The Contribution of Islamic Family Institutions to Eldercare Services in Brunei Darussalam

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Abstract: *Brunei Darussalam has an elderly population and is one of ASEAN's fastest-aging countries, yet there is no structured framework for eldercare based on Islamic principles. Regardless of existing goals and programs, the government has moved quickly to implement them. Islam emphasizes the importance of family institutions in caring for the elderly, and their involvement in this process must be emphasized on a regular basis. This study looks at (1) Western and Islamic perspectives on aging and age levels, (2) the challenges that senior citizens face, (3) the government's dynamic mechanism for addressing senior citizen welfare, and (4) the development of a comprehensive framework for the sustainability of eldercare in Brunei Darussalam. The study employs a qualitative technique, using library interviews, observation and document analysis, and data analysis using NVivo Version 14. The findings suggest that family institutions' responsibilities have a substantial influence on senior citizen care and lower the risk of aging in Brunei Darussalam. Overall, the role of family institutions in Brunei Darussalam is critical to the well-being of older individuals. Strengthening family relationships and assuring active engagement in eldercare can dramatically reduce the dangers associated with aging, resulting in healthier and more meaningful lives for elders.*

INTRODUCTION

It is undeniable that the role of family institutions is very important in the development of universal benefits as stated in the statement of the Organisation of Islamic Cooperation (OIC), namely the First Ministerial Conference on Family and Marriage Institutions (Pelita Brunei, 2017). The existence of external cultural influences is an obstacle to the strengthening of family institutions (Pelita Brunei, 2017). Based on the statement in the 2023 Fiqh Al-Usrah International Mu'tamar Programme (Muafiq23) in conjunction with the National Family Day Celebration in Brunei Darussalam in 2023, the responsibility of each member of the family institution is to protect family life from disharmony based on Islamic views. The Whole *of Nation* approach has been implemented to convey the message in conjunction with Brunei Darussalam's National

Family Day for the quality of family life (Pelita Brunei, 2023). In addition, there was a program titled "Family Law Segment' from 2004 to March 2007" which was published entitled "Family and Law Institutions by Datin Dr. Hajah Saadiah binti Datu Derma Wijaya (Datin Dr. Hajah Saadiah, 2015).

According to an excerpt from His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam in conjunction with the Thirteenth Convocation Ceremony, Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB) in the year 1445 hijrah/2023 AD, (Tuesday, 25 Rabiulawal 1445 equivalent to 10 October 2023) regarding the role of family institutions in strengthening children's learning based on the Department Prime Minister (2023):

"Kerana itu, institusi keluarga mempunyai peranan penting dalam menyambung pembelajaran anak-anak di sekolah".

Meanwhile, family institutions were also mentioned and discussed in a sermon in Brunei Darussalam entitled "Strengthening Family Harmony" on 20 May 2023 (KHEU, 2023):

"Sambutan Hari Keluarga Kebangsaan merupakan satu wadah untuk menyatukan usaha secara Whole of Nation dalam menyampaikan mesej mengenai kepentingan keharmonian keluarga dan pengukuhan institusi keluarga untuk mengatasi segala cabaran, terutama sekali dalam perpaduan masyarakat dan pembangunan negara".

Meanwhile, there is a term for industrial youth aged 25 to 35 years who are exposed to empowerment programs to strengthen family institutions (Khairul Nazif, 2020). The provision of Post-Marriage Courses can achieve a harmonious family institution (Nazihah Hanni and Azme Matali, 2023). The occurrence of social problems is due to the rift in the family institution as parents become important agents of their children's mentality (Norashibah, 2022). In addition, the concept of kafa'ah should be emphasized in the formation of a sustainable family institution. (Maziyyatul Muzayyanah and Supri Sudin, 2023). Communication, fellowship, and educational empowerment can strengthen family institutions among adolescents. (Khairul Amri, Ibnor Azli and Hanan, 2024).

The current global population ageing transition has not stopped the world from achieving the trend of population ageing through different rates and times, including all according to the Economic *and Social Commission for Asia and the Pacific (ESCAP (2017).* All human efforts and efforts in the health and economic sectors have strengthened the future and the aging trend of the world's population including the risk of death, injury and age of the world's population has reached the old age phase after going through the young age phase according to the United Nations (2020). According to Brunei *Darussalam Key Indicators 2023* statistics for the population of Brunei Darussalam in 2023*,* a total of 450,500 residents based on age group, 328,000 population equivalents to 72.8% for the age group of 15 years to 64 years and 7.0% equivalent to 31,300 residents for the age group of 65 years and above based on *the Ministry of Finance and Economy MOFE* (2024). As for the definition of elderly according to *the World Population Ageing 2023*, 65 years and above are defined and categorized as older *persons* based on the United Nations (2023).

Table 1. Statistics of the Total Population of Brunei Darussalam from 2021 to 2023

1. POPULATION

	2021	2022	2023
Population Median Age (Years)	31.7	32.0	32.5
Total Population	440,715	445,400	450,500
0-4	27,355	29,700	30,000
5-9	31,934	30,600	29,800
10-14	31,087	31,200	31,400
15-19	33,790	32,400	31,500
20-24	37,099	37,100	36,900
25-29	41,106	40,900	40,900
30-34	40,534	40,800	41,500
35-39	38,425	38,900	40,200
40-44	35,463	36,800	37,300
45-49	31,542	31,600	32,300
50-54	26,732	27,600	27,900
55-59	20,937	21,200	22,000
60-64	16,817	17,900	17,500
65 and Over	27,894	28,700	31,300

Source: Ministry of Finance and Economy MOFE, 2024

The definition of senior citizens in Brunei Darussalam is classified as 60 years and above according to the 1982 statute of the conference in Venna, Austria (Health Promotion Centre (PPK). According to an excerpt from His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam in conjunction with the National Level Nuzul Al-Quran Celebration in the year 1427 hijrah/2006 AD, (Monday, 17 Ramadan 1427 equivalent to 9 October 2006) regarding senior citizens in Brunei Darussalam based on the Department of Information, Hajah Rosidah (2015):

> *"terutama di kalangan orang tua-tua kita yang menjadi pengasas kepada kebajikan-kebajikan yang ada. Mereka itu dikenang, dan akan terus dikenang. Kerana di antara sekian ramai warga tua itu, tentu sahaja terdapat sekian ramai pula mereka yang berjasa kepada negara".*

According to Mary Parker Follet (1993), management means that humans become intermediaries to obtain information through management practices (Richard Barrett, 2003). Governance according to the Islamic perspective is to highlight aspects of behavior, belief, culture and values which should be applied in every governance and management (Rozan Yunos, 2022). According to Prof Amin Abdul Aziz, the concept of Maqāṣid Syarī'ah is the pillar and foundation of Islamic administration for a Muslim (IPA Public Service Institute, 2020). The application of the concept of Maqāṣid Syarī'ah has been carried out in the governance of the Royal Brunei Armed Forces (ABDB) in response to the Decree of His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam in relation to the strengthening of Maqāṣid Syarī'ah as a pillar of national success based on the Prime Minister's Department (2018), namely:

> *Sebagai sebuah negara Islam yang progresif, pengukuhan "Maqasid Syar'iah" adalah menjadi pra-syarat kepada kejayaan negara. Pengukuhan ini penting, sebagai pemangkin kearah memastikan negara terus menuai kemakmuran dan kesejahteraan.*

So, at the same time, the maintenance of the elderly according to the Islamic view and its approach with the concept of Maqāṣid Syarī'ah aims to reject harm as Muslims, especially children, are required to respect and love them unwaveringly even though they are not Muslims according to Mahmud Saedon. Based on the Quran al-Karim in surah al-Kahfi verse 18:

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ١٨﴾

18. And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. (al-Qur'an al-Kareem 18:18).

According to Sheikh al-Sya'rawi in the book Tafsir al-Maraghi in chapter مكان الكهف, He said that the sentence ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ defining that wisdom is infused into the skin of the youth so that they do not get sick through the process of reversing their bodies for a period of 309 years. While the sentence وَلَمُلِئْتَ مِنْهُمْ رُعْبًا It means that Allah Subhanahu Wa Ta'ala has endowed them with a greatness, which is that if anyone wants to look at them, then there will be a sense of nervousness (al-Maraghi, 1946).

