THE EFFECTIVENESS OF SUFISTIC COUNSELLING IN EFFORTS TO INCREASE RELIGIOSITY IN THE ELDERLY AT THE TECHNICAL IMPLEMENTATION UNIT OF SOCIAL SERVICES TRESNA WERDHA JOMBANG KEDIRI REGENCY

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ABSTRACT

Religiosity is a religious value that is reflected in every religious person, this is what can bring the individual into the right purpose of life. The role of the value of religiosity on the psychology of the elderly has a great influence, this is because the higher the level of religiosity in the elderly, the less negative thoughts they have. This then leads the elderly to achieve psychological well-being. Sufistic counselling is an alternative therapy that can be used so that elderly people who have low religiosity values have the motivation to increase them. Sufistic counselling itself is an activity based on Islamic teachings, in its implementation the counsellor will motivate clients in line with Islamic teachings in order to achieve a peaceful and calm life because of the individual's efforts to get closer to God. This study uses a quantitative research method of experimental type, researchers conducted experimental tests on the elderly at UPT PSTW Jombang Kediri. using a pre-test and post-test control groups design. Data collection instruments in this study used questionnaires, interview methods, and observation. Data analysis using statistical methods, with wilcoxon signed ranks test analysis so that the results obtained show a significant assumption of 0.43> 0.30. thus Ha in this study is accepted, and Ho is rejected. This means that Sufistic counselling has a positive influence on increasing the value of religiosity in the elderly at UPT PSTW Jombang (Pare). With the claim that the higher the Sufistic counselling given, the higher the level of religiosity value that occurs. It can be concluded, Sufistic counselling is effectively used to increase the value of religiosity.

Keywords: Elderly, Religious Value, Sufistic Counselling

ABSTRAK

Religiusitas merupakan nilai keagamaan yang tercermin dalam diri setiap umat beragama, hal inilah yang dapat membawa individu pada tujuan hidup yang benar. Peranan nilai religiusitas terhadap psikologi lansia mempunyai pengaruh yang besar, hal ini dikarenakan semakin tinggi tingkat religiusitas pada lansia maka semakin sedikit pemikiran negatif yang dimilikinya. Hal ini kemudian mengantarkan lansia mencapai kesejahteraan psikologis. Konseling sufistik merupakan salah satu terapi alternatif yang dapat digunakan agar lansia yang memiliki nilai religiusitas rendah mempunyai motivasi untuk meningkatkannya. Konseling tasawuf sendiri merupakan suatu kegiatan yang berlandaskan pada ajaran Islam, dalam pelaksanaannya konselor akan memberikan motivasi kepada klien sejalan dengan ajaran Islam agar tercapai kehidupan yang tenteram dan tenang karena adanya upaya individu untuk mendekatkan diri kepada Tuhan. Penelitian ini menggunakan metode penelitian kuantitatif tipe eksperimen, peneliti melakukan uji eksperimen pada lansia di UPT PSTW Jombang Kediri. menggunakan desain kelompok kontrol pre-test dan post-test. Instrumen pengumpulan data pada penelitian ini menggunakan angket, metode wawancara, dan observasi. Analisis data menggunakan metode statistik, dengan analisis uji peringkat bertanda wilcoxon sehingga hasil yang diperoleh menunjukkan asumsi signifikan sebesar 0,43 > 0,30. dengan demikian Ha pada penelitian ini diterima, dan Ho ditolak. Artinya konseling sufistik memberikan pengaruh positif terhadap peningkatan nilai religiusitas pada lansia di UPT PSTW Jombang (Pare). Dengan klaim bahwa semakin tinggi konseling tasawuf yang diberikan maka semakin tinggi pula tingkat nilai religiusitas yang terjadi. Dapat disimpulkan, konseling sufistik efektif digunakan untuk meningkatkan nilai religiusitas.

