

Methods and Materials for Religious Development in Increasing Religiosity in the Elderly at PSLU Tresna Werdha, South Lampung

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ABSTRACT

This study discusses the methods and materials of religious development in increasing religiosity in the elderly at Tresna Werdha Natar UPTD, South Lampung. This research is a qualitative research with analytical descriptive method. Data was collected through interviews, observation and documentation. The results of this study indicate that the method used in religious development, (1) Lectures (Khitobah) is delivered using polite, gentle and gentle language and language that is easily understood by the elderly and words that contain safety. (2) demonstrations or direct practice of practical methods are carried out so that the elderly quickly understand and can do the readings or movements that are taught. (3) Discussion (Mujadalah) is the implementation of presenting the material through the submission of problems whose solutions are carried out together. while the material provided when religious guidance for the elderly is aqidah which is related to faith in Allah SWT. Sharia material that discusses the rules created by Allah or the main ones created in dealing with God, with Muslim brothers, with fellow human beings, with nature and its relationship with life. There are three forms of morals taught at the Tresna Werdha Home, namely morals to Allah, and morality to the Prophet, morality to humans, and morals to other creatures.



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Introduction

Humans will experience an ageing process that cannot be avoided. Experiencing development from infancy, childhood, puberty, early adulthood, and late adulthood to old age. Of course, no one can resist the ageing process even though all kinds of treatments and medical procedures are carried out. Old age or what we often call elderly is a period in which physical and psychological conditions decline.

Old age is a period when a person is no longer productive both in work and other activities. His physical condition has decreased and is no longer productive so he is

prepared to face various diseases or dysfunction of the five senses as his condition gets older (Jalaludin, 2021: 14).

Law number 13 of 1998 concerning the welfare of the elderly article 11 that one of the efforts to increase the welfare of the elderly is the implementation of religious and mental spiritual activities. Article 13 paragraphs 1 and 2 which explain the implementation of religious and mental spiritual activities for the elderly are intended to strengthen the sense of faith and devotion to God Almighty. The implementation of religious and mental spiritual activities as referred to in paragraph (1) is carried out through increasing religious activities according to their respective religions and beliefs (Ministry of Social Affairs, 2006: 3).

The development of religious life/religiosity in the elderly should increase. Based on the results of research conducted by Cavan that of the 1,200 samples aged 60-100 years, there is an increasing tendency to accept religious/religious opinions (Jalaludin, 2021: 111). This research was also justified by William James who said that extraordinary religious age seems to be found in old age. This opinion is in line with the reality that exists in general in the life of elderly people who live with their families and are increasingly diligent in worship. They have prepared themselves for the afterlife, and have a tendency to participate in various religious activities, for example, regular obligatory and sunnah prayers, reading the Qur'an, attending recitations and so on (Wahab, 2011: 154).

However, in reality, Mr Maman Suparman said that the elderly who were placed in the Tresna Werdha nursing home were abandoned people who no longer had relatives, the proceeds from the Social Services and some came of personal volition because their families did not treat them well at home and wanted to be together with other elderly so that there are fellow elderly friends. The majority of the elderly have low knowledge and education, especially in For this reason, coaching should be given to religious matters so that they are calmer in spending their old age and filling their days with worship as preparation for death (Interview, Maman Suparman Head of UPTSD PSLU Tresna Werdha South Lampung, 4 April 2021).

Problems in the elderly arise as a result of the family's lack of attention or not even being taken care of by the family so that the lives of elderly people feel that they cannot be handled properly, even their religious problems. So that many families leave their elderly parents in orphanages or the like. Because in the orphanage the lives of the elderly will be more organized and cared for both in terms of health, society and religion (Rati, 2001: 170).

In an effort to increase the religiosity of the elderly, it is necessary to provide religious guidance with appropriate methods and materials so that the level of religiosity in the elderly increases so that a feeling of calm arises in facing old age.

Based on the explanation above, the elderly need coaching both physically and mentally. Physical development can be in the form of sports or health care so that the physical condition remains in good shape even though it is old. In addition, they also need coaching that strengthens their mental or spiritual state so that they accept their current condition and prepare for life in the world or death. For this reason, choosing the right methods and materials in religious development activities is very important so that the religiosity or understanding and appreciation of the religion of the elderly is increasing.