The researchers have used and analyzed through a website for literature highlights, *Inciteful* and another programming software.

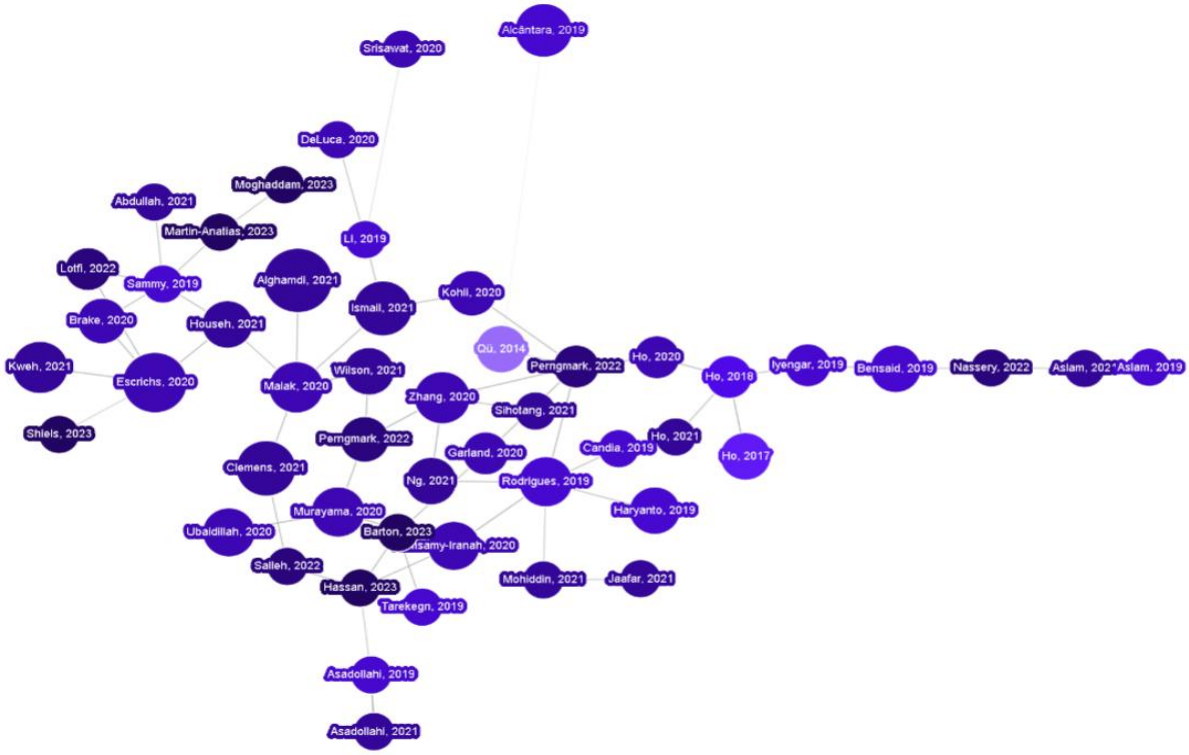


Figure 1. Continuity Among Literature Highlights for This Study Through Inciteful Programming Software
Source: Data processed through *Inciteful*

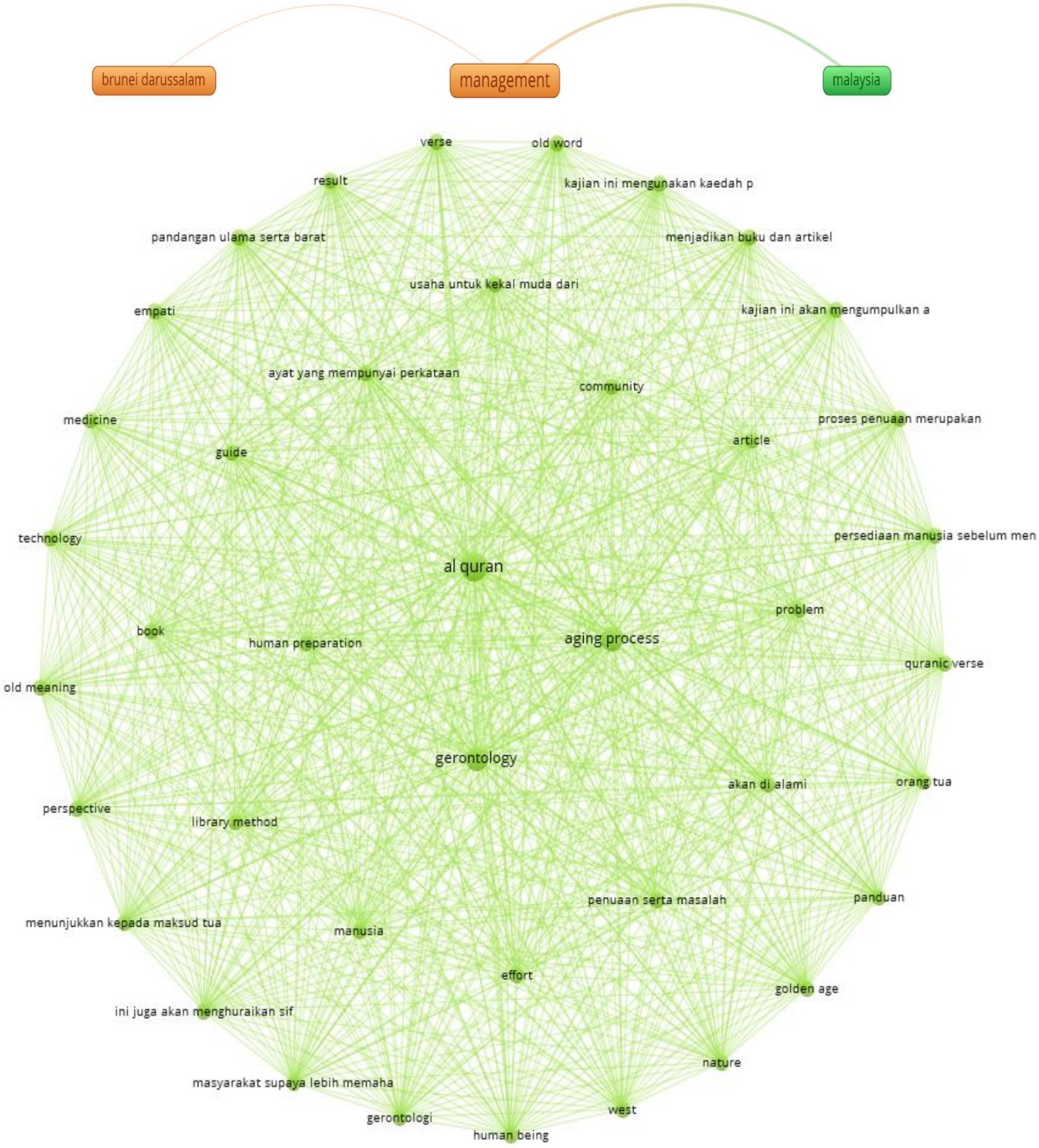


Figure 2. (a) Continuity Among Literary Highlights Through Abstract Aspects Through *Vosviewer* Programming Software, (b) Continuity Among the Literature Highlights from the Aspect of Title and Abstract for this Study through *Vosviewer* Programming Software

Source: Data processed through programming software *Vosviewer*

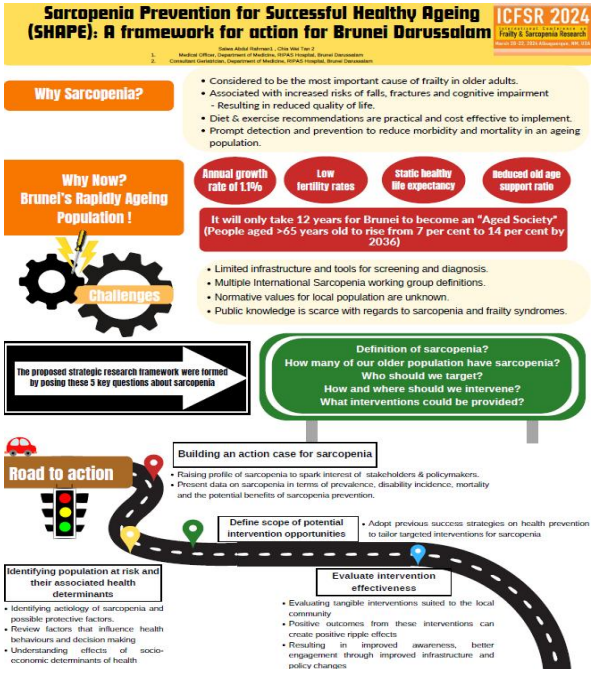


Figure 3. *Sarcopenia* Prevention for Successful Healthy Ageing (SHAPE): A Framework for Action Brunei Darussalam

Source: Salwa Abdul Rahman and Chia Wei Tan, 2024

Brunei Darussalam will become a country with an ageing population of 14% percent from 7% in 2026 within 12 years (Nabihah Matsah, et.al, 2023). Therefore, there is a need for a strategic research framework, namely awareness of Sarcopenia in Brunei Darussalam in order To Achieve Healthy Ageing.

