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Pancalogi of Integrative Elderly Islamic Education Based on Tasawuf-Ecospiritualism

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Abstract

This research is driven by an increase in the percentage of the elderly in 2019 by 9.6% of the total 25 million populations in Indonesia, and is predicted to increase by 13.24% in 2025. This reality is directly proportional to the increasing problems of elderly life, so it needs to be an improvement in the elderly Islamic education model as a solution. This study is categorized as literary research, which uses qualitative analysis. This study uses a context analysis model in order to obtain a contextual interpretation of literary data. The data sources of this study consist of books and scientific journals about Islamic education by Muhammad Jawwad Ridla, Yusuf Qardhawi, Seyeed Hossein Nasr, and Omar Muhammad Al Toumy Al Syaibani; on Psychology of the Elderly by Kimmel Douglas, Berger and Luckman, Hurlock, Skinner, Berk, Havighurst, Mönks, Ericson, and Partini Suardiman; on Contextual Tasawuf by Annemarie Schimmel; and on Ecospiritualism by Nawal Amar. This study shows that, according to Husna Nashihin, the pancalogi of integrative Islamic education for the elderly based on tasawuf-ecospiritualism includes aspects of spirituality, psychology, socio-cultural, health, and economics of the elderly. The description of the pancalogi of elderly Islamic education includes 16 (sixteen) sub aspects of elderly development and 14 (fourteen) elderly Islamic education curriculum materials.

Keywords

Islamic education of the elderly; integrative; tasawuf-ecospiritualism



I. Introduction

The effect of the “baby boom” or the increase in birth rate in the 1960s (Ika Maylasari, 2019), along with the rising life expectancy from year to year, propelled Indonesia into the demographic bonus at the beginning of the 21st century, particularly in 2021. The demographic bonus experienced by Indonesia in the “aging society”, or the surge in the number of elderly in 2021, will worsen in the next few years (Husna Nashihin, 2021). The explosion in the number of elderly people would inevitably increase the impact of their problems (Nashihin, 2022a) in various areas of life, including health, social, and economic issues.

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Data from the 2019 National Socio-Economic Survey showed that the number of elderly in Indonesia in 2019 was 9.6% of the total population, or approximately 25 million elderly, with the young elderly (60-69 years) accounting for 83.82%, the middle aged (70-79 years) reaching 27.68%, and the elderly (+80 years) accounting for 8.50%. This figure is expected to rise to 13.24% by 2025 (LD-FEUII: The projection of the Indonesian Population and Labor Force 1995–2025). The population of 9.6% of the elderly in Indonesia is at a high level, especially considering the country's rising life expectancy. According to the United Nations, the number of elderly people worldwide will increase substantially, reaching 2.1 billion by 2050 globally (Ika Maylasari, 2019). This is a portrait of issues relating to the elderly that all parties must consider seriously.

The rising number of the elderly is accompanied by high rates of difficulties for them (Kholish et al., 2020), one of which relates to self-acceptance of age changes that are nearing death. Rubin explains that the elderly must accept the current conditions. The more the elderly attempt to defend them against these situations, the more helpless they will become in life (Rubin TE, 1974). This is consistent with the Qur'an Surah Yaasin verse 68, which states, "And whoever We lengthen the age, We shall return him to the commencement of his occurrences. Then, will they not reflect?" The verse confirms that the return of man at the beginning of the older period is a natural (Nashihin, 2017). This reality also emphasizes the importance of Islamic education that is able to make the elderly aware of the conditions they live in, so that the negative impact caused by changes in the elderly phase can be minimized.

The Law number 13 of 1998 of the Republic of Indonesia on Elderly Welfare in Article 1 Paragraph 2 explains that the definition of elderly is someone who has reached the age of 60 (sixty) years and above (Misnaniarti, 2017). At this age, the elderly face several biological and psychological quality declines in many domains, which ultimately influence their quality of life. This reality has an impact on problems in the fields of health, social, and economics. Health, social, and economic impacts they experienced must be immediately addressed because this is very much guaranteed in Islam. Mudzakkir Ali asserts that in Islam, individual and social rights are highly recognized (Mudzakkir Ali, 2014). Of course, this also applies to the elderly. Therefore, efforts must be made to manage the elderly based on the fulfillment of their rights (a right-based approach).