Tresna Werdha Regional Technical Implementation Unit for Elderly Social Services (UPTD PSLU) located on Jl. Sitara No. 1490, Merah Putih Village, Natar District, South Lampung Regency, Lampung Province is a social institution under the leadership of the Lampung Provincial Social Service, which is intended to accommodate abandoned elderly and people with social welfare problems (PMKS).

Research methods

This research is field research, namely a study that seeks to collect data and information about problems in the field. Namely by collecting data by going directly to the UPTD PSLU Tresna Werdha Natar South Lampung to research methods and materials for religious guidance in increasing religiosity in the elderly.

This research is qualitative, which is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Sukmadinata, 2007:60). So in this study will present the data obtained in the form of an analytical description revealing coaching methods and materials to increase religiosity in the elderly at UPTD PSLU Tresna Werdha Natar Lampung Selatan. Sources of research data are obtained from research subjects, research subjects are people who are sources of information that can provide data according to the problem under study. The subject of this research was determined based on certain considerations from the researcher (purposive sampling) (Nasution, 1992:53). The data sources for this study were 1 religious teacher/ustadz supervisor, 3 UPTD PSLU administrators and 5 elderly people. Data collection was carried out using unstructured interviews, participant observation, namely researchers who were directly involved in religious development activities for the

elderly as well and documentation. Data analysis in this study was carried out interactively and continued continuously until it was complete so that the data was saturated (Sugiyono, 2007:91).

Research Results and Discussion

Description of Elderly Religiosity at UPTD PSLU Tresna Werda Religiosity or appreciation and understanding of a person's religiosity is manifested in behaviour in daily life, be it his relationship with God (Habluminallah) or his relationship with humans (Habluminannas). The higher the religiosity that a person has, the higher the level of obedience in carrying out his religious worship obligations and also the better his relationship with humans or the surrounding environment. Likewise, what happens to the elderly, an elderly person should spend his old age worshipping Allah SWT, which incidentally does not last long, so he must prepare himself to face death. However, not all of the elderly has the awareness to increase their worship, many elderly are still reluctant to increase their worship.

According to Mrs Anna, a social worker at the UPTD PSLU, she said that many elderly people are reluctant to take part in religious coaching activities, even though they have been persuaded, they must first be given something such as food or gifts before they want to take part in these activities. There are some elderly who diligently participate in religious coaching activities and diligently perform congregational prayers at the mosque, but more are reluctant to participate. This is motivated by several reasons such as low knowledge or education of the elderly, declining physical condition and senility. (Anna Destiana, Functional Social Worker UPTD PSLU Tresna Werda, interview, 1 September 2021).

In line with Mrs Ana's statement by Ustadz Hudori as a religious advisor, because of their old age, many of them have forgotten the procedures for worship, such as praying, ablution or prayers, so they have to frequently often reminded and assisted (Ustad Hudori, religious supervisor at the Natar Nursing Home, South Lampung, interview, 16 August 2021)

Religious Development Methods

There is an expression in Arabic "At-toriqoh ahamu min maddah", which means that

the method is more important than the material. The success of an activity is strongly influenced by the use of the method used. Choosing the right method will make it easier to achieve a goal. Likewise in religious guidance for the elderly at UPTD PSLU Tresna Werda Lampung. To achieve maximum results coaching activities are well planned, organized, implemented and evaluated.

The implementation of religious guidance is carried out on a scheduled basis. The duration of religious guidance is provided for two hours, from 9 to 11.00, twice a week, namely Monday and Thursday. Apart from that, in the month of Ramdhan there is additional coaching before the Tarawih prayers are held (Ustad Hudori, religious supervisor of the Natar Nursing Home, South Lampung, interview, 16 August 2021).

The methods or methods used by religious counsellors when carrying out religious guidance to increase religiosity in the elderly are quite diverse. The research results found several methods as follows:

Lectures (Khitobah)

The lecture method is one of the main methods of conveying religious messages. The lecture method is the method used by religious advisers or preachers in conveying a message to the congregation or audience which aims to invite the congregation to follow these messages. Religious messages are conveyed so that the congregation performs actions according to Allah's commands and stays away from what is prohibited according to the guidelines of the Qur'an and Hadith to increase piety to achieve happiness in the world and the hereafter.

Based on the results of observations that researchers made when implementing religious guidance for the elderly at UPTD PSLU Tresna Werda it was carried out using the lecture method, namely the religious supervisor as the messenger of the material and conveying it through verbal language (Observation on 11 August 2021). This method in its implementation clearly explains the material delivered orally in front of the elderly using language that is easy to understand so that the elderly quickly grasp the material presented persuasively and provide encouragement or motivation.

