



The role of community education in training program services for the elderly

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ABSTRACT

The aging process has significant impacts, including physical changes such as decreased vision and hearing, limited movement, and specific health problems in the elderly. Although aging generally brings physical limitations, it encourages high enthusiasm among elderly learners to participate in training programs. So, this research aims to determine the training program services for the elderly. This research uses a qualitative approach with a case study method. Data were collected through observation, interviews, and documentation studies. Data were analyzed through reduction, presentation, and conclusion drawing with patterns of data analysis findings. This research involved four informants and one program manager. The results of this study reveal that the program manager provides social support, such as (emotional support, tangible support, informational support, and companionship support) and non-social support through learning software and hardware devices. This contributes to the elderly training program services and the effectiveness, attractiveness, and success of the elderly training program.

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ABSTRAK

Proses penuaan memiliki dampak signifikan, termasuk perubahan fisik seperti penurunan daya penglihatan, pendengaran, keterbatasan gerakan, dan masalah kesehatan tertentu pada lanjut usia. Meskipun masa penuaan umumnya membawa keterbatasan fisik, hal ini justru mendorong semangat dan antusiasme yang tinggi pada warga belajar lansia dalam mengikuti program pelatihan. Sehingga penelitian ini bertujuan untuk mengetahui pelayanan program pelatihan bagi lanjut usia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Pengumpulan data dilakukan melalui observasi, wawancara, dan studi dokumentasi. Data dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan dengan pola-pola temuan analisis data. Pada penelitian ini melibatkan empat informan dan satu pengelola program pelatihan. Hasil penelitian ini mengungkapkan bahwa pengelola program memberikan dukungan sosial seperti emosional support, tangible support, informational support, dan companionship support serta dukungan non-sosial melalui perangkat software pembelajaran dan hardware pembelajaran yang secara langsung berkontribusi pada pelayanan program pelatihan lanjut usia dan efektivitas, daya tarik, serta keberhasilan program pelatihan lanjut usia.

Kata Kunci: Lanjut usia; layanan pelatihan; pendidikan masyarakat; program pelatihan

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INTRODUCTION

One of the factors contributing to the phenomenon of an ageing population is the increase in life expectancy. The impact of this increase in life expectancy is evident in the growing number of elderly individuals, specifically those aged 60 years and above (Anitasari & Nfn, 2021). The elderly refer to individuals who have reached the age of 60 years or older and possess equal rights in social, national, and civic life (Akbar et al., 2021). According to the Statistics on the Elderly Population (2022), Indonesia entered the stage of an ageing population structure in 2023. The trend is illustrated in **Figure 1** (adapted from Statistics Indonesia,

[https://www.bps.go.id/id/publication/2023/12/29/5d308763ac29278dd5860fad/statistik-
penduduk-lanjut-usia-2023.html](https://www.bps.go.id/id/publication/2023/12/29/5d308763ac29278dd5860fad/statistik-penduduk-lanjut-usia-2023.html)).

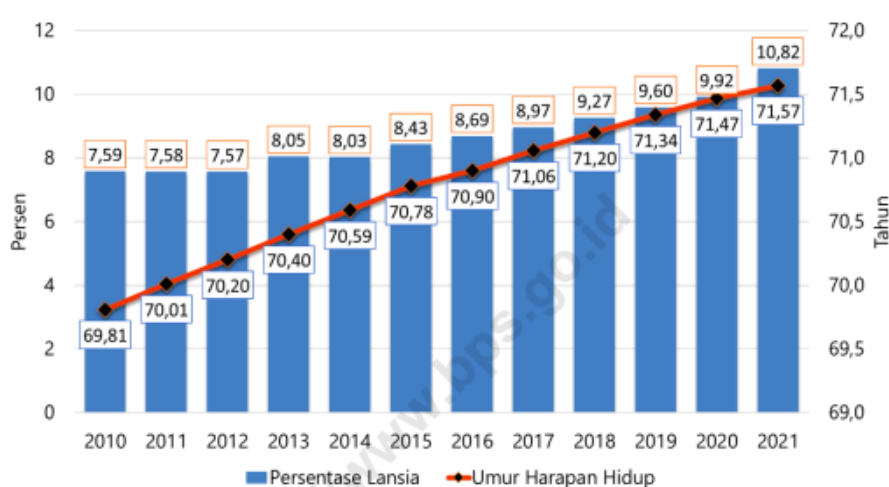


Figure 1. Elderly Population Structure (*Ageing Population*)
Sumber: Statistics Indonesia (BPS) Data 2023

The phenomenon of the increasing number of elderly individuals, along with rising life expectancy across various global communities, has given rise to terms commonly referred to in the literature as *Population Aging* or *Aging Society* (Rosita et al., 2017). These terms refer to a situation in which the proportion of elderly individuals within a society experiences a significant increase compared to younger age groups, with the elderly undergoing a process known as the aging process (Wijoyo & Daulima, 2020).