In addition, Law No. 13 of 1998, Article 13 and Paragraph 1 of Chapter 5 on the Care of the Elderly states that the purpose of religious and mental spiritual services for the elderly is to improve their sense of desire and piety towards God Almighty (Nashihin, 2019a). Furthermore, it is stated in Paragraph 2 that the religious and mental spiritual services referred to in Paragraph 1 are provided through increasing religious activities in accordance with their respective religions and beliefs. The two verses in Article 13 further underline that Islamic education is a right for the elderly that must be provided in order for them to do religious and mental spiritual services as indicated in the verse.

Kimmel states that the changes impact degree generated by the aging on a person is strongly influenced by that person's socioeconomic situation (Kimmel D.C, 1974). In the other words, the social condition of the elderly, including the condition of their Islamic education, will greatly affect the size of the negative impact experienced by them. This strengthens the argument that Islamic education for the elderly must be designed systematically in order to be useful for them. In fact, Islamic education for the elderly that is now taking place lacks an optimal construction model and may appear ineffective. In worse condition, success indicators of Islamic education for the elderly have not been properly formulated.

In light of this fact, the ideal model for Islamic education should continue all the way through the phase of becoming an elderly person. This statement is consistent with John

Dewey, who mentions that education is the means of social continuity of life (George R. Knight, 1982), which means that education is an instrument that is necessary for maintaining social continuity throughout life. This deficiency arises due to the lack of attention of educational personnel printing institutions that pay attention to these skills (Waluyandi, 2020). Pohan (2020) states that at school, from elementary to secondary school or even college, students undergo, practice, and experience the learning process of various knowledge and skills. Learning is essentially a cognitive process that has the support of psychomotor functions (Arsani, 2020). According to Nurgiyantoro in Putriyanti (2019), religious education values are high spiritual values and absolutely come from human belief in God. From the perspective of elderly psychology, the elderly have developmental tasks that must be completed during the elderly phase. If the elderly successfully complete developmental tasks, they will reach the phase of integrity. On the other hand, if they are unable to carry out their developmental tasks effectively, they will enter the despair phase. As a result, it is vital to characterize the indicators of integrity and despair phases in Islamic education so that they can be used as standards for the effectiveness of Islamic education for the elderly.

This study will validate the concept of the integrity phase as an indicator of Islamic educational achievement among the elderly. Consequently, this study will describe the indicator of the integrity phase in the psychology disciplines into the theory of Husna Nashihin as a researcher of the pancalogi of integrative Islamic education for the elderly based on tasawuf-ecospiritualism. Through this study, it is expected that the theory of pancalogi of integrative Islamic education for the elderly (Nashihin, 2022a) based on tasawuf-ecospiritualism has the potential to add to the treasure trove of Islamic education research for the elderly on a global scale.

II. Research Method

A qualitative (Rodhi, 2022) data analysis model is used in this literary research, which is combined with a context analysis framework. This study's context analysis (Sukardi, 2021) aims to reinterpret the literary research data in light of the most recent Islamic education context for the elderly in order to produce a contextual data analysis presentation. The approach of Islamic education philosophy (Direktorat Jenderal Pembinaan Kelembagaan Agama, 1995) is used in this study to analyze the research data in depth and comprehensively (Nashihin, 2022b). Books, journals, and other scholarly papers (Mukhtazar, 2020) on Islamic education for the elderly, tasawuf education, and ecospiritualism serve as research data sources.