Lectures in religious development that are carried out have 3 main elements, namely, first, the preacher or better known as a da'wah communicator is a person who has to convey a message or wasilah, and the preacher who carries out religious development is ustadz Hudori. Second, mad'u are people who receive messages or wasilah or targets from objects

of religious development, in this case, those who become mad'u are the elderly who take part in coaching religious.

Third, the material is the message that will be conveyed by the da'i to mad'u. the material is the teachings of Islam itself as contained in the Al-Qur'an and Assunah.

This lecture is delivered using polite language, gentle, gentle and everyday language that is easily understood by the elderly and words that contain salvation which means to describe the meaning of words that draw people closer to their God.

Demonstration or Live Practice

The demonstration method or the teaching method by demonstrating or direct practice is a method of religious coaching which is carried out by giving examples directly either orally or through physical/body movements to clarify the material delivered usually the religious coaches demonstrate as examples then the elderly congregation follow what is said in that demonstration.

The practical method is carried out directly so that the elderly quickly understand and can do the readings or movements taught by the religious guide. Such as prayer readings from prayer intentions and all the movements in prayer and prayers or wirid after prayer. Besides that, there is also the practice of ablution, the practice of tayammum. This method is considered quite effective because the participants directly practice it.

As the results of interviews conducted by researchers with technical religious advisors, Monday is Tausiyah, and Thursday is learning to read the Koran, especially learning from Iqro'. Based on information from the head of the orphanage, Drs. Maman Suparman 56 years old, suggested that to increase the ability of the congregation in this case the elderly who live in the orphanage to emphasize reading practice and practice memorizing prayers and short verses that are easy to remember, considering the elderly are already forgetful and old. Moreover, many of the grandparents here (as the elderly who live in the orphanage) have minimal religious knowledge. He gave an example that even when reading the intention of prayer there are still many mistakes. Not to mention if you are taught too much and at length, it is feared that many will not connect. This is material for religious coaches in choosing the methods and materials presented (Maman Suparman, Head of the Tresna Werda Institution, South Lampung, interview, 11 August 2021).

Discussion (Mujadalah)

The discussion method or Muj is a method in which material is presented through proposing problems whose solutions are carried out jointly. This discussion activity is an activity of exchanging information, opinions and elements of experience regularly. This method aims to obtain clearer and more thorough joint solutions to decisions together. The elderly involved in discussion activities can participate and interact in discussion activities. However, the supervisor of this activity acknowledged that the elderly who had hearing loss and were forgetful had challenges in using this method. Because this method requires courage in opinion and argumentation. The point is the method of discussion is only a distraction.

Q&A (Al ash'ilah wa ajwibah)

Religious coaches emphasize the delivery of material by asking questions to the elderly. The questions asked are usually not only from the religious coach but also from the assisted members. Questions usually arise and then the religious coach answers the questions posed by the elderly. There are times when the answer can come from other elderly people in the ongoing coaching process.

The method used initially was only lectures or *tausiyah*. But now a question-and-answer method (dialogue) has begun to be developed to provide opportunities for congregations who do not understand the material presented. During the observation at the training centre, at the Al-Kausar Mosque which is in the orphanage complex, the authors saw that the use of the question-and-answer method was carried out quite well.

Based on the results of the researchers' observations, it can be explained that in using the coaching method, Ustad Hudori uses a combination of methods, such as lectures, interspersed with questions and answers, then interspersed with examples or/demos of how to practice, for example, the correct prayer movements, reading prayers or verses that are correct from the point of view of *tajwid* (law of reciting the Qur'an) it is like reading Surah al-Fatihah which is the pillar of the five daily prayers.

Religious Development Materials

As with *da'wah* materials in general, coaching materials to improve the religious behaviour of the elderly in this nursing home consist of three aspects, namely: *Aqidah*, *sharia*, and *morals* (*arkanu al-din*) the pillars of religion. Only the main priority is the problem of daily prayers and prayers, which can be used directly by the elderly. Even then,

there are still many people who don't memorize it, even though it has been repeated many times. "Yes, the name of learning when you are old is like the saying "Carving on water", so you forget a lot from your memory. So it takes extra patience and sincerity. If not, then it will be frustrating and no longer be able to guide them.

