THE CONTRIBUTION OF DA’WAH FOR THE ELDERLY IN THE QUR’AN AND AL-HADITH AND ITS IMPLEMENTATION IN THE PEOPLE OF BEKASI CITY

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Abstract:
INTRODUCTION

Da'wah is one of the essential activities that must continue, continue, and continue to be carried out by every Muslim, whether it is among children, teenagers, adults, or even old age, because Islam is a religion of da'wah—a religion filled with da'wah and advice. So Islam calls on its people to always play an active role in carrying out these da'wah activities.

However, problems still lead to the existence, capacity, and ability of the elderly to drive da'wah. Moreover, the general public views that the elderly are at a stage of age that is no longer productive, and the average physical condition has decreased. It also weakens in various aspects, such as vision, hearing, and the other five senses. So the existence of the elderly in almost all parts of the world, including Indonesia, does not get an adequate response. The community's attention to the existence and role of the elderly in developing da'wah must continue to be empowered by its active role.

Several factors give these elderly people less adequate attention, especially their contribution to determining the development of da'wah in society. Among the causative factors are as follows:

First, internal factors in the elderly

Among them feel that the age of the elderly is the end of the remaining life or waiting for the time of death only. So they tend to prefer their free time to rest a lot, relax, and just relax. These people no longer want to bother and risk and no longer want to bother and be burdened. In short, this group of seniors wants to be served more than to serve or feels like they want to be served rather than serve.

There are also elderly groups whose waiting time is spent on ritual worship only. It is a good and positive choice, but it is still a pity if it is intended only for one's own interests, without any element of da'wah affecting others. With the awareness of the values of da'wah behind the deeds of charity and worship (read: dakwah bil-hal), the amount of merit savings flow to him will increase. Because if his da'wah's invitation makes someone do a virtue, then those who invite him (preaching) will get a stream of merit from him.

Next, there are also those elderly whose worship and social activities are too over and excessive. Where almost all da'wah activities were handled himself, and he wanted to be kept the same. At first glance, this thing is good. However, the development of da'wah and its sustainability will be a problem. Because it does not want to involve others, it becomes unbalanced and becomes an obstacle in itself.

Second, external factors (public trust)

Society, in general, questions the ability of the elderly. He considered that the elderly were weak, full of kudzu and all-tolerable, helpless and easily discouraged (giving up), passive, and no longer productive. Even their position is identified with the elderly beach, power syndrome, senile, and other weaknesses.

Public trust in the elderly is still very small and unbalanced, compared to the level of public concern and concern for children and adolescents. Whereas at the Age of children, it is considered that the opportunities are much longer and more promising. So are their expectations for adolescence, which they consider to be much more energetic, alert, agile, and potential in everything.
Third, the perception of the understanding of the text (postulates)

In the Al-Qur'an, several verses underlie the attitude of the elderly to feel weak, passive, give up, feel they want mercy, and want to be understood for their existence (his Old Age). It is necessary to obtain a clear understanding and then take a correct attitude towards understanding so that the call for the text or the argument will not be misused and instead contradict what is being called for.

Meanwhile, from data from the Central Bureau of Statistics, their number is quite significant. According to WHO, in the Southeast Asia region, the elderly population is 8% or around 142 million people. In 2050, the elderly population will increase three times from this year. In 2000 the number of elderly was around 5,300,000 (7.4%) of the total population. In contrast, in 2010, the number of elderly was 24,000,000 (9.77%) of the total population, and in 2020 it is estimated that the number of elderly will reach 28,800,000 (11.34%) of the total population. Meanwhile, in Indonesia alone, in 2020, it is estimated that the elderly will be around 80,000,000 (Dhewi & Widyastuti, 2017).

On the other hand, data from the Central Statistics Agency show that the elderly population in Indonesia in 2000 was 14,439,967 people (7.18 percent), then in 2010, it increased to 23,992,553 people (9.77 percent). In 2020 it was predicted that the number of older adults would reach 28,822,879 people (11.34 percent). Moreover, it is estimated that currently, there are around 20 million more, which means that among 11 Indonesian residents, there is one older adult. Indonesia is currently included as a country with an old population structure, as stipulated by the world body because the number of elderly residents has reached more than 7 percent. Indonesia is also ranked fourth globally, with 24 million older adults (Affandi, 2009). According to data from the Central Statistics Agency (BPS), the population is elderly or over 65. Currently, there are 16 million people. This number is 5.95% of Indonesia's total population of 270.2 million people.

