sincere Tawakkal, Khauf and Roja', Patience, Gratitude, My Exemplary Prophet, 5 practical tips for facing life problems, Maintaining Istiqomah. (3) Istiqomah in Faith and Worship: Pillars of Faith, Introduction to Fiqh, Fiqh Thoharoh, Fiqh Wudhu, Fiqh Prayer, Fiqh Zakat, Fiqh Waris, Fiqh Sunnah, Will and Nadzar. (4) Husnul Khotimah Session: Human nature, Introduction to Dzikrul Maut, Muhasabah, Fiqh Janaiz, Nihayatul Liqo'. (5) Al-Quran Material: Memorization in the form of prayer readings, Prayers for 4 matters dr fitnah dajjal, 3 prayers for husnul khotimah, Al-Kahfi 10 verses, Al-Fatihah and its meaning. (6) Final Activity: Ulumuddin PostTest, PostTest Reading the Quran. Worship Practice Test, Graduation.



Learning Methods for the Elderly in Islamic Boarding Schools

The learning process at PKBM Daarut Tauhiid begins with daily KBM, where elderly students start their day with the habit of tahajud, then pray dawn in congregation at the Daarut Tauhiid Mosque, then continue by listening to the morning MQ and Halaqah al-Quran study in the morning session. After that, the KBM Session was divided into 2 sessions, namely the morning and afternoon learning sessions. Followed by Halaqoh al-Quran in the afternoon and daily Mentoring/Evaluation in the evening. Various teaching methods were used by the speakers at PMK Daarut Tauhiid. Some of the following are teaching methods that are used effectively:

First, the lecture method. This method focuses on verbally delivering material by teachers to students, with the aim that they can understand the various religious concepts taught. According to Suryono (1992), the lecture method is the teacher's oral explanation or explanation, where in its implementation the teacher can use teaching aids to clarify the description conveyed to his students. In the practical order, the lecture method is used by the ustadz in delivering material during teaching and learning activities. This method is often chosen because of its effectiveness in delivering theoretical material and has a wide scope.

Second, the presentation method. In the implementation of the presentation, often the ustadz use the presentation method by showing PPT/Slideshow media with concise and large writing to make it easier for elderly students to see it. Presentation is an activity of speaking in front of many audiences. Presentation based on the Great Dictionary of the Indonesian Language means presenting or presenting. Broadly speaking, presentation can be interpreted as presenting or presenting information to others with various purposes such as, informing, influencing or inviting (persuasive). This method is carried out quite effectively because elderly students can see the content of the soldering in writing when presented in front, and can read it again after the soldering is done.

Third, the discussion method. In the final session of the presentation, the presenter will invite the MC to open a discussion session related to the material that has been discussed. The presenter will provide opportunities for elderly students to ask questions in each session. Discussion learning is when the teacher guides the child in conversation. The interaction between teachers and students with the discussion method has several advantages and disadvantages. The advantages of the discussion method are increasing the participation of each member individually, increasing the participation of the group as a whole, providing opportunities for each student to express their opinions. However, this method also has its drawbacks, namely it is not always easy to direct the goal of solving the discussion for students, it is not always easy for each student to be able to think scientifically, the ability to speak and express opinions for each student is different (Mulyasa, 2008).

Fourth, practice-based learning methods. This method uses an approach that uses real tools or objects, such as demonstrations, to make it easier for learners to understand the material and put it into practice. This approach aims to make students not only understand the theory, but also be able to apply it in daily life (Fathurrohman & Sutikno, 2017). This method provides a way for students to apply, test and adapt theory to real conditions through practice or work, this is where practice or practice participants will get excellent lessons to develop and perfect the skills needed.

PMK Daarut Tauhiid uses this method in studying Fiqh and the Qur'an. In the field of Fiqh, the elderly students practiced the procedures of purification, ablution, prayer, practicing sunnah, and understanding the law of wills and covenants through simulations and discussions. Meanwhile, in the Qur'an, students will be taught prayer readings, prayers about the slander of the Dajjal, prayers for a good ending, and memorization of the first ten verses of Surah Al-Kahfi and Al-Fatihah and their meanings. In addition, they will follow *Tahsin* and *Talaqqi* to improve their reading comprehension with hands-on instruction.