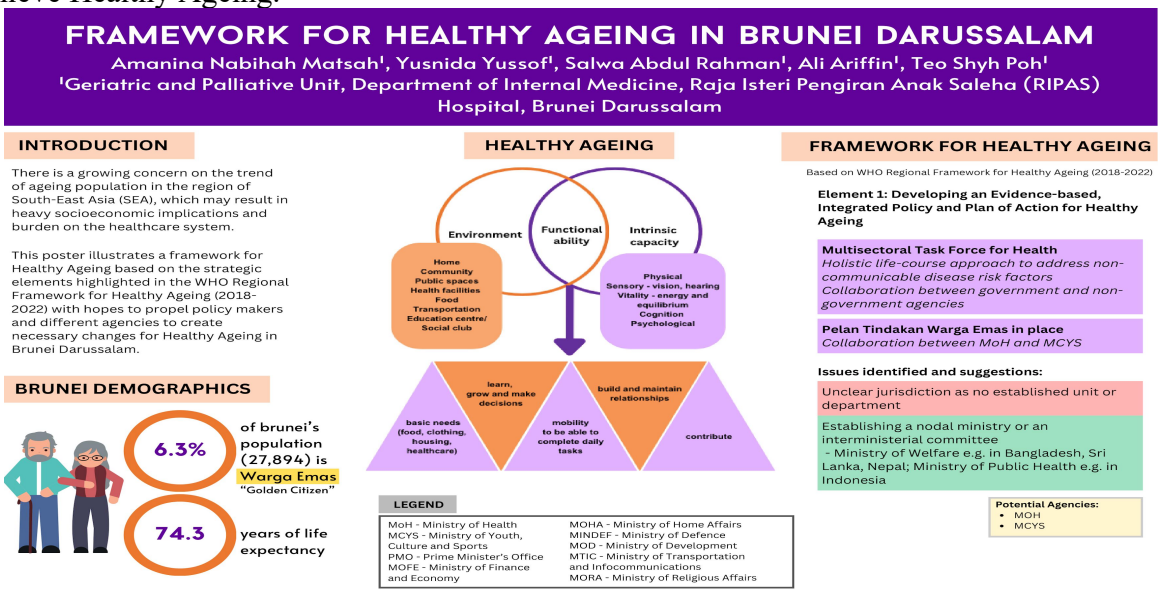


Figure 4. Framework for Healthy Ageing in Brunei Darussalam

Source: Nabihah Matsah, et.al, 2023

The spiritual aspect is an essential feature of aging among women in Brunei Darussalam but it is certainly not easy (Izzati Jaidin, 2023). There is growing concern about the trend of an

ageing population in the Southeast Asia (SEA) region, which may result in heavy socioeconomic implications and a burden on the healthcare system, especially the elderly (Nabihah Matsah, et.al, 2023). Therefore, there is a need for a framework for healthy ageing in Brunei Darussalam.

In addition, there is a discussion about the age of a person who will enter the aging phase, which starts at the age of 33 years and will receive some deterioration in line with the age of the members of paradise, which is between 30 years and 33 years old (Shah Rizul Izyan Zulkiply and Noornajihan Jaafar, 2022). The Quran al-Karim needs to be utilized from a young age because it is an entertainment and hope in the golden age (Shah Rizul Izyan, et.al, 2021). The aging phase that humans will experience must be accepted passively without surrendering to the situation without any preparation (Muhammad Hassan, 2019). Therefore, the need to understand the principles of aging and its guidelines according to Islam is a must, for example, the management of mosques and Islamic bodies. Meanwhile, women in Brunei Darussalam have prepared themselves from feeling the fear of death by accepting the aging phase based on Islamic teachings and making it a platform for Allah Subhanahu Wa Ta'ala in opposing the western ideology of aging, namely the phase of separation and death (Izzati Jaidin, 2019). Furthermore, these women have seen golden ages such as the receipt of a pension scheme at age 60 and grandparents who retire at age 55. The context of Islamic customs and culture in Brunei Darussalam, such as the role of strong family institutions, has implications for the ageing of these women, including how strong their spirituality is. Furthermore, the Asia-Pacific Region is now clearly witnessing the rapid aging of most of its countries and Asia is already the Region, relatively speaking, the largest number of elderly people (David R. Phillips, 2000). Brunei Darussalam also attaches importance to the aspect of social welfare, including the elderly, as the official religion is Islam and is applied into behavior (David R. Phillips, 2000). It is an obstacle if a country does not practice an Islamic approach in the national governance system such as the concept of Maqāṣid Syarī'ah as happened in Brunei Darussalam before 1959 (Rozan Yunos, 2022). The application of Islamic teachings, the enforcement of Islamic law, the dissemination of Islamic education, the construction of institutions and economic control within the limits of Islam in Brunei Darussalam have further established the level and position of Islam for Brunei Darussalam on the world stage (Fatin Fareed, 2020).

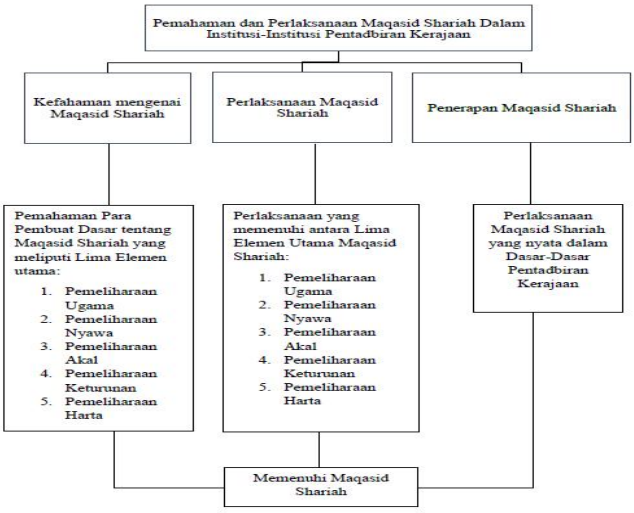


Figure 5. Framework for Understanding and Implementation of Maqāṣid Syarī'ah in Government Administrative Institutions
Source: Noor Ismah Azeedah Haji Ishak, 2022

As for achieving a better quality of life for the elderly, the *"Whole of Nation"* approach, which is strong support from all parties in the preservation of the elderly, is needed (Mashitah Mutalib and Arasy Masod, 2019). To avoid the practice of abuse and neglect of the elderly due to the preservation of the elderly with a western concept and not based on religion, Islam has outlined guidelines for Muslims such as the maintenance of behavior and manners towards parents and people who are older than us as exemplified by the Prophet Muhammad Sallahu 'Alaihi Wassalam and the empowerment of religious education (Mohd Syukri Mohd Noor, et.al, 2022).