The elderly or elderly population in 2020 is estimated to reach 28.8 million people or 11.34 percent of the total population in the country, and this figure is a challenge to creating healthy and productive elderly. Moreover, Indonesia is one of the five countries in the world with the highest number of older adults. In 2010, the number of older adults was 18.1 million or 17.6 percent. In 2014 the number increased to 18.8 million people. Moreover, it is predicted that by 2020 the number of Indonesian elderly will reach 28.8 percent. The census indicates that the number of elderly yearly is large and significant. In 2030 it is predicted that the number of elderly (elderly) in Indonesia will exceed the Age of five-year-old babies (toddlers). If now the position of toddlers is 9.7 percent and the elderly are 7.6 percent, in 2030, it will be the other way around, namely the elderly is estimated to reach 14 percent and toddlers 7.6 percent (surahman Batara & Hamzah, 2021).

The elderly, according to Law Number 13 of 1998, is someone who has reached the Age of 60 (sixty) years and over. The elderly population continues to increase along with progress in the health sector, marked by increased life expectancy and decreased mortality. This demographic development can impact the Health, economic, and social fields. For this reason, data related to old Age is needed as material for mapping and policy strategies so that the growth of the elderly population becomes a potential to help build the nation. In nearly five decades, the percentage of Indonesian elderly has roughly doubled (1971-2020), namely to 9.92 percent (around 26 million), where there are around one percent more older women than older men (10.43 percent versus 9.42 percent). Of all the elderly in Indonesia, the young elderly (60-69 years) far dominates with a magnitude of 64.29 percent, followed by the middle elderly (70-79 years) and the old elderly (80+ years) with their respective magnitudes. 27.23 percent and 8.49 percent, respectively (Zahroh et
This year there are already six provinces that have an elderly population structure where the elderly population has reached 10 percent, namely: DI Yogyakarta (14.71 percent), Central Java (13.81 percent), East Java (13.38 percent), Bali (11.58 percent), North Sulawesi (11.51 percent), and West Sumatra (10.07 percent). The increase in the number of elderly is accompanied by an increase in the number of households inhabited by the elderly. The percentage of elderly households in 2020 is 28.48 percent, of which 62.28 percent are headed by the elderly. The exciting thing about the existence of the Indonesian elderly is the availability of potential support, both economic and social, which the family ideally provides. The 2020 Susenas data shows that 9.80 percent of the elderly live alone, where the percentage of older women living alone is almost three times that of older men (14.13 percent compared to 5.06 percent).

Based on these reports and data, the number of elderly or senior citizens (older adults) is very significant and is an essential factor in the development of da'wah in Indonesia. Of course, the significant number of elderly teachers and other professionals in Indonesia is a potential asset for developing da'wah in this country (Djamhari et al., 2021).

However, the general public views and judges that parents, especially those who are elderly, are considered less effective in developing da'wah in society. Where Old Age is considered a stage where all potential is reduced, seniors (elderly humans) are at the end of time. The time when everything is getting less and less. His energy is reduced, his mind and intelligence will be weakened, and his enthusiasm for activities will also decrease. Judging from his strength, he is getting weaker, sluggish, and diminishing in all aspects.

Therefore, if the elderly (elderly) can be empowered and seriously optimized, then the potential for da'wah in Indonesia will still exist and develop rapidly. Indonesia is a country with a Muslim-majority population. Even in a matter of census, I counted the most prominent Muslims worldwide. So with a large enough number, it will be one of the critical factors for the existence and development of da'wah in Indonesia.

Conversely, this potential is left unchecked, ignored, and not considered while this large and significant amount is wasted. In that case, the fate of da'wah in Indonesia will also be threatened to weaken and decline, as evidenced in some places where many enlivened mosques are among the Elderly (elderly humans) or the Elderly (Elderly). These are the people who are always stable and stable at all times. So it is very logical for a Muslim if called to dedicate himself to his religion, will think hard to continue to seek and strive earnestly so that the elderly Muslims in Indonesia remain moved and enthusiastic in carrying out and developing their da'wah.

From the problems that have been stated above, the problem will be identified as follows:

1. Is it true that da'wah activities (preaching) are the duty and responsibility of all Muslims?
2. Are there any verses in the Koran that explain that the elderly are weak so that they are given many rukhsah (dispensations), including these da'wah duties, or are they encouraged to be actively involved in preaching?
3. How exactly is the Qur'an's concept of da'wah carried out by the elderly, especially those that have been carried out by the previous Prophets, the Prophet Muhammad SAW, and his companions, as well as the scholars as the heirs of the da'wah.
4. What contribution can the elderly make to the da'wah movement in this country, especially in the city of Bekasi?
5. How do the elderly implement their da'wah to the Indonesian people, especially in the Bekasi area?