Kata Kunci : Lanjut Usia, Nilai Religius, Konseling Tasawuf

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INTRODUCTION

The elderly phase is the last stage of the life process in each individual (World Health Organisation, 2005), this phase is marked by a decrease in the body's ability to adapt and more stress in dealing with the surrounding environment. At this time the elderly are also prone to anxiety and loneliness, the anxiety experienced is usually related to death. The value of religiosity in the elderly is able to help the elderly themselves overcome anxiety in the face of death, because according to (Setiawati and Nurhamidi, 2014) this religiosity involves a belief that a servant builds in God and also religiosity is one of the processes of religious people in appreciating and understanding the teachings of their own religion. Loneliness in the elderly occurs due to changes in the environment that occur, the elderly feel lonely because of their previous lives who are actively working and doing many activities and loneliness. actively working and doing many activities and interacting with other people. Increasing the value of religiosity in order to get closer to God can reduce feelings of anxiety and loneliness, this is evidenced when the elderly who used to actively work and do activities while currently retired and do not do any activities anymore, they will feel meaningless in their lives and tend to feel that they are no longer needed then arrive at a deeper sense of loneliness (Gunarsa, 2006).

Counselling is a facility for clients to want to interact with counsellors so that they can get to know more about themselves and get to know their environment, then from that, clients can be much more resilient and consistent with their values to express actions that will be carried out in the future (Shertzer and Stone, 1974). Meanwhile, (Prayitno and ErmanAmti) defines counselling as a process of assistance provided by the counsellor for clients who have problems, by conducting interviews so that the client's problems can be resolved.1 In line with what (Maslow, 1968) says, that the ultimate goal of counselling is basically in line with what is the purpose of the individual's life in terms of achieving self- actualisation.

The word sufistik is a word derived from ata sufi, where the origin of the word sufistik is related to the science of Sufism.2 The word Sufism is defined as mysticism, esotericism, and Sufism (Baldock, 2006: 61), the origin of the word Sufism comes from four origins, namely shift, ashhab al-shuffah, shafa', and initial shaff (al-Hujwiri, 2014: 30). Tasawwuf is a branch of science in Islam which emphasises the spiritual dimension so that this discussion can help a servant who is purifying himself to be closer to Allah. A person who becomes a practitioner of the teachings of Sufism is called a Sufi, while a Sufi who later becomes a teacher of Sufism for salik (students of Sufism) is called a sheikh. Sufistic counselling is a term that basically contains two words, namely counselling and Sufistic, which when juxtaposed means the implementation of guidance.

Counselling by using the approach of Sufism teachings and practices that are usually carried out by Sufis. The teachings of Sufism are the values contained in Islam, because Sufism is one of the sciences in Islam. And basically this Sufistic counselling is similar to Islamic counselling, in this counselling emphasises that trained experts or counsellors can provide help in the form of encouragement and motivation so that their clients are able to find a way out of the problems they face. The ultimate goal achieved in the implementation of Sufistic counselling is that the individual is able to help, take responsibility, and decide for himself.4 In this context, Sufistic counselling can be used as a means to increase the value of religiosity in the elderly. Providing direction in accordance with Islamic religious values can encourage clients to be able to solve their problems while increasing their understanding and knowledge of Islam. Encouragement and motivation to worship in Sufistic counselling can also increase the value of religiosity in the elderly as well as being able to solve problems experienced without the individual realising it.

Cases of elderly people with low religiosity were found at UPT PSTW Jombang (Pare), this can be seen from several Beneficiaries (PM) at the UPT openly revealing that Beneficiaries

with initials T are still reluctant to pray because 'I am sick, not that I don't want to but I think I can't afford it', he said. Several other cases were found at UPT PSTW, because of this the researcher. took the initiative to provide Sufistic counselling to the elderly at UPT PSTW in the hope that this counselling can help them to find their purpose in life and the reason they get social assistance from the government. According to the section head of the service sector, the problematic that occurs regarding Beneficiaries (PM) at UPT PSTW (Pare) who are reluctant to worship is due to their life background before entering the social service. The background of the elderly is of course diverse, but the elderly factor is reluctant to carry out worship due to lack of attention from the family to the obligation to pray 'Usually those who initially lived on the streets, some were at home with their children but their children were busy, some lived alone so that no one paid attention to their daily activities. If you look at it, there are many factors, here too they are not used to their environment,' said the head of the service sector.

Seeing this case, the researcher was interested in conducting research on several elderly people at UPT PSTW (Pare). This research was conducted by researchers while carrying out Field Work Practices (PKL) by providing a work program in the form of Sufistic Counselling so that both activities can be realised, then at the end we can conclude whether Sufistic Counselling is able to solve the problem of the low level of religiosity of the elderly at UPT PSTW (Pare). This research aims to increase the value of religiosity in the elderly, as for the benefits of doing this research to provide additional solutions that can later be done to increase the motivation of the elderly to be willing to carry out worship and knowledge in Islamic teachings.