For the coaching material itself, Ustad Hudori admits that he took from standard books such as Friday sermon books, and prayer guides such as Drs.H. Ahmad Rifai which is easy to find and easy to find in bookstores in Bandar Lampung. Besides reading the Koran which is still very basic, the elderly in this orphanage taught about the importance of dhikr remembering Allah by saying His name such as "laa ilaha illallah" which means 'There is no God who has the right to be worshipped but Allah. "Subhanaallah", 'Glory be to Allah'. "Allahu Akbar", Allah is Greatest. This dhikr material is considered important because the elderly can do it easily, they can do it in their respective rooms. This dhikr can be done in the morning, afternoon, evening, or night at any time because of Allah's command we are told to remember Allah as much as possible while sitting, standing, or lying down. According to Ustad Hudori, this material about dhikr is a priority and gets the most attention to convey to the elderly (Ustad Hudori, Tresna Werda South Lampung religious advisor, interview, 3 September 2021).

Based on the results of observations made by researchers and the results of interviews related to the attendance rate of the elderly in participating in routine coaching activities every Monday and Thursday, the average number of participants taking part in religious coaching is between 25-30 people. But during this Covid season, it was reduced because there was fear, they followed the government's recommendations to keep their distance, and adhered to health protocols so that there were only around 15 participants.

Further, the material for religious development can be detailed as follows:

a. Aqidah

The most important religious development material is about Aqidah which is the main foundation that every Muslim must have. Aqidah means strong belief and faith. In terminology, 'aqaid is the plural of 'aqidah (credo), which means belief. That is something that requires the heart to justify it, which makes the soul calm and peaceful towards it, and which becomes a belief/belief that is clean from doubt and doubt (Prodjodikoro, 1991: 29).

Whereas fiqh scholars define aqidah as follows: Aqidah is something that is believed and held firmly, very difficult to change. He believes based on arguments that following

reality, such as believing in Allah SWT. the Angels of Allah, the Books of Allah, and the Messengers of Allah, there are good and bad levels, and there is a last day (Ahmad, 2008: 116).

Ustadz Khudori explained that the aqidah material delivered to the elderly was following Ustad Khudori's narrative that the material includes the pillars of faith, namely 6 (six) pillars of faith, namely faith in Allah, faith in Angels, faith in the Books, faith in Allah's Apostle, faith in the Akhir or Doomsday and belief in qadha and qadar.

Aqidah is the basic foundation of human life, it is the stronghold of human life so if a person's faith is strong then that person's life will be steady, but if aqidah is fragile then a person is easily swayed. Aqidah material for the elderly is important because it involves faith, for example, the discussion of faith on the last day or doomsday so by understanding aqidah, the elderly have a strong footing so that the elderly become more confident and calm that everything that happens is destiny from God. Rich or poor, success, sustenance, death, good and bad destiny are not solely human endeavours but also have provisions from Allah SWT.

By understanding this creed, an elderly person will become more confident in being calm because what happened to him is God's destiny, not solely from the man himself. Everyone certainly expects in old age to live with family and children and grandchildren. Meanwhile, the elderly who live in nursing homes, live without their families, living in nursing homes is their way of life, even though it is not expected. Destiny is part of the faith of qodho and qadar. Humans can only try but all of that does not escape God's destiny. By understanding the aqeedah of belief in the 5 pillars of faith, humans will realize that everything that happens in this universe is destiny from Allah Almighty.

b. Shari'ah

Sharia is the rules created by Allah or created primarily in dealing with God, with fellow Muslims, with fellow human beings, with nature and its relationship with life (Ali, 1996: 32). Fiqh experts use the word sharia as the name for the law established by Allah for His servants through the Messenger of Allah so that His servants carry it out based on faith that the law covers all human life. Sharia is centred on two aspects of life that are quite basic, namely aspects of worship and muamalah.

The aspect of worship consists of two types, namely worship in a general sense and worship in a special sense. Worship in a general sense is all the practices that are permitted

by Allah and which are not specified in detail regarding the obligation to do them. Whereas worship in a special sense is what Allah has ordained in detail, both at the level and kaifiyat or in certain ways. In accordance with the functions, goals and values contained in worship, three types of worship can be identified, namely syahsiyah worship, ijtima'iyah worship and siyasa worship.