III. Discussion

3.1 The Terminology of Tasawuf-Ecospiritualism-Based Integrative Islamic Education

Before arriving at the understanding of *tasawuf-ecospiritualism*-based integrative Islamic education for the elderly, it is necessary to know in advance the understanding of Islamic education, integrative education, *tasawuf*, and *ecospiritualism*. In general, there are three terms used in defining Islamic education, namely *at-ta'lim*, *at-ta'dib*, and *at-tarbiyyah* (Ridlwani Nasir 2005: 39). In more detail, by highlighting the orientation of Islamic education achieved, Mudzakkir Ali (2012: 7–10) classifies the terms of Islamic education into four, namely *ta'lim*, *ta'dib*, *tadris*, and *tarbiyyah*. Furthermore, Mudzakkir Ali (2012: 7-22) emphasizes that *ta'lim* places a greater emphasis on the meaning of teaching, implying that the educational process involves the giving of information to students. As for *ta'dib*, it is

interpreted with more emphasis on the formation of ethics. Another aspect of *tadris*, which entails placing a greater emphasis on the actual learning process, specifies that education should focus on students as the primary subjects of learning, often known as Student-Centered Learning (SCL). As a term considered holistic, *tarbiyah* is interpreted as education as a whole, meaning that *tarbiyah* contains the meanings of *ta'lim*, *ta'dib*, and *tadris*.

In general, Law No. 20 of 2003 on the National Education System, in Article 1, defines education as a conscious and planned effort (Nashihin, 2019b) to create a learning environment and process giving the students chance to actively develop their potential to have religious and spiritual strength, self-control, personality (Nashihin et al., 2020), intelligence, and noble character (Husna Nashihin, 2017), as well as the necessary skills for themselves, society, the nation, and state.

The *tasawuf* education model (Annemarie S, 1975) implies the use of approaches and values of *tasawuf* in the Islamic education programs implementation for the elderly. The *ecopesantren* education model entails the use of ecological or environmental-based learning designs for elderly students who are capable of developing spiritual values derived from ecology or the environment, also known as *ecospiritual* values. The integrative Islamic education model is a model of Islamic education that accommodates all aspects of the development of the elderly, which includes aspects of spirituality, psychology, socio-cultural, health, and economics, through the elderly activity program, simultaneously and holistically implemented by involving the cooperation of various related parties.⁴

By referring to the definition of national education, the terms of Islamic education, and the findings of Islamic education practices in the elderly, it is possible to come to the conclusion that integrative elderly Islamic education based on *tasawuf-ecospiritualism* is a conscious and planned effort to realize quality elderly, both physically and psychologically by optimizing all aspects of their development. These aspects include spirituality, psychology, socio-culture, health, and economics based on the values of *tasawuf* and *ecospiritualism*.

3.2 The Basis Development of *Pancalogi* of *Tasawuf-Ecospiritualism*-based Integrative Islamic Education for the Elderly

There are five (5) laws and regulations that serve as the basis for the development of *Pancalogi* of *Tasawuf-Ecospiritualism*-based Integrative Islamic Education for the Elderly, namely:

1. The 1945 constitution and its amendment.
2. Law No. 20 of 2003 on the National Education System.
3. Government Regulation Number 57 of 2021 on the National Education Standards.
4. Government Regulation No. 55 of 2007 on Religious Education.
5. Number 13 of the 1998 Law of the Republic of Indonesia on Elderly Welfare.

3.3 The Philosophical Foundation of *Pancalogi* of *Tasawuf-Ecospiritualism*-Based Integrative Islamic Education

A philosophy is often referred to as any set of beliefs or values, which means basic assumptions, ideas, and inner attitudes that a person or society has; a view of life (Poerwadarminta, 2007). Thus, the philosophical foundation of Islamic education is the fundamental idea that becomes the cornerstone of Islamic education activities, which subsequently develop into a life view of adopted Islamic education. In addition, the philosophical framework of Islamic education should serve as the foundation for the formulation of Islamic education objectives.