LITERATURE REVIEW

1. Sufistic counselling

Sufistic counselling is a combination of the two words 'counselling' and 'Sufistic', which are then both put together so that in its implementation this counselling is full of Islamic nuances based on Sufism. Counselling itself means an activity involving a counsellor and a counsellor, then the counsellor gives advice or counseling to the counsellor, advice obtained by the counsellor from the counsellor, conversation. According to Shertzer and Stone (1981) is the process of improving himself and his interpersonal relationships, the individual is guided / directed to understand about himself. So that the implementation of this will later result in behavioural changes which then this change is a form of progress for the individual to develop potential in himself.5 The relationship between the counsellor and the counselee is individual, closeness and comfort must be built so that the client can be more open in telling his life path. Then from this, advice, suggestions, and talks that are carried out can run smoothly and can be well received by the client. The purpose of counselling is to facilitate clients so that they are helped in terms of:

1) Adjustment to himself and the environment more effectively, so that from the fulfilment of this, he will achieve happiness.

2) Directing clients to their potential so as to achieve optimal self-development.

3) Increasing knowledge and self-understanding.

4) Strengthen motivation in doing something good and right.

5) Assist clients in expressing their feelings, so as to reduce the emotional pressure felt.

6) Increase the ability and capacity to make the right decision.

7) Improve interpersonal relationships.

Sufistic counselling is an alternative that is used to solve various things. Counselling and Sufism have the same goal, which then makes them mutually relevant and complementary to each other. So the achievement of this Sufistic counselling is counselling as an effort so that people can be released from the burden that disturbs them, and is associated with Sufism which takes knowledge from Sufism in order to gain peace of mind and be free from all the disturbing thoughts that burden their lives. Sufistic counselling is the same as counselling in general, which is to improve the human psyche, but what distinguishes this counselling from the others is that Sufistic counselling also helps a person to improve spiritual problems that usually affect his psychic and physical.7 The basis for the vision of Sufistic counselling is that humans have the ability to change the fate that occurs in their lives, this can be done by a person by relying on the power of 'divinity' inherent in him.

The low value of religiosity in humans, especially in the elderly, is one of the causes of liver disease, in Islam itself a disease comes always associated with a person's low faith in Allah. The practice of medicine has been discussed in the Qur'an which includes two things, namely, physical and psychological practices. However, the most important healing is on the psychic in a person's psyche, because mental health is the key to the peak of the individual's well-being. So if the person's psychology is disturbed, what happens then is the arrival of spiritual disease in the individual and causes physical health to be disturbed (Al-Ghazali, 1994: 60).8 The soul is the most important point in influencing a person's spiritual level, this is the basis for how important Muslims are in cleaning the soul by getting closer to Allah. This is why Sufistic counselling becomes an alternative for someone who wants to increase the value of religiosity, as a way to get closer to Allah. Back again to the initial concept of Sufistic counselling which discusses Islamic religious sciences, which then becomes a turning point for someone in finding solutions to the problems they are

experiencing.

On the basis of what has been described above, Sufistic counselling needs to be done among the elderly to provide assistance to them in order to achieve life goals that lead the elderly to a harmonious and prosperous life. As for the process, the elderly need to increase the value of religiosity, with Sufistic counselling, the elderly will be given motivation and encouragement to want to increase their piety and love for the Almighty.

2. Religiosity

Religiosity is the internalisation of religious values that exist in a person, this intrnalisation is then actualised into everyday life through the actions and behaviour of the individual. Mangunwijaya argues that the value of religiosity is the aspect that a person lives in his heart, the vibration of conscience, and personal attitude. This religiosity is often seen as a dimension that is known by belief and then practiced through rituals and tends to good attitudes/behaviour, which is commonly referred to as morals. In accordance with what Glock and Stark stated that the understanding of religiosity is based on the dimensions of religiosity itself, which means that the value of religiosity is a reflection of how far knowledge is, how firm beliefs are, how diligent the implementation of worship and how deep the appreciation of the religion that the individual adheres to. 13 And also according to Glock and Stark religiosity is a comprehensive element that becomes one of the individuals called a religious person, this value is then implemented in his life with other beings.