Meanwhile, this research method consists of a. The type of research is descriptive qualitative, through library research and field research at the same time. His librarian research examines the
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concept of verses of the Qur’an al-hadith for the elderly; b. While the technique of taking field research data, using interviews, observations, and documentation, to obtain the results of implementation studies (practices and applications) confirmed in the field; furthermore, the collected data is processed and analyzed so that it will get more comprehensive research.

METHOD

The research methodology used in this study is qualitative with a historical approach. The historical approach is used to describe the development of da’wah and the development of Islamic society in the past. This method allows researchers to understand better the concept of da’wah in developing Islamic communities in Bekasi.

RESULTS AND DISCUSSION

Definition of Contribution

In the Big Indonesian Dictionary (KBBI), it is stated that the meaning of the word contribution is contribution [n] (1) contribution money (to associations, etc.); (2) donations. It is also stated that etymologically, the contribution is a form of participation. In everyday life, humans work together to meet their needs. A contribution is a form of cooperation in life. Thus, people who contribute are people who have involvement in interest. Contribution plays an important role in achieving goals quickly. Contribution is the part associated with growth (Mustikasari & Badrun, 2021).

That contribution is more than just a role. Because the meaning of role and its explanation in the dictionary are as follows: role/pe·ran/ n 1 actor (movie): -- main; 2 comedians in makjong games; 3 sets of behavior that are expected to be owned by people who are located in society; -- doubles, 4 players who carry two kinds of roles in a drama story; -- character, 5 roles which are mainly determined by individual characteristics that are unique and special; play/play·role/ v 1 play as (in a play, film): in that film he is ~ as a hero; 2 acts as: Jimmy Carter ~ as a peacemaker in the war in the Middle East; play/ me·me·ran·kan/ v plays the role of: he ~ the Blind in the film "The Blind from the Ghost Cave"; role/role·an/ n 1 part played by a player (in movies, plays, and so on): he tries to play well in all ~ that is imposed on him; 2 actions taken by someone in an event: he has a big ~ in moving the revolution; actor/ pe·me·ran/ n 1 person who plays something in a film, play; 2 people who carry out particular roles in an event; ~ role assistants (in films and so on) who accompany the main character; ~ the person who substitutes for the main character in a dangerous scene; ~ additional characters in the play who do not say a word; ~ the main actors (in films and so on) who are the main characters in the story; participation/participation/taking part in an activity: active participation; participation; participate/participate·ran ser·ta/ v participate.

Contribution is involvement, participation, or contribution. Involvement can be either material or action. In addition, the contribution is a way to fulfill achievements. A contribution can take many forms. Contribution is a contribution that anyone can make. Alternatively, a contribution can be given in the form of thought, leadership, performance, professionalism, finance, and so on. Contribution is something that is given together for a common goal. Contribution in the sense of action, namely in the form of behavior carried out by individuals, has both positive and negative impacts on other parties. When making a contribution, it means someone is giving something. Be it money, possessions, or time (Kusumawati, 2022b).

A word that is close to contribution is role. In the Big Indonesian Dictionary, the role means a set of behavior expected to be possessed by people who are domiciled in society. The role means an action performed by a person in an event.
Therefore, when the word "contribution" is connected with "Preaching to the Elderly," it will mean the contribution and active role the Elderly can give (Kusumawati, 2022a). When examined further, the word da'wah, with its various language meanings, also contains an active call and invitation from a da'i (preacher) to his man's (ummah or congregation). Where in language, preaching must have at least three aspects, name-calling, calling, and praying and calling in the sense that there must be an active role of a Da'i to his Honey by playing a role to approach, approach, and pick up the object of da'wah and then calling in the sense of directing Madu' to da'wah material, namely Islamic da'wah and various Islamic virtues and Islamic law. Including preaching, which is interpreted as praying, asking Allah to guide Madu', praying that the Da'i can istiqomah, and giving strength and patience in preaching.

Thus, the word "contribution" and "dakwah" are related to each other, and the meaning of the language is an important part that will be discussed in this research. So as the title stated in this dissertation is meant to be the active role of an older person in the world of da'wah, which will be manifested in the community in Bekasi City.