The aging process becomes an obstacle for elderly individuals to engage in various activities. Nevertheless, the government has acknowledged the importance of paying attention to the elderly. Undang-Undang Nomor 13 Tahun 1998 tentang Kesejahteraan Lanjut Usia Pasal 5 explicitly emphasizes the necessity of providing services that support elderly welfare. One approach that can be taken is through training programs specifically designed for the elderly. In essence, training is a learning process (Bariqi, 2018). According to Sendawula, as cited in Gustiana et al. (2022), training is a method that can enhance individual productivity. Uyu, in his book entitled *Community Learning Center (CLC) Service Improvement for Expatriate Children*, states that lifelong education is a principle that illustrates the idea that the learning process should not be limited by age and should continue throughout one's life.

Based on field observations conducted by the researcher at Pesantren Daarut Tauhiid Bandung, particularly in the *Masa Keemasan* (Golden Age) program, it was found that this initiative is a religious training program that provides participants with the opportunity to engage in 40 days of learning while residing within the pesantren environment. The program accommodates elderly participants starting from the age of 45 and above, including older age groups such as those in their 60s, 70s, and even 80s. The *Masa Keemasan* Program (PMK) has successfully continued to its 57th cohort. This fact raises several questions, given the statement from the program manager noting participants from outside Bandung, such as Tangerang, Bandung, Jakarta, Kudus, Blora, Yogyakarta, Sidoarjo, and Nganjuk. Interestingly, PMK has managed to sustain the training program over an extended period, reaching its 57th cohort, with each training lasting 40 days. This indicates that the program can be implemented approximately seven to eight times a year.

Therefore, research on the elderly education program at Daarut Tauhiid is of particular interest, as it provides comprehensive insights into how educational services are delivered to the elderly. Through in-depth field observations, this study details the *Masa Keemasan* program, which is specifically designed for elderly learners. Detailed data on the program duration, participant demographics from various regions, and the continuity of the program up to its 57th cohort offer a strong depiction of the program's effectiveness, appeal, and success in reaching and meeting the needs of the elderly from diverse backgrounds. With its focus on lifelong learning, this research provides an important foundation for understanding how educational services can accommodate, sustain, and empower the elderly, while highlighting their active and significant role in the lifelong learning process.

LITERATURE REVIEW

Learning Motivation

Motivation is a process that occurs within an individual, triggered by emotions, and drives the person to take action in response to their desires, needs, and goals (Mardhiyah *et al.*, 2021). Motivation can arise from within the individual or from surrounding environmental factors (Palittin *et al.*, 2019). It is a dominant factor that propels a person to act and engage in certain activities. This aligns with Uno's statement in his book *Teori Motivasi dan Pengukurannya (Theory of Motivation and Its Measurement)*. According to Winkel in his book *Psikologi Pengajaran (Psychology of Teaching)*, a motive is a force within an individual that acts as an explosive driver, propelling them to engage in learning activities. The term *motivus* can be interpreted as a cause, reason, or drive that consistently exerts a strong influence on human behavior. Similarly, Geitman views motivation as a motive that stimulates all parts of the body, providing the energy to behave, a view consistent with Azwar's perspective in his book *Motivasi Belajar (Learning Motivation)*. In line with this, Sardiman, in his book *Interaksi dan Motivasi Belajar Mengajar (Interaction and Learning Motivation)*, states that motivation does not arise instantly but requires a long process throughout life to discover internal or external causes that drive a person to act in learning activities. Similarly, King, in his book *Psikologi Umum Sebuah Pandangan Apresiatif (General Psychology: An Appreciative View)*, explains that motivation is the force that drives individuals to think and feel in the way they do, so that motivated individuals possess direction, strength, and stability. Thus, motivation is identified when individuals attribute causes to their actions, which usually stem

from their past life experiences. Furthermore, Bimo, in his book *Pengantar Psikologi Umum (Introduction to General Psychology)*, explains that motivation originates from motives, which are forces contained within an individual that cause them to act, serving as the driving force. The motive behind motivation is the reason or purpose underlying a person's behavior or actions.