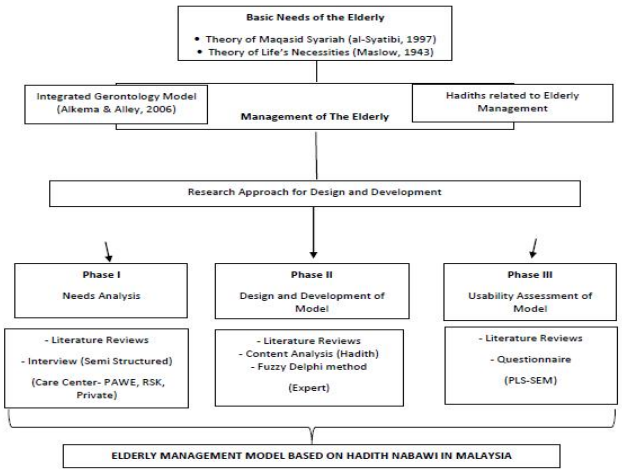


Figure 6. Proposal for the Development of a Senior Citizen Management Model Based on the Hadith of the Prophet in Malaysia
Source: Mohd Syukri Mohd Noor, et.al, 2022

The role of waqf in the governance of the elderly can help preserve their quality of life, but it must be systematic and professional among managers based on the requirements of Sharia (Muhamad Firdaus Ab Rahman, et.al, 2020). Cooperation in waqf management with interested parties with the elderly, such as the Senior Citizen Activity Center, the Senior Citizen's House, and so on, must be carried out in order to achieve an established understanding and unity (Muhamad Firdaus Ab Rahman, et.al, 2020). Another obligation of Muslims to fulfill, namely the Zakat worship, can help preserve the elderly, namely the application of the concept of Maqāṣid Syarī'ah to aspects of spirituality, health, economy, residence and so on (Muhamad Firdaus Ab Rahman, et.al, 2020).



Figure 7. Maqāṣid Syarī'ah-Based Elderly Welfare Management Model
Source: Muhamad Firdaus Ab Rahman, et.al, 2019

In addition, the peer approach has become a solution to address the issue of well-being and administration of the elderly because involvement such as doing activities in pairs or groups

can increase their enthusiasm to survive happily for survival (Othman Abdul Rahman, 2018). Meanwhile, stakeholders in the preservation of Islam in all fields must always be ready and act to obtain the results reaped with the aim of preserving universal benefits, for example the Maqāṣid Syarī'ah approach is no exception for the elderly (Tuan Sidek T.M and Ismail Hasanuddin, 2021). Indirectly, awareness of the preservation of the elderly based on Islamic glasses will increase for all parties. Those who have links with the elderly, such as policymakers and even family members themselves, have also been emphasized to take care of their aging parents as it is a necessity to carry out research through existing plans, policies, strategies based on Maqāṣid Syarī'ah (Tuan Sidek T.M and Ismail Hasanuddin, 2023). However, research on the role of family institutions in the preservation of the elderly must not be ruled out and classification among the community to demand to care for the elderly has been stated in the al-Quran al-Karim (Izzati Jaidin, 2019).

The objectives of this study are to unravel (i) Western and Islamic perspectives on the aging process of the elderly and their age levels, (ii) The obstacles faced by the elderly when facing the aging process, (iii) The dynamic mechanism of the Brunei Darussalam government in safeguarding the welfare of the elderly and (iv) Developing a comprehensive framework for the preservation of the elderly in Brunei Darussalam based on Islamic guidelines. For the sake of the study, this study is of interest to government and non-government institutions such as the Social Services Division, Ministry of Youth and Sports (BPS, KKBS), all levels of society in Brunei Darussalam and the community of Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam. The need for this research is to overcome the understanding regarding the preservation of the elderly in Brunei Darussalam based on Islamic views as the issues of the elderly that arise will vary according to the transition of the times.

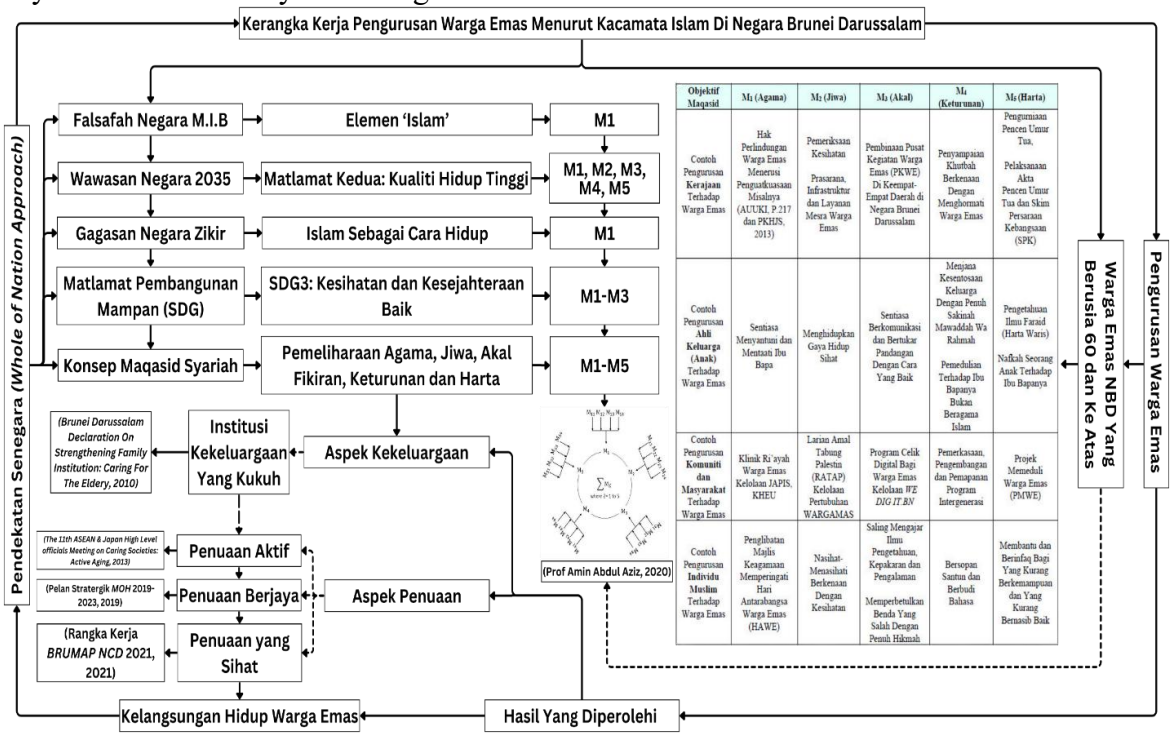


Figure 8. Conceptual Framework of Collaborative Studies and Maqasid namely M1, M2, M3, M4 and M5 as Core Objectives and MXX as Elderly Care Supporting Core Objectives M1 to M5

METHODOLOGY

The researcher will obtain information and collect data in this study with four research instruments through qualitative methods only. The first is the literature approach, including the Daarul Ifta Library, the Government Mufti Department and so on. The second *is* the review of documents i.e. deeds, articles, academic books, turath books, policies, guidelines, journals, frameworks, working papers, meeting reports, international plans, strategic plans, international action plans, national action plans, action plans, regulations, declarations, pamphlets and theses. At the same time, the researcher will analyse statements, reports and statistics from the Healthy Ageing Unit, Health Promotion Centre (UPS, PPK), Islamic Law Department, Ministry of Religious Affairs (JAPIS, KHEU), Administrative Committee (JKT) Brunei Muara District Senior Citizen Activity Centre (PKWE DBM), Pension and Allowance Services Unit (UPPE, WEPP) and Senior Citizens Development Unit (UPWE, WEPP), Senior Citizen Services and Pensions Division, Department of Community Development (WEPP, JAPEM). Third, the method of structured and semi-structured interviews with one person from the Administrative Committee (JKT) of the Brunei Muara District Senior Citizen Activity Centre (PKWE DBM) and two senior citizens who are not tied to any centres, organisations, groups, and projects for the elderly in Brunei Darussalam. Lastly, observation which is carried out on a non-participant basis (full observation) and observation by participant (participant as an observer) on only one program organized by the Department of Islamic Law, Ministry of Religious Affairs (JAPIS, KHEU) named Ri'ayah Warga Emas (Syariah Law Clinic). In addition, for data analysis, a descriptive method was used through programming software, namely *NVivo Version 14.* The flow chart methodology for this study is as shown in figure 9:

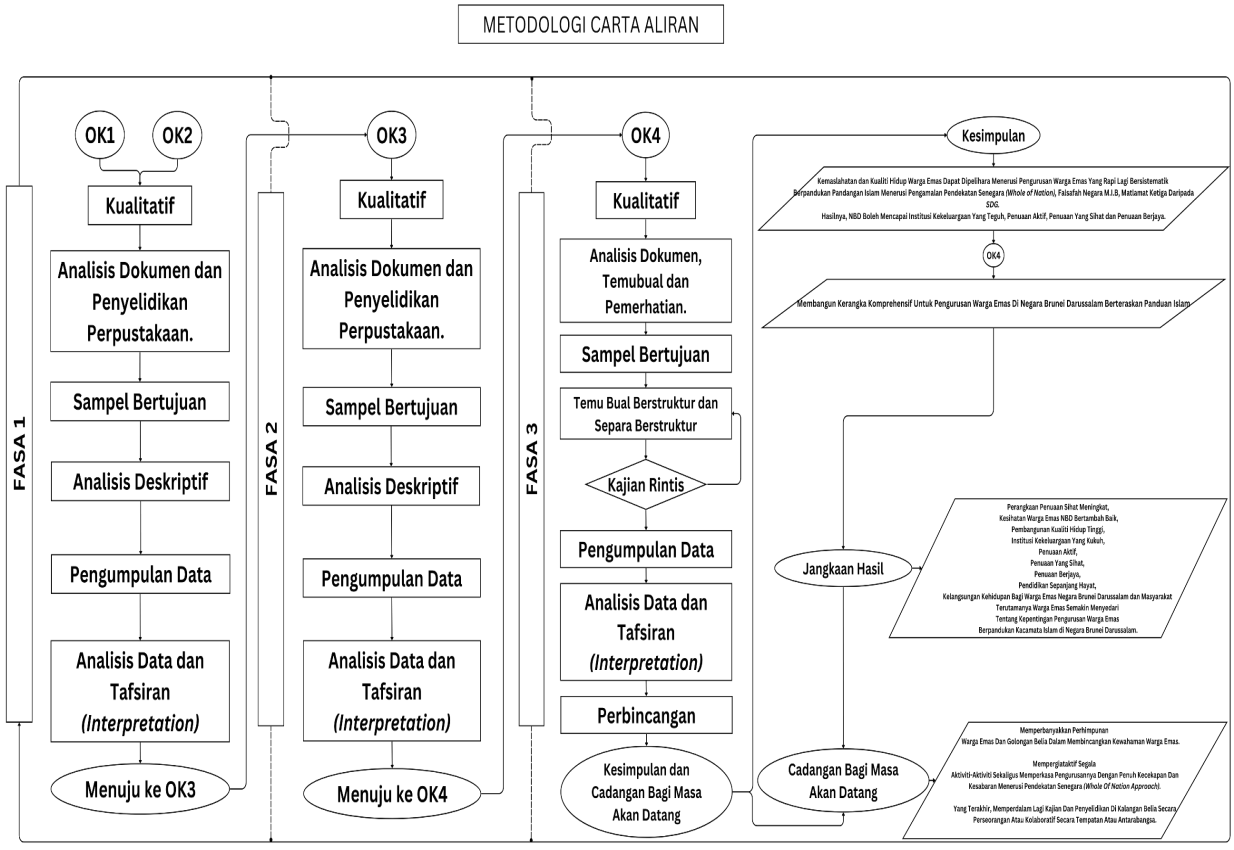


Figure 9. Overall Phase Flow Chart Methodology for the Four Study Objectives

The interview questions submitted are as shown in Table 2:

Table 2. Interview Questions

Question Number Sequence	Interview Questions
S1	What is the significant difference between the development of the quality of life of the elderly in Brunei Darussalam today and before?
S2	Who should be responsible and join hands in carrying out the task of developing the quality of life of the elderly in Brunei Darussalam?
S3	What are the challenges that have occurred and may arise if the development of the quality of life of the elderly in Brunei Darussalam is not maintained and developed?
S4	What are some suggestions to empower the elderly?
S5	Is the payment of Old Age Pension, Blind Allowance, Mental Disability Allowance, Leprosy Allowance and Disability Allowance through counter and bank services suitable enough for senior citizens? What are the hurdles and issues that arise regarding the payment method?
S6	Is the Brunei Muara Regional Senior Citizen Activity Centre (PKWE DBM) in Brunei Darussalam equivalent to the elderly activity centre abroad in terms of control and infrastructure? For example, the construction of Senior Citizen Activity Centres (PAWE) in Malaysian states.
S7	Are the activities organised at the Brunei Muara District Senior Citizens Activity Centre (PKWE DBM) in line with the Brunei Darussalam Senior Citizens Action Plan and their objectives of providing a platform, *a Whole of Nation* approach, addressing *Empty Nest Syndrome* and promoting lifelong learning?
S8	Does the maintenance of the activities conducted by the Brunei Muara District Senior Citizen Activity Centre (JKT PKWE DBM) require support, for example, from the youth?
S9	Should the problem of shortage of youth instructors, time constraints according to schedules and constraints on attendance of programmes need to be considered?
S10	Should the problem of lack of classroom space, not yet achieving Communicative Learning and frequent change of scheduled programme types be considered?
S11	Do the activities of the elderly at the Brunei Muara District Senior Citizen Activity Centre (PKWE DBM) only need to focus on internal activities or internal activities or both?
S12	What other recommendations can be submitted to improve the guidelines and management of activities at the existing Senior Citizen Activity Centre (PKWE DBM)?

Table 3. Coding of Information Data in Studies

Report	Code
JKT PKWE DBM	**I1**
Senior citizen aged 69	**I2**
Senior citizen aged 63	**I3**

RESULT AND DISCUSSION

Data Analysis

The document review carried out for example regarding the term senior citizen in Arabic as shown in Table 4:

Table 4. Document Analysis

No	Source	Elderly Terms in Arabic	Definition
1	Lukman Abdul Mutalib, et.al (2019)	الشَّيْخُ	Those in the 51-60 years old whose physique is weakened. Also, known as العَجُوْزُ
2		الشَّيْخُ الْفَنِيُّ	Those who are in the range of 60-70 years old which from the literal aspect means ephemeral
3		الَهرِمُ	Those who are over 70 years old and are known as الْوَهْنُ in the Quran
4			Those who reach the end of old age and become weak
5		الكَهْلُ	Those aged 40 to 50 years
6	Hilali (2011)		Those aged 30 to 50 years old
7		الشَّيْخُ	Those who have reached old age exceed the age الْكَهْلُ but not up to the rank الَهرِمُ
8		العَجُوْزُ	Those who have reached the age of الَهرِمُ
9		الْمُسِنُّ	Those who are long-lived or elderly
10		الْمُعَمَّرُ ومَنْ بلَغَ أَرْذَلَ الْعُمْرِ	Those who are long-lived by Allah Subhanahu wa Ta'ala compared to those of their age, reach the end of their life and are weak in body. There are several opinions that are tardained by scholars that الْمُعَمَّرُ are those who have reached the age of 60, while أَرْذَلَ الْعُمْرِ is when it reaches 75 years old

Table 5. Feedback From The Interview

Question Number Sequence	Feedback
S1	• Elderly people in the past, were not exposed to social or social practices, nowadays, many elderly people work in the private sector and the government sector. After they reach the age of senior citizens, they will continue to work at the Senior Citizens Activity Centre (PKWE DBM) to fill the vacancies as the Administrative Committee (JKT) and the Working Committee (JKK). In fact, there are also those who do not involve themselves in the Senior Citizen Activity Center (PKWE DBM) for taking care of their grandchildren and their time to rest at home. **(I1)** • Elderly people used to not work, salaries in the past before 2000 and 1990 were small compared to now and the centers of activities for the elderly in Brunei Darussalam did not exist in the past. **(I2)**