**Definition of Da'wah**

The word "dakwah" is an absorption word that comes from Arabic, which is masher (origin) from: "da'wa, yad'uu, da'watan," which means to invite, call, call, beg, ask. Also, in language, da'wah is a request or a request.

In short, da'wah means a request and suggestion, or encouragement of something, so that it can lead to it. So when the word da'wah is paired with the word Islam, it means an invitation to humans and directs them towards the religion of Islam and all its teachings.

In the Big Indonesian Dictionary, da'wah means propaganda or broadcasting religion among the people and its development, calls to embrace, study, and practice religious teachings. In other words, da'wah invites people to embrace, study, and practice religious teachings. So based on this understanding, da'wah can be interpreted as an act or work process in conveying, calling for, then inviting to what is the material of da'wah.

So the term "dakwah", when expressed, what is meant is preaching (calling on) to Allah. And the purpose of calling on Allah swt is preaching (inviting/calling on) His religion, namely Islam, the religion brought by the Prophet Muhammad saw. So that with this understanding, Islam becomes the central theme of a da'wah and becomes the essence of the da'wah itself.

According to the term, da'wah can be defined as all efforts and activities that are intentional and planned in the form of attitudes, words, and actions that contain invitations and appeals, either directly or indirectly addressed to individuals, communities, or groups, so that their souls are moved, their hearts are called to Islamic teachings henceforth learn and live and practice it in everyday life.

**Definition of Elderly**

In language, the word "Elderly" is an abbreviation of the word "Lan," which means Advanced, and the word "sia," which means Age. So the word "Elderly" is Elderly. It is the same with the word "Elderly," which consists of the word "Man," which means Human, "U" means Age, and "La" means advanced. So the word "elderly" is an old man (Nugraheni & Sudarwati, 2021). In Arabic, the elderly are termed by several names. In this research discussion, it can be mentioned sequentially according to the Arabic alphabet as follows:
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*Syaikhukhah (Elders, pini elders)*

The word "Shaykhukhah" is his old Age, while the person is "Shaykh ." So a sheik is a person who reaches old Age, generally when he turns 50. However, on other occasions, the word "Sheikh" is also used (pinned) for people who have attained sufficiently high and adequate religious knowledge, even though they are still relatively young. Thus, the title of sheik is a person who has reached his old Age, or usually many people also call him old Age, which is 50 years in general.

So, in general, people who have reached old Age are called sheiks, although this term is usually used for people who have position, honor, and power (leadership) and include those who are high, deep, and have much knowledge. So, when is mentioned "Syaikhul Balad", it is an expression addressed to people who are domiciled in the village, country, or area. Because a shaykh or an older adult usually has advantages in the amount of experience and knowledge.

It is also mentioned that the Age of adulthood is from 33 years until the perfect Age of 50 years. So that the next, namely the Age of 50 years until death (death), is old Age (Elderly).

*Ajuuz: Weak or Incapable*

The word "Ajuuz" is taken from the word "Ajzu," which means incapable or powerless, the opposite of the word "quadratus." Almost the same and slightly different from the word "shotgun," which is interpreted as weak and sluggish, so you often get rukhsah. While the woman is called "al-ajuuzah," that is, an elderly grandmother. So, when that person is heading towards a state of decline in Age and begins to decline in physical strength, he should not be burdened anymore.

*Al-Kubru, or al-Kibaru: Greater (Older) or Senior*

Where the original meaning is position, honor, and high glory. So when it says "Huwa Kubru Qumhi," it means that he is the most senior among his people in terms of Age, aka the oldest in terms of Age, or the highest and senior in terms of power/leadership, or also in matters of lineage and descendants (K. B. B. Indonesia, 2008).

So the elderly who experience changes in physical appearance are part of the normal aging process, such as graying hair (graying), teeth starting to become toothless, aging wrinkles on the face, reduced sharpness of the five senses, fatigue, movement becomes sluggish and less agile, and declines body endurance.

*Al-Haram*

In Al-Mu'jam Al-Wasith, it is stated, "Harama; Ar-Rajulu, Haraman, wa-mahraman, wa-Mahramatan" means: reaching the peak of aging. While "Harimun" means weak and weak.

*Retirement (Non-Active)*

The word retired in Arabic is called al-mutaqa'idun, which is the item failure of tamada. Taqa'ada, yataqa'adu, mutawatir, which means people who are seated, people who are rested, or people who are laid off. When this person was originally active and busy with his activities since there was a specific reason, then he was rested and was no longer working. As explained in al-mu jam al-with, "taqa'ada 'an al-amri" means not paying attention to it.