It can therefore be concluded that motives play a crucial role in every human action, behavior, and conduct, and can be understood as the underlying background of human behavior that triggers learning activities aimed at achieving certain goals. The study of learning motivation helps us to understand the reasons behind human behavior in initiating learning activities to achieve goals and provides valuable insights into how motivation can influence actions and decision-making.

Learning motivation is an internal drive within an individual that, with awareness, can create optimal conditions for the learning process (Mulya & Lengkana, 2020). Motivation and learning are two interrelated aspects in the field of education. According to Uno in his book *Teori Motivasi dan Pengukurannya*, learning demands behavioral change in an individual driven by specific goals, with such drive originating from both intrinsic and extrinsic factors. Morgan defines learning as the result of a person's practice and experience, shaping their behavior, a view consistent with Purwanto in his book *Psikologi Pendidikan (Educational Psychology)*. Furthermore, Brophy, as cited in Saputra et al., (2018) defines learning motivation as a process of inclination to engage in beneficial, useful, and meaningful activities to achieve goals that underlie an individual's actions. Therefore, learning motivation can be described as a form of driving force, either from within the individual or from external environmental factors, that encourages the individual to achieve objectives in the learning process.

Social Support in Training Programs

Social support is the provision of a sense of security, care, appreciation, or assistance received by an individual from other individuals or groups (Rosalina & Apsari, 2020). It is a form of attention, concern, appreciation, comfort, or support given to others, either within a group or on a personal level (Panjaitan, 2020). According to Dani et al. (2014), social support is the presence, willingness, and concern of people we can rely on, who value and love us. Similarly, Mulyati et al., (2018) explain that social support refers to the significant role of support and social interaction in strengthening the learning process and maintaining learners' motivation, which can influence motivation, quality, and learning outcomes. In this context, the researcher refers to the views of Sarafino in his book *Health Psychology*, which explains both social support and non-social support.

a. Social support

1. Emotional support, this form of support involves caring, attention, sympathy, positive messages, and encouragement for individuals. Its purpose is to provide a sense of connection and affection to the person.
2. Tangible support, this refers to concrete assistance provided directly, demonstrating the availability of facilities and resources that create a sense of comfort and security. Its aim is to facilitate individuals in carrying out necessary actions.

3. Informational support, this involves the provision of information, such as giving advice, guidance, suggestions, or direction to individuals in undertaking certain actions.
4. Companionship support, this refers to the availability of others to interact and spend time with someone, creating a feeling of being valued and included in a group through shared interests or participation in activities.

b. Non-social support

Non-social support refers to environmental factors that are not directly related to social interaction or interpersonal relationships but still play an important role in complementing social support. These factors focus on physical and technical aspects. These factors focus on physical and technical aspects. As stated by Syah in his book *Psikologi Belajar (Psychology of Learning)*, non-social support falls under instrumental aspects, which are divided into two categories, software components and hardware components. (1) software components, such as curricula, learning materials, methods, expert resources, regulations, textbooks, and syllabi. (2) hardware components, such as facilities and infrastructure.

Therefore, it can be concluded that all non-social support factors aim to create a conducive and supportive learning environment, enabling students to learn more effectively. Non-social support is complementary to social support, and both can interact synergistically to improve the quality of learning and learning outcomes.

Gerontology

Gerontology, derived from the Greek words *geros* (elderly) and *logos* (study), is the scientific discipline dedicated to examining factors related to older adults. This is consistent with Nugroho's explanation in his book *Keperawatan Gerontik dan Geriatrik*, which defines gerontology as the study of all aspects concerning the elderly. Gerontology is a multidisciplinary field that examines the aging process and the challenges faced by older individuals (Zulkipli *et al.*, 2021). In this context, old age represents a stage in the human life cycle that begins at birth, progresses through youth and adulthood, continues through the process of aging, and culminates in later life. This process unfolds continuously within the organs of the human body (Fibiyanto & Subroto, 2021). Although this definition may seem straightforward, its scope is broad because aging is influenced by various factors that intersect multiple areas of life. Consequently, gerontologists often come from diverse academic backgrounds, including biology, medicine, psychology, criminology, sociology, economics, anthropology, law, political science, and other social sciences.