In the learning process, the use of the right media can help and motivate students in interpreting learning according to the learning objectives to be achieved with the main function as a tool to clarify the delivery of information to make it easier for participants to understand the concepts taught (Pagarra, Syawaluddin, Krismanto, & Sayidiman, 2022). Learning media is a means of conveying learning messages in relation to the direct learning model, namely through the way teachers act as informants and in this case teachers must use various appropriate media (Ramadani, Kirana, Astuti, & Marini, 2023). Some of the media used include:

First, the teaching module. Teaching modules are learning tools or designs that are based on the applicable curriculum, designed to achieve predetermined competency standards and also play a role in assisting teachers in the learning process (Izzah Salsabilla et al., 2023). Menurut Daryanto (2013), Modules are teaching materials that are packaged in a complete and systematic manner, containing a set of learning experiences that are planned and designed to help students master specific learning objectives. In the PMK program, the teaching module is designed specifically for elderly students, as an effort to make it easier for speakers and participants in the implementation of KBM.

Second, powerpoint or slideshow. Presenters use Powerpoint or Slideshow to display the content of the material delivered each week, according to the theme discussed. Microsoft Power Point is a software used to design presentation materials in the form of slides. According to Susilana, PowerPoint is a presentation application program on a computer. With the help of the software, one can easily create a form of professional presentation where the presentation can be used as a learning material (Hasanah, 2020).



Third, video. In certain sessions, presenters display videos that are relevant to the material being discussed. Learning videos can be used to provide visual explanations of learning materials, for example by combining animation, narrative, and images. Learning videos can also serve as a medium to delve deeper into certain concepts or demonstrate different practices (Dr. Hendra, et al., 2023).

The Impact of Qolbu Management on the Inner Peace of the Elderly

Qolbu management is an important concept in a spiritual approach that aims to maintain cleanliness of the heart and increase inner peace, especially in the elderly. According to KH. Abdullah Gymnastiar (Aa Gym), qalbu management means managing the heart so that its positive potential can develop optimally along with the ability to think and act so that the whole attitude becomes positive, and the negative potential is immediately detected and controlled so that it does not turn into negative actions (Gymnastiar, 2002). With a focus on cleansing the heart from emotional and spiritual disorders, Qolbu Management assists individuals, especially the elderly, in achieving the condition of Qolbu Salim which is a calm, peaceful, and safe heart from negative feelings such as worry, anxiety, and resentment.

The results of the study showed that 74% of elderly students felt a positive change in their emotional management and inner calm after participating in this program. Meanwhile, 26% of elderly students did not feel a significant impact. These findings indicate that the potential success of a program can vary from individual to individual and it is important to consider the factors that affect the experience of each elderly student. Thus, although this program has the potential to provide benefits, further evaluation is still needed to deeply understand its impact on all participants. Below are several aspects of increasing the positive response of elderly students to the program, namely:

First, Improving Emotional Management and Peace of Mind

Based on data from a questionnaire obtained from 18 elderly students in PMK batch 67, most of the elderly who participated in the PMK Daarut Tauhiid Program felt a significant change in their emotional management. Through the Qolbu Management material delivered by kyai and the ustadz. Knowledge about Qolbu Management can help the elderly cleanse their liver from various liver diseases, elderly students feel better able to overcome stress, anxiety, and anxiety that often arise as they age. 72.4% of elderly students felt that this material helped them manage their emotions better, while 28.6% agreed with this. This shows that after learning this concept, elderly students become calmer in dealing with daily life situations. These results show that the concept of Qolbu Management can support the elderly in achieving inner peace in their lives.

Second, the Power to Face Life with a Calm Heart

Seniors often face more severe life challenges, such as the loss of a loved one, health problems, or feelings of loneliness. The Qolbu Management Program

equips elderly students with the knowledge and spiritual strength to face all these challenges with a stronger and calmer heart. 57.1% of participants strongly agreed that the Qolbu Management material along with other supporting materials can give them the strength to face life with a calm and firm heart. Meanwhile, 42.9% of participants agreed. Elderly Antr'o can feel peace and new strength in living life after learning the concept of *Qolbun Salim*, which is a heart that survives negative emotional disorders.

Third, It Has a Positive Impact on Worship and Closeness to Allah

Qolbu management also focuses on efforts to increase the closeness of individuals to Allah SWT through consistent worship and istiqomah. Many elderly people feel that their inner peace has increased after getting used to dhikr, sunnah prayers, and other worship activities. 78% of participants strongly agreed that the material on the stages of self-cleansing helped them get closer to Allah SWT. By improving the quality of worship, they feel more peaceful and confident that every test of life is part of destiny that must be accepted sincerely. 80% of participants felt that by drawing closer to God, they could reduce stress and feel calm in their lives.

Fourth, Practical Application in Daily Life

The application of the Qolbu Management concept in daily life also contributes greatly in achieving the inner peace of the elderly. This program not only teaches theory, but also provides practical exercises in the form of individual consultations, teaching about good worship procedures, and learning to keep the heart clean from negative feelings. 75% of participants felt that this learning helped them manage their emotions better, both in social interactions and in dealing with challenging life situations.