The World Health Organization (WHO) classifies the elderly into 4, namely: middle Age (45-59 years), elderly (60-74 years), old (75-90 years), and very old. (very old) over 90 years (Nugroho, 2008). According to Keliat (1999), Old Age is the final stage of development in the
human life cycle. Meanwhile, according to Article 1 paragraphs (2), (3), (4), Law no. 13 of 1998 concerning Health, it is said that an older adult is someone who has reached the Age of more than 60 years.

Article 14, paragraph 1 of Law No. 3 of 1992 concerning Workers' Social Security states that Old Age Security (JHT) is paid to workers aged 55 years. This provision is when the right to JHT arises, which can be analogous to reaching the retirement age limit. UU no. 11 of 1992 concerning Pension Funds states that the right to pension benefits is provided that the average retirement age is 55 years, and the mandatory retirement age is 60 years. Again, this provision is analogous to the retirement age limit for workers.

These terms describe that the elderly are weak and helpless. Tertauma, when mentioned, retired, which means non-active, which means it is also not used. Especially with the term senile, then it is almost short-circuited, no longer functioning, and not expected or not normal as usual. Meanwhile, according to Islamic terms, the human Age is divided into 4 periods (times). First, the Arabs say childhood (thufulyah period) is the period starting from a person's birth until the Age of 15. Second, the period of Shabab, that is, youth, begins from the Age of 15 years after puberty until the Age of 40. Third is the kuhulah period, namely adulthood, starting from the Age of 40 to the Age of 60. Moreover, finally, the time of the shaikhukhah, namely the Old Age, when humans reached the Age of more than 60 years and over (Purwakania, 2016).

That youth is 35 years old; middle Age is 50 years old. Moreover, old Age is 60 years old. There is also mention that a person is said to be old from the time he enters the Age of 50 until the end of his life. The plural form of the word sheikh (old) is Asy-yaak, Syaikhan, syuyuukh, and masyaayikh. The muannats form is shaykh. The verb forms are shakha, yasyihu, and shaikh. The word shaikhatuhu means calling him a sheik as a form of respect. Imam An-Nawawi said that adulthood is 30, 40, and up to 50 years old. Then he got old too. The expression, "Then he grew old," means old Age (read: Elderly, or seniors) is 50 until death. Because indeed, in his continued explanations, more emphasis is placed on the Age that a person is approaching death. In Arabic terms, they call it Fie Awaakhiril Umri".

Law No. 12 of 1998 concerning the welfare of the elderly (elderly) is someone who has reached the Age of over 60 years. Seniors: that is, every male and female Indonesian citizen who has reached the Age of 60 years and over, both potential and non-potential. (Decree of the Minister of Social Affairs of the Republic of Indonesia, No.15/HUK/2007). Old Age is an age that is near the end of the cycle of human life in the world. The Age of this stage begins in the 60s until the end of life.

 Meaning: From Abu Hurairah (may Allah be pleased with him) said, the Holy Prophet said: "The age of my Ummah is between 60 and 70 years. And few of them cross that line." (HR. At-Tarmidhi, Ibn Majah, and Al-Hakim)

Implementation of Elderly Da'wah in the Community

The stages of old Age experienced by a person are a costly pleasure. The elderly means that he has been given the favor of displaying Age. Therefore, the blessings of longevity are so hopeful that they must be cleverly grateful and should not be missed in vain.
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It is from Abi Bakrah, that a companion of the Prophet said: "O Messenger of Allah, who is the best man? He answered: They are people who are given long life, and use their lives to do good deeds. Then the friend asked again, and said: who is the most despicable person? The Holy Prophet(s) replied: They are people who have been given a long life, but are spent doing despicable deeds". (HR. at-Tarmidzi, No. 2329)

The research that the author conducted in the field, both in written interviews, oral interviews, observations in several mosques, and based on supporting documentation, showed many roles that the elderly could give in driving the da'wah and sheaf of Islam. This can also be seen in its implementation in several fields as follows:

In the Field of Worship and Prosperity of Mosques

In worship and mosque prosperity, the contribution of an older adult is genuine and undeniable. Both formally and informally, in general, they will be directly involved in the prosperity of the mosque and are involved in various worship activities in it (Nasional, 2008).

Formally, it means they are in one of the DKM (Mosque Prosperity Council) management. Of course, this is more official and bound to uphold the tasks and programs the management has determined (P. R. Indonesia, 1992). While informally, it is when the elderly become a regular congregation. However, their existence cannot be denied. Because in every worship activity, there are many older adults and the elderly.