Related to the Shari'a that is of concern to Ustad Hudori in fostering the elderly is how to clean urine and bowel movements properly. It's understandable that many of the residents in this orphanage are forgetful, and many don't know that urinating is unclean. So I kept repeating this issue of istinja' (Ustadz Hudori, UPTD PSLU Tresna Werdha South Lampung religious advisor, Interview on 3 September 2021). Because from istinja' this is the basis for someone's worship to be accepted. Apart from istinja', I also emphasize the issue of purification, namely proper ablution. Because ablution also becomes conditions of acceptance or acceptance of one's prayer. So it's not uncommon for me to teach them how to do good ablution. And each one I ask each to practice it so that they know and can perform wudlu properly. Furthermore, after the thoharoh problem is resolved, we also teach them about the types of prayer, the five obligatory prayers, and sunnah prayers. Teaches conditions, pillars, and things that cancel it. As well as practice.

c. Morals

Morals are a psychological symptom that has permeated the soul, from which actions arise easily, without prior consideration. what arises from it is a bad deed, so it is called bad morals. In carrying it out, you should be guided by the Al-Qur'an and al-Hadith. Broadly speaking, according to its nature, it is divided into two, namely commendable morals and despicable morals.

There are three forms of morality taught at the Tresna Werda orphanage, namely morals towards Allah, and morals towards the Prophet, morals towards humans, morals towards other creatures such as animals and plants. First, morality to Allah, namely by believing in Him, that only Allah, the Lord has the right to be worshipped, there is no god but Him. God who creates, who provides life facilities, God who gives sustenance, who gives life and death. Morals to the Messenger of Allah by believing, and following his sunnah, such as praying five times a day, fasting Ramadan, going to Hajj, and practising other sunnahs that have become his habit. Second, morals to humans, namely respecting others such as respecting neighbours, respecting guests, respecting friends, not being selfish,

willing to work together and others. And third, morals towards the environment, in this case, the environment around us both humans and nature and plants. Because human life needs nature such as Air, trees, water, plants, vegetables and others. So a believer must have ethics or morals in dealing with nature and should not be arbitrary. In this case, we have been reminded by Allah, that the damage to nature is caused by human activities that have no morals towards the environment. The Word of God, "Corruption has appeared on land and in the sea because of what human hands have done; Allah wants them to feel some of the (results) of their actions so that they return (to the right path). (Q.S. Arrum [30]: 40).

Related to morals towards the surroundings, according to Ustadz Hudori, the elderly are taught to respect each other, live in harmony, help each other, and care about the natural environment and the existing social environment.

The difficulties faced by Ustad Hudori as a coach are: (1) The basic knowledge of the participants is still very minimal in matters of religion; most of the old people here have zero understanding of religion (2) aspects the health of the participants, who are generally old and diseased, is a technical obstacle. Today you can participate in activities, next week you may not be able to participate because of illness. (3) The lazy attitude of some of the residents of the orphanage, because they are old (4) The habits of the young who are not used to studying religion, and are not used to going to the ta'lim assembly also become a habit barrier when they are at the nursing home. According to Gatot Irwan Gunadi the social counsellor who is in charge of guiding the elderly at the Tresna Werda home, to encourage the enthusiasm of the elderly to take part in religious coaching activities by (1) Providing continuous motivation to the elderly, to take part in religious coaching activities (2) Give bait with food. This means that there are snacks or food served in coaching activities. Usually, when guests bring food, the elderly are happy, and, (3) no less importantly, someone reminds them not to be lazy to come to the mosque to take part in religious training (Gatot Irwan Gunadi, Social Extension Officer for Panti Tresna Werda Natar, South Lampung, interview August 11, 2021).

Conclusion

Religiosity or appreciation and understanding of a person's religiosity is manifested in behaviour in daily life, be it his relationship with God (Habluminallah) or his relationship with humans (Habluminannas). The results of this study are that the methods used in religious development are (1) Lectures (Khitobah) (2) demonstrations or hands-on practice

(3) Discussion (MujJadi) the presentation of material through proposing problems whose solutions are carried out together. while the material given during religious coaching for the elderly is aqidah, which is related to faith in Allah SWT. Sharia material discusses the regulations created by Allah or those created principally in dealing with God, with fellow Muslims, with fellow human beings, and with nature and its relationship with life. There are three forms of moral material taught at the Tresna Werdha Institution, namely morals to Allah, and morals to the Prophet, morals to humans, morals to other creatures.

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