SUBTHEME:
ISLAMIC EDUCATION, CULTURE, AND KNOWLEDGE PRODUCTION

TITLE OF PANEL:
IN FORMULATING A FRIENDLY-ELDERLY GUIDANCE PROGRAM OF HAJJ MANASIK (PILGRIMAGE RITES)
Bimbingan Manasik Haji yang Ramah bagi Lansia (Pendekatan Interdisipliner)

CHAIR:
Dr. Rosidin, M.Pd.I (Lecturer; IAIN Jember)

PANELISTS:

Mohammad Rohmanan, Lc., M.Th.I (Lecturer; UIN Maliki Malang)
Title of Article
المسنين في مفهوم المعايشة مع القرآن في مسلمي إندونيسيا
Lansia dalam Perspektif Living Qur’an Umat Muslim Indonesia
(Pendekatan al-Qur’an dan Sosiologi).

Masyithah Mardhatillah, S.Th.I, M.Hum (Lecturer; IAIN Madura)
Title of Article
SPECIFIC TREATMENT OF ELDERLY PILGRIMS ON HAJJ ACCORDING TO THE HADITH
Perlakuan Khusus Jamaah Haji Lansia dalam Perspektif Hadis
(Pendekatan Hadis dan Mukhtalaf al-Hadits)
Prof. Dr. H. Kasuwi Saiban, MA (Professor; UNMER Malang)

Title of Article

بناء مناسك الحج على المذاهب الأربعة للمسنين

Konstruksi Fikih Haji Lintas Mazhab yang Ramah bagi Lansia
(Pendekatan Ushul Fikih dan Fikih)

Hj. Anisatur Rizqiyah (Graduate Student; UIN Maliki Malang)

Title of Article

ANDRAGOGIC LEARNING MODEL FOR ELDERLY IN GUIDANCE PROGRAM OF HAJJ MANASIK IN KBIH AL-HIKAM, MALANG

Model Pembelajaran Andragogis bagi Lansia dalam Bimbingan Manasik Haji di KBIH Al-Hikam Malang (Pendekatan Pendidikan dan Pembelajaran)

Burhan Ma’arif Z.A, M.Farm., Apt. (Researcher & Lecturer; UIN Maliki Malang)

Title of Article

THE USE OF PHYTOESTROGENS FOR ELDERLY

Pemanfaatan Fitoestrogen bagi Lansia (Pendekatan Farmasi dan Kedokteran)
IN FORMULATING A FRIENDLY-ELDERLY GUIDANCE PROGRAM OF HAJJ MANASIK (PILGRIMAGE RITES)

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Abstract

The majority of Indonesian pilgrims comes from elderly which numbers 60% in 2018. Ironically, in spite of their limitation and physical or psychological problems, they get treatment as the same as younger and healthier pilgrims. This panel would like to formulate a friendly-elderly guidance program of hajj manasik (pilgrimage rites) from the perspective of interdisciplinary studies. The academic problems of the panel are: First, how do the Quran and the Hadith say about elderly in the Indonesian context? Second, how is the ideal construction of a friendly-elderly fiqh of hajj and the guidance program of hajj manasik? Third, what is possible medical solution for elderly with fragile health condition?. In solving the problems, this panel engages five perspectives which work sinergically to present these following panel answers: First, Indonesian Moslems have much local wisdom which turn into living Qur’an on attitude, saying and treatment for elderly. Meanwhile, Hadith offers alternatives for elderly whether to perform the hajj by themselves or to appoint someone based on the analysis of mukhtalif ahadith. Second, materials of hajj guidance program are adjusted to condition of elderly. It would then lead to the construction of comparative fiqh of hajj which prioritizes principle of ta’abbud, purposefulness and easiness. As for the guidance program would use pedagogic teaching principle which puts much respect on self esteem of the members and an experience based learning. Third, this panel presents alternative and potential healing solution with minimum side effect for elderly using the fitotestragen which could replace the function of estrogen in human body. Result of this panel would be published through two types of theme classification. First, guidance program of friendly-elderly hajj manasik. Second, guidance program of friendly-elderly hajj manasik from the perspective of medical and education.

Keywords: Elderly, Hajj Manasik, Friendly, Guidance Program
المسنين في مفهوم المعايشة مع القرآن في مسلمي إندونيسيا

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خلاصة البحث

لقد بين القرآن الكريم والحديث النبوي الشريف أن الإسلام يراعي كرامة المسنين. وكان أقوال الرسول صلى الله عليه وسلم وأفعاله مطابقة لقيم القرآن، حتى يقال أنه قرآن يمشي على الأرض. وكان أحسن مثال لمفهوم المعايشة مع القرآن الذي يتم بفهم تعاليم القرآن، وتطبيق قيمه بشكل جماعي من قبل المسلمين، حتى يكون عرفا شائعا يسري عليه مجتمع من المجتمعات. تقوم هذه المقالة بتحليل قضية كبار السن في منظور مفهوم المعايشة مع القرآن من مسلمي إندونيسيا. انطلاقا من نظر القرآن الكريم أن المسنين يعانون من ضعف بدني (سورة الروم: 54) وفتور قوة الذاكرة (سورة النحل: 70)، مما يتطلب معاملة خاصة من حيث الموقف والمخاطبة (سورة الإسراء: 23). كما يقوم الباحث بتحليل الصرف والتقاليد للمسلمين إندونيسيا التي تتعلق بمعاملة المسنين من حيث الموقف والمخاطبة. ومن الأمثلة على ذلك احترام كبار السن في المكانة الاجتماعية عن طريق اتخاذهم كمستشارين. واختيار مفردات لغوية خاصة في مخاطبتيهم دون غيرهم. وتقبل أيدي المسنين خاصة مع الوالدين أو المعلم.