Fifth, Increasing the Inner Peace of the Elderly

Overall, the Qolbu Management program has a very positive impact on the inner peace of the elderly. 85-90% of elderly students reported a significant change in their inner peace after participating in this program. They feel more peaceful, more able to manage stress, and more able to accept their destiny with an open heart. This proves that Qolbu Management, which teaches heart cleansing, emotional management, and closeness to Allah, has a great impact in improving the inner peace of the elderly, especially in facing the challenges of old age.

The Concept of Qolbu Management in Elderly Learning in Islamic Boarding Schools

The teaching and learning program at PMK Daarut Tauhiid began with material on the stages of the essence of tazkiyatun nafs or the stage of self-cleansing and the gate to istiqomah. In this chapter, the concept of *Qolbu Management* is applied to elderly students, in accordance with the expected output of this program, namely Qolbun Salim. At the beginning of the meeting, there will be an individual interview related to the personal condition of each elderly



student, starting from the heart and mental condition. Then the supervisors will record the development emotionally and in their hearts, often the program runs, and of course will continue to be paid attention to one by one, and will be given a forum for consultation with kyai and ustadz. The main activities that support learning about Qolbu Management are soldering by the Ustadz and the habit of managing the heart in daily life. The material provided can be a provision for elderly students in living a pesantren life in the dormitory for 40 days. Which life, when in pesantren, will be much different from at home. Elderly students must learn to control themselves and manage their hearts in an environment that is required to interact and live with other elderly people in the dormitory. Who usually live in their comfortable room, when boarding schools, elderly students have to sleep together with other people who will certainly have different habits in their daily lives. But of course, with facilities that are still comfortable, clean, and quiet.

At the pesantren, elderly students are guided to continue to be enthusiastic in learning and participating in programs. Elderly students will be in one class, in which of course, there are many types of people with different backgrounds. Some have learned a lot about religion and some have just learned religious science when they enter Islamic boarding schools. Of course, this can be a gap in the learning process in the classroom. Therefore, the provision of knowledge about Qolbu Management is an important thing in helping the elderly to be maximum in carrying out their daily lives at the pesantren and become a strong provision when returning to their routine.

In theory, according to KH. Abdullah Gymnastiar, as a coach of the Daarut Tauhiid Islamic Boarding School who also played a major role in the development of the concept of Qolbu Management in his Islamic boarding school, explained that there are three important aspects in the practical concept of Qolbu Management. Human beings have three potentials, namely the body, intellect and qalbu. However, only with a clean qalbu can the potential of the body and intellect be well controlled (Mukhtar et al., 2023)

In the process of acquiring good and correct knowledge, a person needs to prepare himself with the best conditions. Because people who are sincere in seeking knowledge from Allah make it easy on their journey, the obstacles that exist are not obstacles to stepping forward to seek knowledge (Umar, 2014). Peace of mind and open-mindedness are also important factors that can support the process of receiving and understanding knowledge more optimally. People who have a calm heart tend to be more focused on work or work. Peace of mind helps a person reduce distractions, thus being able to complete tasks more efficiently. In addition, with a clear mind, creativity will be easier to develop, because it is not hindered by excessive pressure or burden of the mind (Jamilah, 2025). Therefore, a

student of knowledge should cleanse his heart from all cheating, filth, envy, envy, envy, bad faith, and bad morals (Pinayungan, 2020).

For the elderly, understanding the essence of life is one of the main things that underlies the learning process. PMK Daarut Tauhiid presented material on the essence of life at the beginning of learning in the chapter "Stages of Self-Cleansing (Qolbu Management)". By understanding that the essence of life is to carry out the mandate that has been given by Allah SWT, namely by worshipping, preaching, and becoming a caliph on earth (Muaidi, 2024). As a servant of Allah, man has the responsibility to do all His commandments and stay away from His prohibitions as a form of Taqwa of a servant (Fadillah, 2023). Humans are also created with reason to manage the earth well and wisely, carry out da'wah with wisdom, and improve life and prepare for death (Kurikulum, 2023).

In carrying out this mandate, open-mindedness and peace of mind are certainly very necessary. Which piece of mind not only has an impact on oneself, but also spreads to the surrounding environment. A calm person tends to bring an aura of peace around him, thus creating a conducive atmosphere in his family, workplace, or community. His presence is an inspiration for others to participate in maintaining inner peace, creating harmony that strengthens each other (Jamilah, 2025).