Glock and Stark formulated the dimensions of the value of religiosity cited by Ancok (2001), in which it is explained that the value of religiosity has dimensions which are divided into five:15

1) Ideological Dimension (Belief)

Belief is the most basic thing in every religious life, Glock & Stark revealed that this belief dimension is an ideology that describes the extent to which individuals accept dogmatic things from their own religion. This dimension contains the expectations that religious people have to hold fast to certain theological views and recognise that the doctrine is true. Examples of this dimension in Islam are the belief that there are angels, there is life after death, and believing that heaven and hell really exist.

2) Ritualistic Dimension (Worship)

This dimension is a reflection of the individual in carrying out ritual obligations (worship) in the religion he adheres to. The obligation to worship in every religious community also needs to be realised that this can be used as a form of piety of servants to their God. This worship or ritual is carried out in accordance with the provisions and rules that have been determined in each religion, and religious people only need to carry out this obligation in accordance with what has been determined. In Islam, an example of the implementation of this dimension is prayer.

3) Experience (Consequence) Dimension

This dimension shows the level of a person in behaving based on or motivated by his religion. In this dimension, a person can apply the teachings that have been determined in his religion, such as doing good, keeping away negative thoughts, and so on. So this dimension is related to religious experiences, feelings, perceptions and sensations that a person experiences religiously, such as a sense of calm, serenity, happiness, gratitude, obedience, obedience, fear, regret, repentance, and others. Ancok revealed that in Islam this dimension is a unique experience or it could be a miracle experienced by Muslims. For example, prayers are answered, saved from a danger, and others.

4) The Knowledge Dimension

Every religious believer needs to know the basic knowledge of his own religion, at least religious people must understand the main teachings listed in the holy book. If in Islam, this basic knowledge is about the contents of the Qur'an, the main teachings that must be believed and implemented (pillars of faith and pillars of Islam), Islamic law, Islamic history and so on. Religious knowledge is a dimension that includes information that a person has about his beliefs. Ancok and Suroso (2008) said that the knowledge dimension is closely related to belief, because knowledge of a belief is a requirement for its acceptance.

5) The dimension of appreciation

Devotion is the motivation, drive, and foundation for one's attitude in doing something that aims for a relationship with God. In this dimension, Glock & Stark try to reveal how far a person feels and experiences religious experiences. In this dimension a person lives the provisions and laws taught by the religion he adheres to. This dimension also refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge in everyday life. According to Ancok, in Islam this dimension means the extent to which a person's behaviour in daily life is driven by religious teachings. In fact, this dimension is not always complete in a person, while a person's attitudes, speech and actions are not always based on religious teachings.

HYPOTHESIS

The hypotheses that researchers put forward in this experimental group are as follows: Ha: there is a positive relationship between Sufistic counselling in increasing the value of religiosity in the elderly, in the sense that if the level of Sufistic counselling carried out is higher, the value of religiosity in the elderly can also increase higher ($p > \alpha$).

Ho: there is a negative relationship between Sufistic counselling and the level of religiosity value in the elderly, it is stated that if the implementation of Sufistic counselling is lower, the lower the level of religiosity value in the elderly. ($p < \alpha$).

METHODS

This research was conducted using a quantitative approach of experimental type, experimental quantitative research is research used in finding the effect of a particular treatment on something else in controlled and systematic conditions. In this study, researchers determined two variables, namely 'Sufistic counselling' and 'religiosity value'. Experimental research is conducted to find out which variable affects the other variable, so in this study what is sought is the effect of Sufistic counselling therapy in increasing the level of religiosity in the elderly at UPT PSTW Jombang Kediri. The data source obtained in this study is primary data that researchers conducted through filling out questionnaires by research subjects. Researchers found elderly people at UPT PSTW Jombang Kediri who had a low level of religiosity value, therefore the sources for this study researchers got when conducting environmental observations in the first week.

The data collection technique carried out by researchers is to use questionnaire distribution techniques, where researchers include a number of questions or statements so that respondents can answer according to what is experienced.