The discussion of the philosophical framework of the Islamic education development model is concerned with the ontological, epistemological, and axiological foundations of

tasawuf-ecospiritualism-based integrative Islamic education for the elderly. The ontological foundation relates to the existence of the model of Islamic education. The epistemological foundation links to the process of identifying the Islamic education model as a genuine paradigm that is widely accepted. The axiological foundation is concerned with the model's applicability or effectiveness in Islamic education among the elderly.

Philosophically, the term "philosophy" comprises contemplative-reflective qualities; the term "education" is thought to be practical and pragmatic; whereas the concept of Islam is thought to be doctrinaire and uncritical. As a result, developing the philosophical framework of Islamic education for the elderly is inseparable from the aspects of Islamic religious doctrine originated from Qur'an and Hadith. The Islamic education philosophical foundation is a convergence of contemplative-reflective philosophy terms, practical-pragmatic education terms, and doctrinaire-uncritical Islam terms. Thus, the philosophical foundation of elderly Islamic education is inseparable from Qur'an and Hadith as a source of Islamic teachings.

The philosophical notion of man (Maragustam Siregar, 2010) serves as the foundation for the philosophical concept of Islamic education. This is due to the fact that humans are the ones who are responsible for spreading Islamic education. The concept of man as a person, who engages in the pursuit of education, is portrayed in the Qur'an through terms *basyar* and *jism* found in Qs. Al-Baqarah verse 247 and Qs. Al-Munafiqun verse 4, respectively, as well as the term "*insan*" cited 65 times in the Qur'an. These three phrases highlight the fact that humans, including the elderly, live as creatures that are both material and immaterial in nature (Maragustam Siregar, 2010). Thus, considering the elderly in the context of their role as educators in Islamic education, the philosophy of material beings of the elderly contains the logical consequence of the teaching of Islamic education, which also accommodates the development of all physical potential. In contrast, the philosophy of immaterial beings of the elderly entails the logical consequences of developing all the physical or spiritual, as well as the cognitive potential of the elderly. On the basis of the preceding explanation, it is possible to conclude that the implementation of Islamic education in Islam, particularly among the elderly, must accommodate the development of the elderly's physical, psychological, and cognitive capacity.

In addition, when referring to the Hadith and the Qur'an, it is explained that the purpose of humanity on earth is to serve as an educational institution. The function of human education is able to bolster the importance of Islamic education in the elderly, allowing them to also fulfill their educational functions on earth. Ridlwan Nasir argues that the purpose of human education is founded on four different interpretive reasons, namely: *first*, man as a creature of choice, as there is in Qs. Thaha verse 122. *Second*, man, with all his negligence, is expected to be the representative of Allah Swt on earth as contained in Qs. Al-An'am verse 165. *Third*, man becomes a creature of trust in Allah Swt with all the risks that are owned as contained in Qs. Al-Ahzab verse 72. *Fourth*, man is given the ability to know all the names and concepts as contained in the Qs. Al-Baqarah verse 31.

3.4 The Description of the *Pancalogi* of *Tasawuf-Ecospiritualism*-Based Integrative Islamic Education for the Elderly

The philosophical basis of the integrative elderly Islamic education based on *tasawuf-ecospiritualism* in light of the paradigm of Islamic education as the rights of the elderly (rights-based approach) is delivered simultaneously and holistically referred to the values of *tasawuf* and *ecospiritualism* to achieve quality elderly, both physically and psychologically. The philosophy of Islamic education in the elderly, which leads to the perspective of Islamic education as the rights of the elderly (right-based approach), requires that Islamic education be carried out by reconciling all sides that are lacking in the elderly. There are five

components of the elderly's lives and rights that must be satisfied, namely: spiritual, psychological, socio-cultural, health, and economics.

Philosophically, the *tasawuf-ecospiritualism* approach of integrative Islamic education for the elderly employs progressive-religious reasoning. The integrative Islamic education model that includes aspects of spiritual, psychological, socio-cultural, health, and economic elderly development is the embodiment of progressive thinking, which aims to accommodate all aspects of the elderly's life development. In addition, the values of *tasawuf* and *ecospiritualism* carried in the Islamic education model are the embodiment of religious thought.