الكلمات الرئيسية: المسنين،منهج القرآن الكريم، الثقافة،صرف، عادات، تقاليد إندونيسيا المسلمة.
Abstract

Most of Indonesian pilgrims on hajj comes from elderly because of long waiting period which can take place at maximum 30 years. It leads to problem as they need specific health service mostly due to aging problem while hajj requires optimal health. This paper aims to elaborate specific treatment of elderly pilgrims on hajj according to the hadith. It becomes urgent to discuss mainly because some hadith(es) imply motivation for elderly to perform hajj while others indirectly avoid them to do so. Based on it, this paper would answer three questions. First, how did hadith(es) show specific treatment of elderly pilgrims to perform hajj? Second, how to deal with two groups of hadith which slightly look different each other? Third, how to contextualize the hadith(es) to contemporary life in which elderly becomes the majority of hajj pilgrims? Analysis of this paper is based on the approach of mukhtalif ahadis to find out the right contextualization.

Keywords: Elderly Pilgrims, Hajj, Hadith, Mukhtalif.
بناء مناسك الحج على المذاهب الأربعة للمسنين

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خلاصة البحث

حجاج إندونيسيا معظمهم من المسنين، حيث بلغ عددهم 60% في عام 2018. وللأسف أن كبار السن يعاملون معاملة الحجاج الصحيح الذين ليس لديهم أي موانع في القيام بمناسك الحج، مع أن لديهم جملة من الضعف الجسدي والنفسي. ولذلك فإن الباحث يقدم بناء أحكام الحج للمسنين عن طريق الفقه القاري للمذاهب الأربعة ونظرية المعرفة الفقهية المعاصرة التي أعلنتها جاسر عودة والتي تقوم على ثلاثة مبادئ رئيسة وهي: المصلحة والتيسير والتعبد. و في إطار تطبيق ذلك قسم الباحث أحكام الحج إلى قسمين: أحكام واقعية وهي التي تكون ثابتة على مر الزمن؛ وأحكام موضوعية وهي التي تكون متغيرة في الأزمنة والأحوال. كما قسمها إلى قسمين: أحكام عقيدية وهي التي أغلقت مجال الأئمة وأحكام تعقلية وهي التي تتبس مجالاً للاجتهاد.أما الأول من القسمين فقد اختار الباحث أيسر الآراء من بين المذاهب الأربعة. و أما الثاني منه فقدم في الكتاب رأيه بناء على مقاصد الشريعة الإسلامية لتبني المصلحة والتيسير للحجاج كبار السن.

الكلمات المفتاحية: كبار السن، المسنين، الفقه المقارن، المذهب، المعرفة.
Abstract

Physical and intellectual weakness put a need for elderly to get specific learning model in guidance program of hajj manasik. This paper describes the result of research conducted in KBIH (Group of Guidance Hajj Manasik Program) Al-Hikam Malang. The KBIH uses andragogic learning model for elderly in its guidance program of hajj manasik. Analysis of the model is based on perspective of the six main andragogy learning principles. First, The Need to Know as it appears when facilitators respect self esteem of each member by distributing soft file and print-out of the program materials. Second, The Learner's Self Concept as it is clear from facilitators' ethics in their attitude, saying and action to the elderly. Third, The Role of Learners’ Experiences when facilitators use the principles of interactive learning process. Fourth, Readiness to Learn as when facilitators classify the elderly based on the need of motivation and guidance. Fifth, Orientation to Learning as applied when facilitators implement real experience based learning method. Sixth, Motivation as used when facilitators present interesting materials so the elderly could be actively motivated to join the whole of guidance program.

Keywords: Elderly, Hajj Manasik, Andragogy, Learning, Facilitator
THE USE OF PHYTOESTROGENS FOR ELDERLY

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Abstract

Postmenopausal women in the world reached 476 million in 1990 and are expected to grow to 1.200 million by 2030. If referring to an average life expectancy of 70-80 years, while menopausal age is relatively stable in the 50-51 years, women will spend more than a third of their life in a postmenopausal period and are likely to develop chronic illnesses for the rest of their lives. In postmenopausal women, estrogen deficiency is known to cause various health problems, such as osteoporosis, neurodegenerative diseases, stroke, heart disease, and venous thromboembolism. As an alternative medical solution, the author offers the use of phytoestrogens. Phytoestrogens are a class of compounds from plant that can substitute the estrogen function in the body. In contrast to other modern medicine, the author’s research proves that phytoestrogens have relatively no side effects, so it becomes the potential alternative medical treatment for postmenopausal women. On the other hand, the results of tentative research authors indicate that phytoestrogens can also be exploited by elderly men.

*Keywords: Elderly, Phytoestrogens, Postmenopause, Drugs.*
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