Qolbu management is a concept that can help a person to improve the liver and avoid liver diseases in seeking knowledge, with that, the door of knowledge will be wide open for someone who has good intentions and a clean heart (Kurikulum, 2023). Qolbu management can train students to control their passions, anger, and emotions so that they can make wise decisions in their daily lives (Mumtahanah, 2024). For humans, the heart (qolbu) is the determinant of human behavior. Therefore, the good and bad of a person's personality can be determined by how his heart is conditioned. If a person's heart is good, then a person will become a good person, and vice versa (Muhtarom, 2004). The heart that makes this self able to achieve is solely because of Allah. When the heart is clean, clear, and clear, it appears that the whole behavior will appear to be hygienic, clear, and clear. A person's appearance is a reflection of his own heart (Hermono & Ridwan, 2004).

The Power of Qolbu, is the main material that discusses starting from the concept of the heart in Qolbu Management. The meaning of Qolbu in Indonesian is heart, but in Arabic, Qolbu is interpreted as heart and intellect (Saputra, Rospita, & Shofiah, 2019). While the non-physical or spiritual meaning is *fuadun* on the meaning of spiritual power that can control behavior. Moreover. In terms of the liver, it can be divided into two types, namely the liver as a piece of organ that is the center of blood circulation (qalb al-badan) and the liver which is a subsystem of the nafs (*qalb al-nafs*) which is the center of human feelings (Kurikulum, 2023). Following the Word of Allah SWT in QS. Al-A'raf verse 179 which means:



"And indeed, We have made for them a hell of many jinn and men who have hearts but do not want to understand them (the verses of Allah), and those who have eyes but do not want to see with them (the proof of the oneness of Allah) and those who have ears but do not want to listen to them (teachings and advice); they are like cattle, even more misguided; they are negligent people." (QS. Al-A'raf (179))

In this verse it is explained that the heart is the most important element that must be awakened by "seeing" and "hearing" and taking lessons from what has been seen and heard. So this is the intention of the heart as the door of knowledge. By understanding this analogy, elderly students are expected to realize that the heart is the main controller in life, and the need to keep the condition of the heart clean and focus on the real goal.

The concept of Qolbu Management for the elderly focuses on self-management to improve character in achieving goals in life. In this case, of course, it is necessary to know spiritual potential and the detection of liver diseases that arise in oneself, because spiritual health can provide meaning to life and provide strength when individuals experience difficulties in their lives (Waliyyun Arifuddin et al., 2022). Lack of understanding related to the above can be a trigger for anxiety or an uneasy heart. An unpeaceful heart, such as anxiety, anxiety, fear of failure, and so on, can occur because the heart is dominated by the love of the world and the sins that have been committed (Gymnastiar, 2002). In this material, it is emphasized that sin can cause the heart to become sick and feel far from Allah SWT (Kurikulum, 2023).

The heart will be anxious, then feel that Allah is not loved so that it slowly disappears the pleasure in worship. If left unchecked, the liver can turn into a dead heart (Kurikulum, 2023). Indeed, ma'rifat (knowing) Allah can only be done with the heart (qalbu), not with other limbs. Qalbu who moves himself to draw closer to Allah, works for Him, walks towards Him. Even with qalbu, people can reveal anything that is on the side of Allah and that is with Him (Gymnastiar, 2005). Detection of liver disease can be done in various ways, one of which is by muhasabah, namely contemplation, introspection, self-evaluation, to then make improvements, and increase one's potential as much as possible (Muttaqin, Amaliatussolikhah, Rahmawati, & Hafil, 2023). As mentioned in Surah Al-A'raf (7:201), where a pious person immediately realizes a mistake when triggered by an evil thought. Having knowledgeable teachers and experts in ma'rifat, as well as honest and caring friends, is also important to remind us. In addition, we can use criticism from haters to see our shortcomings and use them as lessons to correct our sins or disgraces (Kurikulum, 2023).

After detecting liver disease in a person, of course, the right solution is presented to overcome it. The first step in curing liver disease is to present a strong desire and determination to be close to Allah, namely by cleansing the heart and the desire to survive the hereafter. The second step is to recognize one's own

sins and muhasabah, then repent and do mujahadah physically and mentally, and strengthen again by doing good deeds and seeking knowledge with sincerity (Kurikulum, 2023).

Qalbu in which there is faith will encourage humans to do good to obtain Allah's pleasure, and qalbu in which there is knowledge will encourage human behavior to behave following religious rules (Kurikulum, 2023). Meanwhile, Qalbu, in which there is no faith and knowledge, will be lost, do not know the direction and purpose, so that he is trapped in the temptation of sin and vice, which makes him far from religion (Saputra, Rospita, & Shofiah, 2019).