These five components of the elderly's development were established in an Islamic education model based on *tasawuf-ecospiritualism*, referred to as the “*pancalogi* of integrative elderly Islamic education” in this research. The *pancalogi* of integrative elderly Islamic education includes five (5) aspects developed in the value-based integrative education model of *tasawuf* and *ecospiritualism* values. The following chart provides an illustration of how the integration of these five factors occurs within the paradigm of integrative Islamic education for the elderly that is based on *tasawuf-ecospiritualism*;



Figure 1. The Integration of Elderly Development Aspects

Based on the above chart, the values of *tasawuf* (Fritjof, C.) and *ecospiritualism* are the basis in implementing integrative Islamic education programs for the elderly, which involve the development of spiritual, psychological (Skinner C.E, 1958), socio-cultural, health, and economic well-being. The five aspects are all related in some way. The spiritual aspect becomes the highest and most significant feature in the elderly. The development of the five aspects above is carried out through various programs of integrative Islamic education in the elderly. The key to the successful execution of the model lies in the learning model implemented using a *tasawuf-ecospiritualism* approach.

Furthermore, the development of an integrative Islamic education model for the elderly based on *tasawuf-ecospiritualism* is conducted in reference to the philosophical foundation of Islamic education for the elderly. The framework of the *tasawuf-ecospiritualism*-based integrative Islamic education model for the elderly is depicted in the following chart;

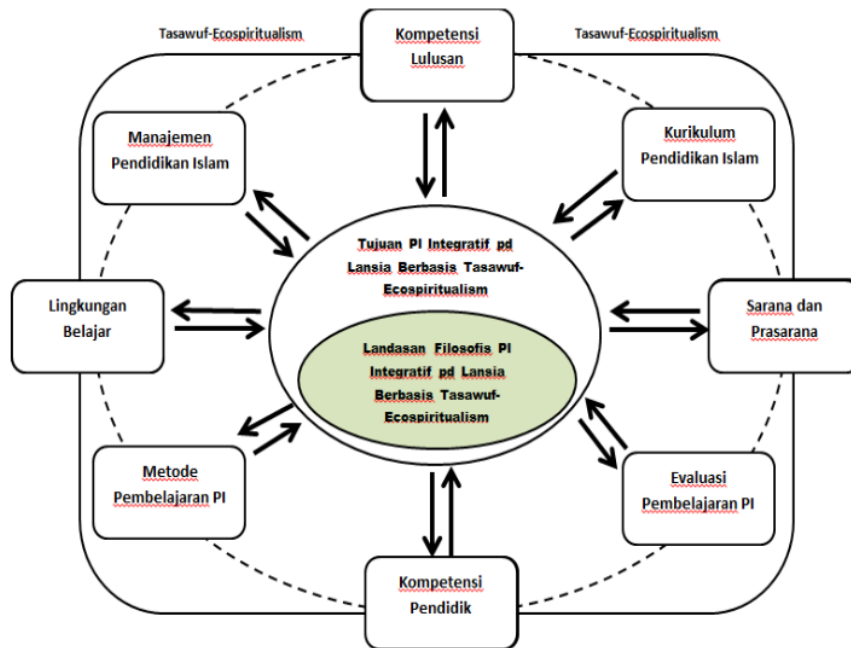


Figure 2. The Framework of Tasawuf-Ecospiritualism-Based Integrative Islamic Education Model for Elderly

Based on the chart above, the philosophical framework of *tasawuf-ecospiritualism*-based integrative elderly Islamic education serves as the foundation of its objective arrangement based on *tasawuf-ecospiritualism*. Furthermore, in its implementation, the purpose of integrative Islamic education in the elderly based on *tasawuf-ecospiritualism* has become a guideline for the preparation of other Islamic education component models, which include educator competence, graduate competence, Islamic education curriculum, Islamic education learning methods, Islamic education management, Islamic education facilities and infrastructure, the learning environment, and evaluation of Islamic education learning. Furthermore, the effectiveness of the implementation of *tasawuf-ecospiritualism*-based integrative Islamic education for the elderly lies in the synergistic relationship between the components of Islamic education accompanied by the value of *tasawuf* and the value of *ecospiritualism*.