Researchers also used interview techniques as a support for the questionnaire distribution technique, because the research subjects were elderly so interviews were needed to obtain accurate and clear data. In addition to these two techniques, researchers also use test techniques (pre test and post test) where researchers use this test to measure the level of religiosity.

RESULTS

Based on the results of scoring the value of religiosity in the elderly at UPT PSTW Jombang (Pare), there are 2 subjects in the medium category and 3 other subjects in the high category on the religiosity value scale. So from the data above, it can be concluded that the experimental subjects when they have been given treatment belong to the high religiosity value category. From the results of the data above, the mean results of the experimental group are also obtained:

Table. 1. Distribution of Mean Values in the Experimental Group at the Pre-Test and Post-Test Stages

	N	Minimum	Maximum	Mean	Std. Deviation
Pretest_konseling	5	117	134	123.40	6.580
Posttest_konseling	5	127	135	129.40	3.362
Valid N (listwise)	5				

The table shows the mean value between the pre-test and post-test in this study, then the researcher compares the values between the two so that it can be seen that there is an increase in the mean value in this experimental group. It can be seen in the table above that the mean value in the pre-test is 123.40 while the value in the post-test is 129.40, so this shows that there is an increase in the religiosity value of the elderly at UPT PSTW Jombang (Pare) after being given an intervention in the form of Sufistic Counselling.

These data are then carried out step analysis which aims to test the hypothesis. In this study using the Wilcoxon Signed ranks method as a data analysis calculation, with a confidence level of 70% and a real level of 30%, this shows that $\alpha = 0.30$. The existence of this calculation is intended so that researchers know differences that occur in the Sufistic counselling therapy experimental group at the time of the pre-test and post-test.

Table. 7. Wilcoxon Signed Ranks Test Analysis Results in the Experimental Group

		N	Mean Rank	Sum of Ranks
Posttest_konseling - Pretest_konseling	Negative Ranks	0a	.00	.00
	Positive Ranks	5b	3.00	15.00
	Ties	0c		
	Total	5		

In the experimental group with the wilcoxon signed ranks test statistical test with the determination of the real level of 20% ($\alpha = 0.20$), then a significant assumption of 0.43 is obtained > 0.30. When viewed from these results, then thus the Ha that the researcher determined earlier is accepted. In that sense, there is a positive relationship between Sufistic counselling in increasing the value of religiosity in the elderly at UPT PSTW Jombang (Pare). However, the increase in the value of religiosity using Sufistic counselling therapy only occurred to some research subjects.

The results of the Wilcoxon signed ranks test used in the experimental group showed that

the religiosity value increased after being given an intervention in the form of Sufistic counselling. The increase in religiosity value only occurred to some subjects, while other subjects experienced an increase but not significant. From this, it can be concluded that Sufistic counselling has an influence on increasing the value of religiosity in the elderly at UPT PSTW Jombang (Pare).

CONCLUSION

Based on the results of data analysis using the Wilcoxon Signed Ranks Test in the experimental group, it was shown that there was an increase in the value of religiosity in the experimental group using Sufistic counselling. So from this, the researcher concluded that Sufistic counselling has an influence on increasing the value of religiosity that occurs in the elderly at UPT PSTW Jombang (Pare). The following is a brief explanation:

1)   Researchers obtained data showing that the experimental group had a moderate religiosity value before treatment, it was known that there were 4 subjects who had a moderate category and 1 subject with a high category.

2)   The results of the experimental group after treatment, obtained 3 subjects increased in the high category while the other 2 subjects were in the medium category. So, from these data it can be concluded that the experimental group that has been given treatment is classified in the high category.

3)   The Wilcoxon Signed Ranks Test was used as a data analysis calculation in this study, with a confidence level of 70% and a real level of 30% ($\alpha = 0.30$). from the data the results of the Wilcoxon signed ranks test analysis obtained a Z value of -2.023 at a significant assumption of 0.43> 0.30 ($p > \alpha$), on the other hand there is a comparison of the mean value between the pre-test and post-test which shows the mean value of the pre-test (123.40) and the mean value of the post-test (129.40).

This shows that there is an increase in the mean value. In this study, there was a rejection of Ho so that the Sufistic counselling given to the experimental group could be said to be successful in increasing the value of religiosity in the elderly at UPT PSTW Jombang Kediri.

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