The dimensions of aging described by gerontologists encompass biological, psychological, and social aspects, as well as the cultural perception of aging within society. As Abikusno explains in his research *Kelanjutusiaan Sehat Menuju Masyarakat Sehat untuk Segala Usia*, gerontology is a holistic study of the normal aging process, including biological, psychological, social, and even spiritual dimensions. This discipline rests on two interconnected pillars, health and the social dimension. Aging is a natural part of life that brings changes to bodily structure, physiological functions, and chemical composition, ultimately affecting overall physical performance. Within this framework, gerontology seeks to analyze and understand the diverse aspects of the aging process.

The process of aging involves multiple factors, including genetic and epigenetic elements, which contribute to the decline of physiological functions such as endocrine, immune, and cognitive systems (Mudjihartini, 2021). The causes of aging can be classified into internal factors, which are inherent and unavoidable, such as heredity, immunity, hormonal changes, and psychological aspects and external factors, which originate from the environment and may be preventable (Harfi & Ambarwati, 2022). Aging, as the final stage in the human life cycle, is inevitable and affects various bodily functions. It is marked by changes in physical, cognitive, and social capacities, including reduced vision and hearing, decreased mobility, and certain health issues. Over time, these changes can impact an older adult's ability to participate actively in daily activities. The effects extend beyond the physical domain, influencing psychological, mental, and social well-being, as also noted by Setyaningrum in her study *Upaya Peningkatan Pelayanan Sosial Bagi Lansia Melalui Home Care Service di Panti Sosial Tresna Werdha (PSTW) Yogyakarta Unit Budhi Luhur*.

METHODS

The primary focus of this study is to examine how educational services can accommodate, sustain, and empower the elderly, highlighting their significant roles in lifelong learning within the elderly education program at Daarut Tauhiid. This study employs a qualitative approach, which emphasizes the exploration of meaning, definitions, characteristics, metaphors, symbols, and other descriptive aspects of the phenomenon under investigation (Firmansyah *et al.*, 2021). This approach centers on the analysis of natural events that are concrete, subjective, and interactive with participants (Waruwu, 2023). In line with Creswell's perspective in *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, this method enables the researcher to explore diverse perspectives, collect in-depth data, and provide comprehensive interpretations of the case studied.

Based on observations of the 57th cohort of the religious training program at Daarut Tauhiid, a total of 16 learners were involved. From this group, the researcher selected four learners as research informants, along with one program administrator. The selection of informants was conducted using a purposive sampling technique, as described by Alwasilah in *Pokoknya Action Research*. This selection also adhered to the principles of data sufficiency and relevance, as outlined by Martha in *General Psychology: An Appreciative View*. Accordingly, the four selected learners were expected to provide relevant and in-depth insights regarding the implementation of the training program.

RESULTS AND DISCUSSION

Based on field data analysis using interview techniques, the findings indicate that social support provided by the program administrators plays a crucial role in maintaining the motivation of elderly participants to engage in the religious training program at Daarut Tauhiid. This analysis identifies two primary themes: social support and non-social support within the training program.

Results

Social Support in the Elderly Training Program

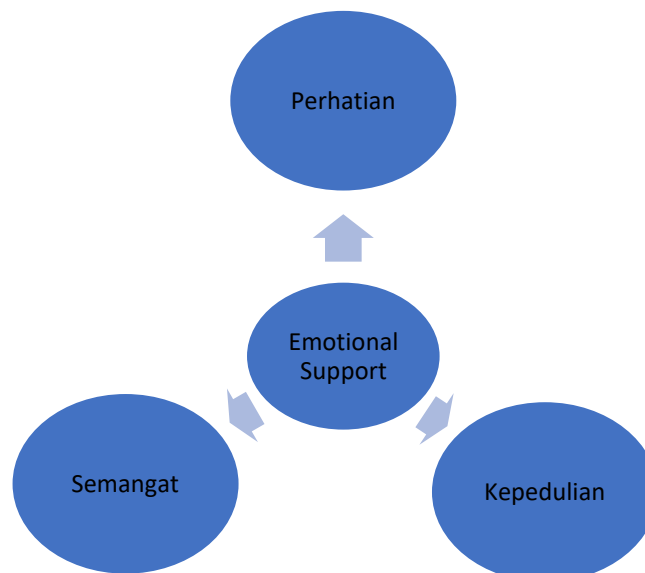


Figure 2. Emotional Support Flow
Source: Author's Analysis 2023

The flow of emotional support can be observed in **Figure 2**. Based on information provided by the informants, this study reveals the deep care demonstrated by the program administrators and facilitators toward the elderly participants. Responsive, helpful, and reliable in addressing individual needs, they promptly handle issues, including those related to participants' health and comfort. The use of positive language, praise, and emotional encouragement by the facilitators reflects a spirit of motivation and support that inspires participants in learning the Qur'an, enabling them to overcome challenges and enhance their self-confidence. This provides essential psychological support, helping participants to cope with feelings of discouragement and to sustain their enthusiasm for learning.