3.5 The Indicator of Integrity Phase in the *Pancalogi* of Tasawuf-Ecospiritualism-Based Integrative Islamic Education for the Elderly

The indicators of integrative Islamic education learning for the elderly based on *tasawuf-ecospiritualism* are mapped into three (3), namely cognitive, affective, and psychomotor. Further, the indicators of Islamic education are described as follows:

- a. Having a powerful motivation in worshipping Allah Swt.
- b. Being knowledgeable and skilled in implementing the teachings of Islam into action.
- c. Having perseverance in performing worship to Allah Swt.
- d. Implementing individual and social worship in a balanced manner.
- e. Possessing good self-acceptance and self-adjustment according to the physical, psychological, and cognitive conditions of the elderly.

- f. Having a good learning environment for the elderly.
- g. Possessing knowledge, awareness, and skills to implement a healthy lifestyle for the elderly.
- h. Having knowledge and entrepreneurial skills in accordance with the ability of the elderly.
- i. Adapting to independent living and decreasing reliance on others.

There are nine (9) learning indicators that can be used in the integrative Islamic education model for the elderly based on *tasawuf-ecospiritualism*. As a non-formal educational institution, "*pondok pesantren*" for elderly can develop these indicators according to the needs of the environment around them (Hurlock E.B, 1959).

Based on the learning indicators of elderly Islamic education above, the framework of the Integrative elderly Islamic education model based on *tasawuf-ecospiritualism* is depicted in the chart as follows:

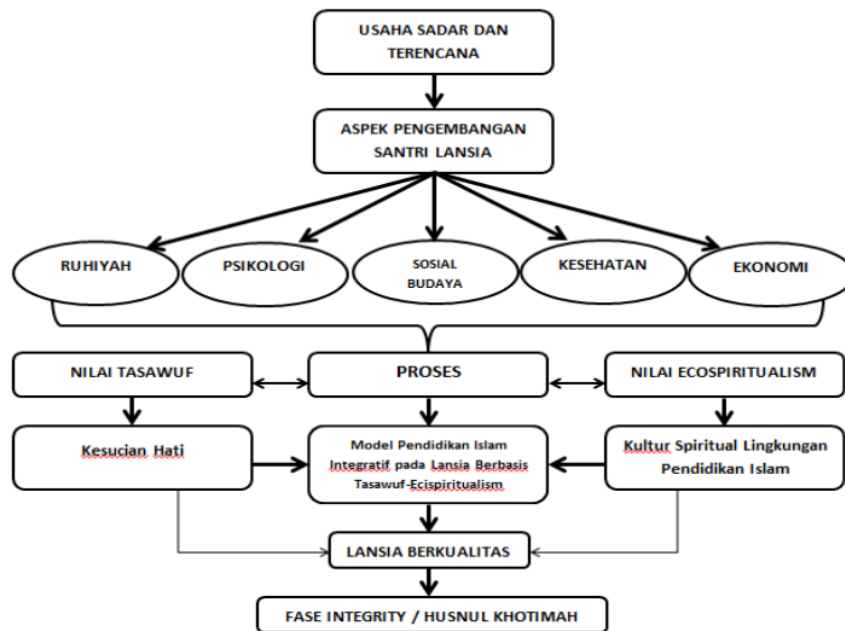


Figure 3. The Framework of Islamic Education Model for the Elderly

Based on the chart above, integrative Islamic education for the elderly based on *tasawuf-ecospiritualism* is a deliberate and purposeful integrative effort to undertake all aspects of elderly's development based on the value of *tasawuf* and the value of *ecospiritualism* towards quality elderly to reach the end of the life phase of integrity or *husnul khatimah*. In the psychology of elderly development, the integrity phase is the opposite of the despair phase, which in the Islamic education model for the elderly is interpreted as *husnul khatimah*, so that the indicator of the integrity phase contained in the science of developmental psychology can be included.