	• Seniors before, they were at a professional level, for example, they had held the position of engineer, doctor and so on, the knowledge they have, they have contributed to the country as we feel through the progress that has been made. For me, the elderly now, are more concerned with the latest technology (Information Technology) such as electronic media and so on. **(I3)**
S2	• Young people in charge, the Department of Community Development (JAPEM) and governments that help the elderly. **(I1)** • The most important thing is the children and the government of Brunei Darussalam itself. **(I2)** • The government should be responsible and work together for the elderly, for example the establishment of the Community Development Department (JAPEM). So, this position is tasked with monitoring such as the developments of the elderly who have contributed to the country. There are also charitable aids. Therefore. senior citizens and the Department of Community Development (JAPEM) contribute to each other in terms of mutual knowledge, practice, and welfare. So, both can feel the enjoyment that exists. **(I3)**
S3	• What has happened: many elderly people are sent to their respective places in carrying out their assigned duties, must be faced with patience and a resolute mentality. What may happen: mismatch and dissatisfaction with the Governing Committee (JKT). **(I1)** • In terms of health, there are subsidies and even free payments from the government for the receipt of medicines at hospitals and Jerudong Park Medical Centre (JPMC) and so, as citizens under the auspices of the Brunei Darussalam government, must be grateful for all the welfare that exists. **(I2)** • In Brunei Darussalam, these people are still needed and contribute to the country, for example in the administration of the country. Many senior citizens have retired but are still serving and are needed by the government of Brunei Darussalam based on their expertise, experience and knowledge. For example, in the National Executive Council (MMN), the Executive Council of Cabinet Ministers 2022-2026 and the Members of the Executive Council of Cabinet Ministers 2022-2026, there are senior citizens who are still needed. If the elderly in Brunei Darussalam are neglected, then it is a waste because they were once at a professional level and full of their expertise. At the very least, the knowledge available can be passed on to the next generations. The knowledge poured out will not be broken if it is shared with the next generation. **(I3)**
S4	• Engage in the Senior Citizen Activity Centre (PKWE DBM) with various activities and learning and comply with all the rules that have been arranged. **(I1)**
S5	• Banks are the main choice and route but you need to be careful because there are already many *scammers,* the allowance is paid at $10.00 per day but it is enough and sufficient for the day, can cover from the old age pension, the National Retirement Scheme (SPK) is not too high but sufficient which is more than $200.00 and does not reach more than $400.00 and the proceeds from this

	money are used for example house payments and so on. **(I1)** • Through bank payments, it is the first choice because it is not crowded with other senior citizens. Be able to find out when the pension money should have entered the bank account and the problem that occurred such as accidentally deleting the message indicating that the pension money has entered the bank account itself. **(I2)** • In the past, the total old-age pension was $250.00 BND. For me, it is time to increase the amount of old-age pension because the prices for the needs of the past and now are quite different. For me, the distribution of old-age pension through the bank is the best method because I know when the old-age pension payment will go into my bank account. As for payments through village heads, sometimes problems arise and this is my own experience. For example, time is constrained. **(I3)**
S6	• I have never been to any centre abroad, I am very grateful for the infrastructure and infrastructure provided for example Tuesday in terms of parking, not far from my house in Kampung Meragang and there is no traffic jam. **(I1)**
S7	• There is no sense of distress and loneliness because there is a sense of boisterous and karoke activities are one of the activities that are in high demand and are held every Saturday. **(I1)** • It can eliminate the feeling of loneliness and continue to encourage the elderly to learn a knowledge endlessly, such as involvement in community events. **(I2)** • For me, in Brunei Darussalam, most of the activities are religious. For example, many who attend mosques and involve themselves in mosque crowds are the elderly group. On weekends, there are also leisure, walking and cycling programmes organised by certain parties with the aim of uniting the elderly and increasing their endurance such as a healthy body. Who always hold events for the elderly, mostly mosques, non-governmental organizations (NGOs) and so on. **(I3)**
S8	• Yes, accept any good and advise any bad and it all depends on the adaptation of the situation. **(I1)** • Can be done if it is in a good way. The good ones are taken away and the murky ones are left behind. **(I2)** • For me, I did not know that there was a Senior Citizen Activity Centre (PKWE). In my opinion, I recommend that it be conveyed through the government media, electronic media and so on so that the elderly can regroup. Youth should continue to provide support such as organizing useful weekend activities or discussions between the senior citizens and the youth regarding the confusion and understanding that arises. For example, information on new technologies such as high blood pressure treatment technology, cholesterol, diabetes and so on. **(I3)**
S9	• A week, there are two teachers who teach, the scheduled time is at a good level, The attendance of each program is at a good level, the Quran on Mondays is crowded and there are only seven to eight men, they are more enthusiastic in the morning than in the evening, Muqaddam in the evening and

	only one male student and many male events will be attended. **(I1)**
S10	• The existing room is sufficient and easy to clean because there is no one on duty as a cleaner, the delivery method from the instructors is at a good level and there is a slight change in the type of activities such as tahlil activities twice a month. **(I1)**
S11	• Thinks it needs to be balanced as bowling activities are held outside the Senior Citizens Activity Centre (PKWE DBM). **(I1)**
S12	• Attendance must be observed, all meals are provided at their own expense, the Administrative Committee of the Brunei Muara District Senior Citizen Activity Centre (JKT PKWE DBM) provides drinks only for members if there are activities, the budget given is only devoted to entrepreneurial and religious activities and if there are activities, each member is recommended to bring *Pot Luck.* **(I1)**

**Note:* S=Question, I=Informant

The feedback of the interviews that have been conducted is as follows:

As for the first question **(S1), (I1)** stated that the elderly in the past, were not exposed to social or social practices, nowadays, many elderly people work in the private sector and the government sector. After they reach the age of senior citizens, they will continue to work at the Senior Citizens Activity Centre (PKWE DBM) to fill the vacancies as the Administrative Committee (JKT) and the Working Committee (JKK). In fact, there are also those who do not involve themselves in the Senior Citizen Activity Center (PKWE DBM) for taking care of their grandchildren and their time to rest at home. **(I2)** states that the elderly used to not work, the salary in the past before 2000 and 1990 was small compared to now and the centers of activities for the elderly in Brunei Darussalam did not exist in the past. As for **(I3),** it is stated that the senior citizens, they were at a professional level, for example, they had held the positions of engineers, doctors and so on, the knowledge they had, they contributed to the country as we feel through the existing progresses. For him, the elderly today are more concerned with the latest technology (Information Technology) such as electronic media and so on. For the second question **(S2**), **(I1)** states that the young people in charge, the Department of Community Development (JAPEM) and the governments that help the elderly. **(I2)** states that the most important thing is the children and the government of Brunei Darussalam itself. **(I3)** states that the government should be responsible and work together for the elderly, for example the establishment of the Community Development Department (JAPEM). So, this position is tasked with monitoring such as the developments of the elderly who have contributed to the country. There are also charitable aids. Therefore. senior citizens and the Department of Community Development (JAPEM) contribute to each other in terms of mutual knowledge, practice, and welfare. So, both can feel the enjoyment that exists.

As for the third question **(S3), (I1)** stated that what has happened: many senior citizens are sent to their respective places in carrying out their assigned duties, must be faced with patience and mental determination. What may happen: mismatch and dissatisfaction with the Administrative Committee (JKT). **(I2)** stated that in terms of health, there are subsidies and even free payments from the government for the receipt of medicines at hospitals and Jerudong Park Medical Centre (JPMC) and so, as citizens under the auspices of the Brunei Darussalam government, must be grateful for all the welfare that exists. Meanwhile, **(I3)** states that in Brunei Darussalam, these people are still needed and contribute to the country, for example in the administration of the country. Many senior citizens have retired but are still serving and are

needed by the government of Brunei Darussalam based on their expertise, experience, and knowledge. For example, in the National Executive Council (MMN), the Executive Council of Cabinet Ministers 2022-2026 and the Members of the Executive Council of Cabinet Ministers 2022-2026, there are senior citizens who are still needed. If the elderly in Brunei Darussalam are neglected, then it is a waste because they were once at a professional level and full of their expertise. At the very least, the knowledge available can be passed on to the next generations. The knowledge poured out will not be broken if it is shared with the next generation. For the fourth question **(S4), (I1)** stated that they were involved in the Senior Citizen Activity Centre (PKWE DBM) with various activities and learning and complied with all the rules that had been arranged.

For the fifth question **(S5), (I1)** states that banks are the main option and path but need to be careful because there are already many *scammers,* the allowance paid is $10.00 per day but it is enough and adequate for the day, can cover from the old age pension, the National Retirement Scheme (SPK) is not too high but sufficient which is more than $200.00 and does not reach more than $400.00 and the proceeds from this money are utilized For example, house payments and so on. **(I2)** states that through bank payments, it is the first choice because it is not crowded with other senior citizens. Be able to find out when the pension money should have entered the bank account and the problem that occurred such as accidentally deleting the message indicating that the pension money has entered the bank account itself. As for **(I3)** states that in the past, the total old-age pension was $250.00 BND. For him, it is time to increase the amount of old-age pension because the prices for the needs of the past and now are quite different. For him, the distribution of old-age pension through banks is the best method because he knows when the old-age pension payment will go into his own bank account. As for payments through village heads, sometimes problems arise and this is his own experience. For example, time is constrained. For the sixth question **(S6), (I1)** stated that he had never been to any centre abroad, he was very grateful for the infrastructure provided such as Tuesday in terms of parking, not far from his home in Kampung Meragang and there was no traffic jam.