Besides that, mentally and psychologically, they have also been conditioned by the situation. In general, people who have reached the Age of old, their religious awareness and acts of worship will rise and be more stable. Moreover, realizing that they are approaching death, they must increase the provisions of the practice that will be carried in the afterlife. Also, their time and opportunities are more freely available. Especially at this elderly Age, of course, there are not many activities nor duties of responsibility assigned to him. Based on that consideration, they tend to be more diligent and enthusiastic in increasing worship and other good deeds.

It is from Abu Hurairah (may Allah be pleased with him) that the Holy Prophet(s) said: "Whoever goes to the mosque, and returns (back and forth to the mosque), Allah will provide a place for him in paradise, as long as he continues to go and go home from the mosque.". (HR. Bukhari, No. 662).

In the Field of Majlis Taklim

Majlis tackle is one of the means of conveying da'wah, which is quite successful in conveying its goals and mission because there is a direct relationship between the speaker and the listener. Besides that, the tackle is also a purely scientific arena. There will be a strong relationship between the preacher and the object of da'wah and a strong spirit between the sender and the recipient of the message (Warson, 1997). There is no barrier between the two; there are also no burdens and obstacles. Some thoughts continue to grow.
Not much different; lectures and sermons convey da'wah material to the people in an open and more general manner. Therefore, for the elderly who are aware of the high reward of da'wah, this will be used as an opportunity to preach and do more good deeds, of course (rewards).

**In the Field of School Education and Pesantren**

In the observations that researchers make, especially when taking children to school. Where among those who deliver it are the elderly (Us & Liriwati, 2021). Especially retirees, who have been busy working in their offices during their active periods. So they no longer have work to do at the Age of retirement. So in order to fill that time, so that it is more blessed and valuable, they use it to take their children to school. Are the school children his grandchildren, other people's children, and his motorcycle taxis?

This phenomenon will look normal and only limited to worldly activities and activities. However, when viewed from the perspective of da'wah, it can be worth worship and da'wah simultaneously. So, in this case, the role of the heart and intention must be arranged and presented.

**In Health and Sports**

Health is a gift of blessings that are extraordinary in value and price. Even in addition to healthy favors, humans have been given so many blessings and various types it cannot be said how much the amount will be if the favors are counted.

عن ابن عباس رضي الله عنهما قال: قال النبي صلى الله عليه وسلم: نعمتان مغبون فيهما كثير من الناس: الصحة والفراغ. (رواه الحاكم 7845)

*From Ibn Abbas (may Allah be pleased with him), the Holy Prophet(sa) said: "Two blessings, in which many of the people are complacent (careless) in them, namely: healthy and leisure". (HR. Al-Hakim, No. 7845).*

**In the Field of Funds and Development**

Funds include the principal capital in the struggle of Allah SWT. This can be listened to in various verses of the Qur'an, as well as the hadiths of the Prophet. In fundraising, the elderly feel their role and contribution. Although, in general, the elderly can be identified as retirees. It's just that. Usually, retirees are more pinned on those who work officially and formally (employees). Moreover, many of these retired older adults generally live in housing estates. In contrast, the elderly who are not retired live more in villages.

This is where the elderly will tend to be more ascetic than young people. Because generally, that person, when he is still young, will feel much hope for his long life. In contrast, the elderly, especially those who realize they are old and are approaching old Age, will inevitably die soon. So that with this awareness, they tend to want to save more and invest in as many good deeds as possible. There is no exception; the charity is in faq and alms, as well as other charities. So, if they are given ample sustenance and much money, they will prioritize crops and investment in the hereafter, of course.
CONCLUSION

Based on the formulation of the problem that has been stated in Chapter I and then studying it through the concepts of the Koran and al-Hadith, as well as in-depth observations of the dynamics of da'wah for the elderly in Bekasi City, this dissertation research can be concluded as follows;

1. Old Age is a period when physical will decrease and weaken. So it is very natural that it will impact the missionary journey.

2. Several verses in the Qur'an and the hadiths of the Prophet show the weakening of a person when they reach old Age. However, when examined more deeply, this shows more stages and creation. Moreover, it does not mean that these verses and hadiths are intended to loosen an older adult's spirit of movement and activity, especially in preaching.

3. The contribution of the elderly to the movement and development of da'wah is genuine and significant. Not only at the outward count but at the spiritual level, it also presents qualities that deserve the highest respect.

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