Sin, shirk, and love of the world are three elements that are closely related to the condition of a person's heart (Kurikulum, 2023). The concept of Qolbu Management in the elderly emphasizes the three elements above as materials that need to be known and understood to detect and avoid them as best as possible. Sin is divided into two main categories. That is, forsaking Allah's commandments and violating them by doing His prohibitions. Which can have an impact so that it hinders sustenance, knowledge, and hinders the fulfillment of one's prayers. It can cause a person's heart to darken (Kurikulum, 2023). Shirk is a concept in Islam that refers to the act of uniting Allah or giving obedience and worship to others besides Him (Amiruddin, 2023). Shirk is a great sin and will not be forgiven by Allah. Indeed, Allah will not forgive the sins of shirk, and He will forgive all sins other than it for whomever he wills (Pinasti, Rahmadani, Rahman, Wismanto, & Rahman, 2024).

Love for the world (*hubbud dunya*) is part of the despicable nature that can darken the heart and distance oneself from Allah SWT (Hafiun, M.Pd., 2022). Excessive interest in worldly things can be an obstacle to a person feeling the pleasure of worship and having a clean heart (Kurikulum, 2023). The Prophet PBUH said in a hadith narrated by al-Baihaqi from Imam Hasan al-Bashri, that "Love for the world is the root of all mistakes". So the main solution to avoid the emergence of love for the world is the attitude of *zuhud*, which is to abandon things that are detrimental or things that are not useful for the hereafter, including excessive wealth if the wealth is not used to worship Allah (As-Shidqi & Naan, 2022).

Qolbu Management Learning for the elderly then ends with material full of solutions, namely with the science of repentance and liver disease therapy. The Prophet (SAW) said, "Indeed, Allah 'azza wa jalla will accept the repentance of a servant, as long as he has not yet died." (HR. Ibn Majah). Linguistically, repentance according to Al-Ghazali is *ruju'* which means return, what is meant here is to return from disobedience to obedience, return from a distant path to a close path. According to Abdul Ma'ali Al-Juwaini (Imam Haramain) revealed that repentance is to avoid the will or desire to do evil as once committed, out of fear of Allah and to shun His wrath (Husniati, Setiawan, & Nurjanah, 2023). Repentance according to



sharia is *taqorrub* to Allah, then the concept in general is to review the deed by regretting it after sinning (*muhasabah*), because it feels supervised by Allah (*muroqabah*) (Kurikulum, 2023).

The process of self-cleansing is carried out by repentance and also liver disease therapy which can be the entrance of Satan to return to the state of self before repentance. This process is carried out to cleanse oneself from the temptations of Satan, lust for anger, and excessive love for the world. In this process, it is important for a person to continue to fill his heart with religious knowledge and the best possible habit of worship. Starting from dhikr, reading the Qur'an and multiplying righteous deeds. The main purpose of this therapy is to purify the soul, achieve the pleasure of Allah, and *istiqomah* in obedience. This process also involves awareness of sin, remorse, and the determination not to repeat it, as well as keeping the heart clean by avoiding any form of worldly love that can hinder closeness to God (Kurikulum, 2023).

CONCLUSIONS AND SUGGESTIONS

This study shows that the application of the concept of Qolbu Management in the Daarut Tauhiid Islamic Boarding School through the Golden Age Islamic Boarding School Program has had a significant positive impact on the inner peace of elderly students. The results of the analysis showed that the majority of elderly students experienced an increase in emotional management (72.4%), inner calmness (85-90%), and the strength to face life challenges (57.1%). In addition, this program contributes to improving the quality of worship and closeness to Allah (78-80%), which helps elderly students in achieving spiritual tranquility. Although 26% of participants felt an insignificant change, the program proved to be beneficial. Therefore, this program can be said to be effective in increasing the inner peace of elderly students, although further evaluation is still needed to optimize the impact for all program participants.

The importance of integrating the Qolbu Management approach in the Islamic education curriculum, both for the elderly and other levels of education, is a necessity as an effort to meet the spiritual and emotional aspects of students in a learning. With this approach, Islamic education not only focuses on science, but also forms an emotional balance that can create inner peace, as well as strengthening qolbu (faith) values that can help students in facing various challenges in life. Recommendations that can be applied include the development of a curriculum based on Qolbu Management, practical coaching of Qolbu Management for educators and students, the creation of a conducive learning environment, periodic evaluations related to program suitability, and designing programs that are more inclusive and in accordance with the response to the needs of students, especially the elderly. Thus, this research has the potential to make a positive contribution in strengthening

adaptive religious education in maximizing the improvement of the quality of life of the elderly.

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