For the seventh question **(S7), (I1)** stated that there is no sense of distress and loneliness because there is a sense of boisterousness and the activity of karaoke is one of the activities that is in great demand and is held every Saturday. **(I2)** stated that it can eliminate the feeling of loneliness and continue to encourage the elderly to learn a knowledge endlessly, such as involvement in community events. **(I3)** stated that for him, in Brunei Darussalam, most of the activities are religious. For example, many who attend mosques and involve themselves in mosque crowds are the elderly group. On weekends, there are also leisure, walking and cycling programmes organised by certain parties with the aim of uniting the elderly and increasing their endurance such as a healthy body. Who always hold events for the elderly, mostly mosques, non-governmental organizations (NGOs) and so on. As for the eighth question **(S8), (I1)** states that it is possible, to accept any good and advise any bad and all depends on the adaptation of the situation. **(I2)** states that it is possible as long as it is in a good way. The good ones are taken away and the murky ones are left behind. **(I3)** stated that for him, he himself did not know that the Senior Citizens Activity Centre (PKWE) existed. In his opinion, it is recommended to be conveyed through the government media, electronic media and so on so that the elderly can regroup. Youth should continue to provide support such as organizing useful weekend activities or discussions between the senior citizens and the youth regarding the confusion and understanding that arises. For example, information on new technologies such as high blood pressure treatment technology, cholesterol, diabetes and so on.

For the ninth question **(S9), (I1)** states that a week, there are two teachers who teach, The scheduled time is at a good level, The attendance of each program is at a good level, the Quran on Monday is crowded and there are only seven to eight men, they are more enthusiastic in the morning than in the evening, Muqaddam in the evening and only one male student and the bertahlil event from the men will indeed be attended. For the tenth question **(S10), (I1)** stated that the existing room is sufficient and easy to clean because there is no one on duty as a cleaner, the delivery method from the instructors is at a good level and there is a slight change in the type of activities such as tahlil activities twice a month.

For the eleventh question **(S11**), **(I1)** he believed there should be a balance as bowling activities were held outside the Senior Citizens Activity Centre (PKWE DBM). For the twelfth question **(S12), (I1)** states that attendance must be observed, all food provided at their own expense, the Administrative Committee of the Brunei Muara District Senior Citizen Activity Centre (JKT PKWE DBM) provides drinks only for members if there are activities, the budget given is only devoted to entrepreneurial and religious activities and if there are activities, each member is recommended to bring Pot Luck.

NVIVO Programming Software

The analysis data through *NVIVO* programming software is as shown in Figure 10:

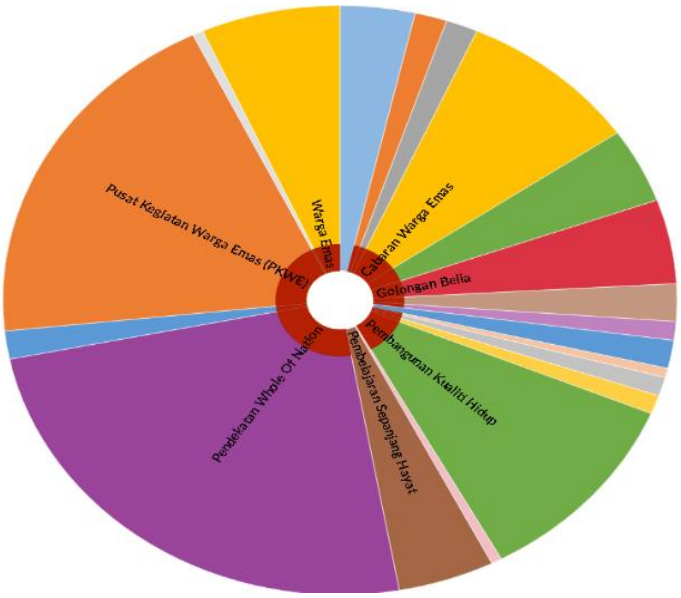


Figure 10. Analysis Data in the Form of *Treemap* and *Sunburst* Through *Nvivo* Programming Software Version 14

Source: Data Processed Through Programming Software *Nvivo*

Based on the data analysis process through a programming software called *NVivo Version 14*, the *"Whole if Nation" aspect* stated that there was 45.83 percent coverage from 9 answers for **(I3),** followed by 13.37 percent coverage from 3 answers **for (I2)** and 9.71 percent coverage from 8 answers for **(I1)**. For the Senior Citizens Activity Centre (PKWE), a total of 35.19 per cent coverage from 22 answers **for (I1),** followed by 22.91 per cent coverage from 4 answers for **(I3)** and 7.97 per cent coverage from 3 answers for **(I2).** The aspect of the elderly in general was mentioned by **(I3)** with 57.99 percent coverage from 14 answers, followed by **(I1)** with 31.59 percent coverage from 20 answers and **(I2)** with 19.25 percent coverage from 6 answers. In terms

of challenges for the elderly, it was mentioned that 41.91 per cent coverage from 7 answers for **(I3**) was mentioned, followed by 15.73 from 9 answers for **(I1)** and 2.24 per cent coverage from 1 answer for **(I2).** For the youth aspect, 13.56 percent coverage from 2 answers **for (I3**), 2.09 percent coverage from 1 answer **for (I2)** and 1.60 percent coverage from 2 answers for **(I1).** In terms of improving the quality of life of the elderly, a total of 36.66 per cent coverage from 8 answers for **(I3),** followed by 23.57 per cent coverage from 5 answers for **(I2)** and 14.79 per cent coverage from 9 answers for **(I1).** In terms of lifelong learning, 18.50 per cent coverage from 4 answers for **(I3),** followed by 3.69 per cent coverage from 1 answer for **(I2)** and 1.67 per cent coverage from 1 answer **(I1).**

Observations

The researchers have made observations on an activity related to the elderly as follows:

RI'AYAH SENIOR CITIZENS SHARIA LAW CLINIC (KUUSRWE) ORGANISED BY THE ISLAMIC LAW DEPARTMENT (JAPIS, KHEU)

The researcher attended an outdoor activity, namely the Syariah law clinic with the theme 'Ri'ayah Warga Emas', on Wednesday, 27 January 2024 at 11.00 am at the Multipurpose Hall, Fire and Rescue Department, Jalan Airport Lama, Berakas. The Syariah clinic is the closing for the Shariah clinics held previously in the districts of Tutong, Temburong and Belait. Based on the non-participant observation (full observation) conducted by the researcher, the researcher found that the event began with a welcome speech from the director of the Islamic Law Department (JAPIS), Yang Mulia Awang Haji Hardifadhillah bin Haji Mohd. Salleh. Present as the guest of honour at the ceremony, Yang Berhormat Pehin Udana Khatib Dato Paduka Seri Setia Ustaz Haji Awang Badaruddin bin Director Dato Paduka Haji Awang Othman and subsequently the screening of the video clip related to the Syariah clinic. In addition, there are many banners filled with information related to the rulings in Islam such as property management in Islam, the Syariah Criminal Penal Code Order (PKHJS, 2013), Family Advisory Services Division, Department of Shariah Affairs, Ministry of Religious Affairs (BKNK, JHES, KHEU). As for the welfare aspect in Brunei Darussalam, for example, the Senior Citizens Development Unit (PWE, JAPEM), pension and allowance services, welfare line 141 and the Family, Women and Children Services Division (BPKWKK). There is also an enquiry counter through 5 counters, 2 of which are related to inheritance and 3 of them are family and Syariah crimes. The clinic is not only for the EMAS Community Activity Centre (PKWE), but also has an invitation from the WARGAMAS organization. Through observation, each clinic was visited and crowded with senior citizens based on the issues and insights they wanted to raise. The officers will record all the insights and will give explanations to those who ask. Several banquets and delicacies were prepared by stakeholders for the elderly who attended. The atmosphere of the program is as shown in figure 11:



Figure 11. Ri'ayah Senior Citizens Sharia Law Clinic (KUUSRWE)
Source: Photo taken by the researcher himself

Discussion

Whole of Nation Approach as an Important Method in Preserving the Elderly in Brunei Darussalam

Based on the results of the interviews with the questions that have been asked to the informants, namely **S2 (I1,I3), S3 (I2,I3), S4 (I1), S5 (I1,I3), S7 (I2,I3), S8 (I2,I3), S10 (I1) and S11 (I1),** it can be concluded that the government, the community and the youth play a very important role in contributing to the welfare of the elderly in Brunei Darussalam. The disability of the elderly needs to be fully observed, for example in the aspect of health where Brunei Darussalam is not left behind in developing the health sectors. Meanwhile, in terms of distributing old-age pensions to the elderly in Brunei Darussalam, the method of bank distribution has become a very preferred channel among informants. The involvement of the elderly in outdoor and indoor activities has been proven to be able to relieve their sense of loneliness. Therefore, the need to increase the number of gatherings between the elderly and the youth is very welcome because any issues, understandings and voices of the elderly can be raised to a higher level and studied more carefully by the government, especially for the preservation of the elderly. Furthermore, this can uphold the practice of Islam which is the practice of helping regardless of generation.

The Constraints of the Elderly in the Past and Present in Brunei Darussalam

Based on the results of the interviews with the questions that were asked to the informants, namely **S1 (I1,I2), S2 (I3), S3 (I1,I3), S4 (I1), S5 (I1,I3), S6 (I1), S8 (I3) and S12 (I1),** it can be concluded that there are significant gaps and gaps when discussing the challenges and progress of the elderly in the past and present. Even though the current senior citizens who have retired and continue to serve in their newly appointed positions, the Islamic value of patience is still applied. As for the advertising and dignity of the elderly on television, electronic media and social media must always be at a high level and further enhanced as well as advertising and the dignity of the elderly. As for if such a thing is true, then the elderly and the youth can exchange views and experiences so that a sense of disapproval will be sown in the hearts of the public. So, at the same

time, the preservation of the elderly is also considered in Brunei Darussalam.

Improving the Quality of Life of the Elderly Through the Dynamism and Efforts of the Government of Brunei Darussalam

Based on the results of the interviews with the questions that were asked to the informants, namely **S1 (I1,I3), S2 (I1,I2,I3), S3 (I2), S4 (I1), S5 (I2), S6 (I2,I3), S8 (I2,I3), S10 (I1) and S12 (I1),** it can be concluded that the youth are a group with high quality and thinking power. Therefore, their initiatives and ideas must not be left aside because they are able to analyze, adapt and apply their ideas according to the transition of the changing times and the needs of the elderly which in each era are different. Therefore, for stakeholders other than the elderly, it is welcome to take all applicable ideas and advise on ideas that are not suitable for the preservation of the elderly. Meanwhile, the implementation of gatherings between the elderly and the youth can yield results related to issues related to the elderly in Brunei Darussalam, such as the development of technologies and artificial intelligence (AI) created by the youth in controlling and reducing diseases that have high statistics in Brunei Darussalam.

The Need for the Role of Family Institutions and Youth in the Empowerment of Elderly Care in Brunei Darussalam

Based on the results of the interviews with the questions that were asked to the informants, namely **S2 (I1, I2), S3 (I3) and S8 (I1, I2, I3),** it can be concluded that the Brunei Darussalam government does not exclude and neglect the elderly as some senior citizens are recruited and given positions to continue working thanks to their expertise and experience standing with other groups. Meanwhile, the government has built Senior Citizen Activity Centres (PKWE) in all four districts through the Community Development Department (JAPEM) for the use of the elderly. Of course, the management in terms of scheduling activities, learning places, health levels and so on must be at a good and conducive level so that they can achieve successful aging and survival. It is proven that the involvement of the elderly through various appropriate activities can make them happier and have no sense of loneliness. Based on the observation and observation of the three places, it can be concluded that the existing management is at a good level but needs improvement in order to achieve comfort and efficiency systematically according to the Islamic view, for example, the concept of Maqāṣid Syarī'ah is applied.

In conclusion, the findings of the study found that the preservation of the elderly through the Islamic perspective can strengthen and further strengthen the preservation of the elderly where the *Whole of Nation Approach* advocates the attitude of always helping as it is one of the commendable Islamic practices. Religious values can prepare for the ageing phase among the elderly even though it is not as easy as it has been (Izzati Jaidin, 2023). The aging phase that the elderly will enter must be well prepared, especially based on the universal teachings of Islam, not just surrender passively without any preparation (Muhammad Haniff Hassan, 2019). As for preparing for death by remembering it and preparing for it by multiplying virtuous practices, it is welcome in Islam as elderly women have done (Izzati Jaidin, 2019). In addition, to obtain efficient and resilient maintenance of the elderly, the role of family institutions must be considered as it further enhances the ageing and spiritual aspects of the elderly (Izzati Jaidin, 2019). Meanwhile, it will be an obstacle if Islamic countries do not practice the Islamic approach, for example the Maqāṣid Syarī'ah approach towards the elderly and this has happened before 1959 in Brunei Darussalam (Rozan Yunos, 2022). Assistance, help and strong support from all parties are needed to preserve the welfare of Brunei Darussalam's elderly through a *Whole of Nation Approach* (Mashitah Mutalib and Arasy Masod, 2020). Therefore, the involvement of Islamic teachings in helping the elderly go through the aging phase with their jays (Tuan Sidek T.

S. and Ismail Hasanuddin, 2021) and (Muhamad Firdaus Ab Rahman, et.al, 2019) have proven that Islamic worship practices such as zakat can help the elderly thus being able to further uphold Islam among the local and global elderly. The three observations that have been made by the researcher can be concluded that there are elements that coincide with the Islamic view but still have room for improvement, for example, re-applying all these gaps with the concept of Maqāṣid Syarī'ah to make it stronger and more stable.

The limitations faced are the lack of research and the gap in research on the preservation of the elderly based on Maqāṣid Syarī'ah in facing the aging phase in Brunei Darussalam as Islam is the official religion in Brunei Darussalam. This was also stated by Dr Asmah Husaini at the *CARe Health and Ageing Researchers at ADI-APRC conference (2023)* that she recommended establishing an Islamic framework that can be adopted by healthcare professionals to facilitate conversations about advanced care planning for patients and families. Therefore, the suggestions that can be put forward and expressed are to increase the number of gatherings between the elderly and the youth in discussing the issues and knowledge of the elderly such as the chapter of worship, the preservation of the elderly and so on. Furthermore, to intensify all activities thus empowering its preservation with full efficiency and patience through the Whole *of Nation Approach*. Lastly, deepening studies and research among youth individually or collaboratively locally or internationally for example specific guidelines and frameworks regarding the preservation of the elderly in Brunei Darussalam according to the Islamic view because the youth are the hope and successor of the nation. Therefore, from the findings found, it was found that it was contradictory. Therefore, to meet the fourth objective of this study, the researcher developed and proposed a comprehensive framework for the preservation of the elderly in Brunei Darussalam based on the Islamic guidelines as shown in figure 8 (refer to figure 8).

CONCLUSION

In formula, Brunei Darussalam is not left behind as a country that is heading towards an aging nation. The efforts and dynamism of the Brunei Darussalam Government have helped the elderly to get a high quality of life as well as good maintenance. However, the absence of specific guidelines and frameworks for the role of family institutions in preserving the elderly in Brunei Darussalam based on an Islamic perspective can hinder the elderly in Brunei Darussalam, such as the emergence of understanding and issues related to the preservation of the elderly. Therefore, with the implementation of the *Whole of Nation Approach* and the strengthening of the role of family institutions, it is indispensable for the benefit of the elderly and the universal welfare. As a result, Brunei Darussalam can achieve Brunei Darussalam (Declaration on Strengthening Family Institution: Caring for The Eldery, 2010), Active Ageing (The 11th Asean & Japan High Level Officials Meeting on Caring Societies: Active Aging, 2013), Healthy Ageing (Moh Strategic Plan 2019-2023, 2019) and Successful Ageing (Brumap Ncd Framework 2021, 2021).

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