The Integrative Islamic education process for the elderly based on *tasawuf-ecospiritualism* is accomplished based on the value of *tasawuf* and the value of *ecospiritualism*. The value of *tasawuf* is generated through the development of an Islamic education curriculum for the elderly using the *tasawuf* approach, while the value of *ecospiritualism* is generated through the environmental learning design (Seyyed H.N, 1968)

of *eco-pesantren* that takes advantage of the ecological situation (Nawal A, 2001) of *pesantren* as a source of the spiritual value for the elderly students. The value of *tasawuf* (J. Spencer T, 1971), carried in the model of Islamic education for the elderly, is then expected to be able to realize the elderly students' purity of hearts, while the value of *ecospiritualism* produces a good psychological condition for the elderly.

3.6 The Aspects and Sub Aspects of the *Pancalogi* of Integrative Elderly Islamic Education Based on *Tasawuf-Ecospiritualism*

The areas of establishing integrative Islamic education in the elderly based on *tasawuf-ecospiritualism* consist of five (5) aspects, including spirituality, psychology, socio-cultural issues, health, and economics. Furthermore, the five aspects are developed into the following sub aspects:

Table 1. The Aspects and Sub Aspects of Integrative Islamic Education Curriculum Development for the Elderly Based on *Tasawuf-Ecospiritualism*

No	Aspects	Sub Aspects
1.	Spiritual	Strong faith in Allah Swt. Motivation and perseverance to worship Allah Swt. Noble character towards oneself, society, Allah Swt. Purity of heart in worship and <i>muamalah</i> .
2.	Psychology	Good self-awareness as elderly. Good readjustment as elderly. Good self-acceptance as elderly.
3.	Social Culture	Good social interaction with society. Generous attitude to accept differences in society. Culture of good Islamic education environment.
4.	Health	Good knowledge of health of elderly. High motivation to stay healthy. Good activity program for elderly health.
5.	Economy	Entrepreneurial knowledge that suits elderly. Entrepreneurial skills that suit elderly. Independent living behaviors, reducing reliance on others.

According to the table above, there are 16 (sixteen) sub aspects of elderly development derived from 5 (five) aspects of elderly growth. They can therefore be employed as indicators of learning that can be developed proportionally as a non-formal Islamic educational institution in the learning process of the elderly.

3.7 The Description of Integrative Elderly Islamic Education Curriculum Based on *Tasawuf-Ecospiritualism*

Studying the integrative Islamic education curriculum for the elderly based on *tasawuf-ecospiritualism*, aspects, sub aspects, curriculum materials, and learning indicators is the way to understand the curriculum. The curricular materials developed using this paradigm are centered on the needs of elderly students in all aspects of their (Kimmel D.C, 1974) development. Through this comprehensive understanding, educators can then estimate the development of the material to be delivered. As a curriculum in non-formal Islamic educational institutions, the integrative Islamic education curriculum based on *tasawuf-*

ecospiritualism applied in *Pondok Pesantren* for the elderly differs from that which is used in formal educational institutions.

The understanding of the integrative Islamic education curriculum for the elderly based on *tasawuf-ecospiritualism* can be accomplished by mapping aspects, sub aspects, and curriculum materials that can be seen in the following table:

Table 2. Aspects, Sub Aspects, and Curriculum Materials

No	Aspects	Sub Aspects	Curriculum Materials
1.	Spiritual	Strong faith in Allah Swt.	<i>Riyadhus Sholihin, Tafsir Jalalain, Tadwid and Tadarus Science, Tawajuh/Tazkiyatun Nafs, and Public Recitation.</i>
		Motivation and perseverance to worship Allah Swt.	<i>Riyadhus Sholihin, Tafsir Jalalain, and Rukyah Syariah</i>
		The noble character towards oneself, society, Allah Swt.	<i>Riyadhus Sholihin, Tafsir Jalalain, Public Recitation, and Psychologist Consultation</i>
		Purity of heart in worship and <i>muamalah</i> .	<i>Riyadhus Sholihin, Tafsir Jalalain, Public Recitation, Rukyah Syariah, Tawajuh/Tazkiyatun Nafs, and Psychologist Consultation</i>
2.	Psychology	Good self-awareness as an elderly	<i>Rukyah Syariah, Tawajuh/Tazkiyatun Nafs, and Psychologist Consultation</i>
		Good readjustment as an elderly	<i>Rukyah Syariah, Tawajuh/Tazkiyatun Nafs, and Psychologist Consultation</i>
		Good self-acceptance as an elderly	<i>Rukyah Syariah, Tawajuh/Tazkiyatun Nafs, and Psychologist Consultation</i>
3.	Social Culture	Good social interaction with the society	Public Recitation and the Art of <i>Hadroh</i>
		Generous attitude to accept differences in society.	Public Recitation and <i>Rukyah Syariah</i>
		Culture of the good Islamic education environment.	Elderly Nutrition Garden, Elderly Outbound, and Entrepreneurship
4.	Health	Good insight into the health of the elderly.	Health Counseling, <i>Posyandu</i> (Integrated Health Center) for the Elderly, and Healthy Gymnastics for the Elderly
		High motivation to stay healthy	Health Counseling
		Good activity program for elderly health.	Elderly <i>Posyandu</i> (Integrated Health Center) and Elderly Healthy Gymnastics
5.	Economy	Entrepreneurial knowledge that suits the elderly.	Entrepreneurship
		Entrepreneurial skills that suit the elderly.	Entrepreneurship
		Independent living behaviors, reducing reliance on others.	Entrepreneurship

Based on the table above, it is known that there are fourteen (14) curriculum materials on the integrative elderly Islamic education model based on *tasawuf-ecospiritualism*, namely:

riyadhus sholihin, tafsir jalalain, tadwid and tadarus science, tawajuh/tazkiyatun nafs, public recitation, *rukya syariah*, psychologist consultation (Siti P.S, 2011), *hadroh* art, health education, elderly *posyandu (Integrated Health Center)*, elderly nutrition garden, elderly healthy gymnastics, and entrepreneurship. The fourteen curriculum materials are mapped into aspects and sub aspects of elderly development.

If mapped based on aspects of development undertaken, then there are at least 5 (five) aspects developed in the implementation of an integrative elderly Islamic education model based on *tasawuf-ecospiritualism*, namely *ruhiyah* (spiritual) aspects, psychological aspects, socio-cultural aspects, health aspects, and economic aspects of the elderly students. These five aspects are integratively expected to shape the elderly students into qualified ones. These five aspects are also the basis for the material development of the integrative elderly Islamic education model based on *tasawuf-ecospiritualism*.

IV. Conclusion

The philosophy of Islamic education refers to the educational function of the human being and is based on four interpretative arguments, namely, first, man as a creature of choice; man becomes the representative of Allah Swt on earth; man becomes a creature of Allah Swt's trust; and man is given the ability to know all the names and concepts. The value of *tasawuf* and the value of *ecospiritualism* are used as the basis in implementing an integrative elderly Islamic education program which includes the development of *ruhiyah* (spiritual), psychological, socio-cultural, health, and economic aspects of the elderly. The philosophical foundation of integrative Islamic education in the elderly based on *tasawuf-ecospiritualism* becomes the basis for the arrangement of the purpose of integrative Islamic education for the elderly based on *tasawuf-ecospiritualism*. There are 16 sub-characteristics of elderly development derived from 5 aspects of elderly development. The integrative elderly Islamic education paradigm is based on *tasawuf-ecospiritualism* and includes fourteen (14) curriculum elements.

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