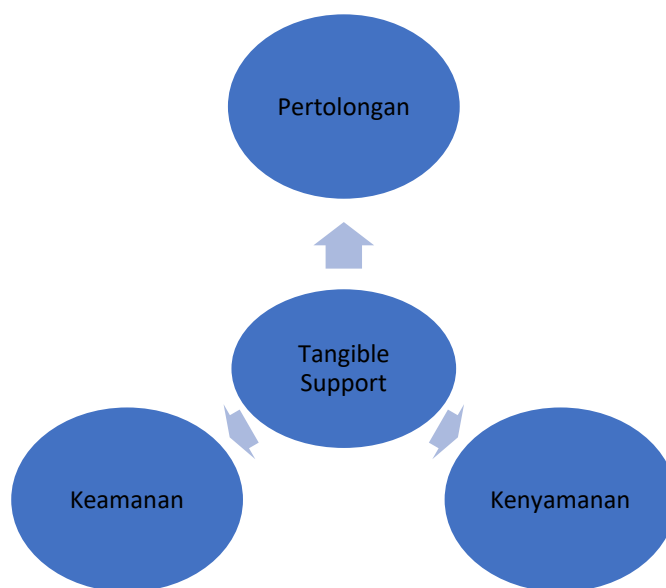


Figure 3. Tangible Support Flow
Source: Author's Analysis 2023

Tangible Support Flow can be seen in **Figure 3**. Based on information provided by the informants, this study reveals that the elderly training program at Daarut Tauhiid offers holistic support, ranging from initial health screenings to personal consultation facilities. The program creates a comfortable and open environment for participants, both physically and emotionally. Participants' comfort is ensured through clean, comfortable dormitories equipped with complete facilities. The proximity of the accommodation to the learning site further enhances participant convenience. Participant safety is prioritized through the use of scarves as identification, well-regulated environmental rules, and the presence of facilitators to oversee situations. Safety facilities, such as first aid kits, further demonstrate the program's commitment to participant safety.

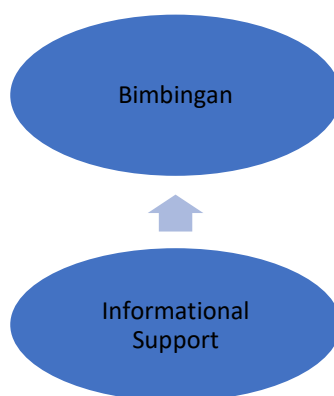


Figure 4. Informational Support Flow
Source: Author's Analysis 2023

Informational Support Flow can be observed in **Figure 4**. Based on information provided by the informants, this study finds that the guidance in this training program goes beyond the

transfer of knowledge and skills. Through a patient and attentive approach, facilitators assist participants in developing understanding and practical abilities. Participants' positive responses highlight the importance of supportive and empathetic guidance. Instruction is delivered in the classroom as well as during post-Isya prayer briefing sessions, serving as opportunities for interaction, exchange of advice, and attention to participants' needs. This approach helps participants apply acquired knowledge in their daily lives, creating a lasting impact.

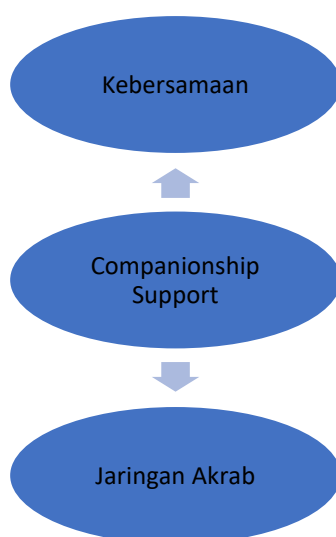


Figure 5. Companionship Support Flow
Source: Author's Analysis 2023

Companionship Support Flow is illustrated in **Figure 5**. Based on information provided by the informants, this study reveals that the training program emphasizes the value of togetherness, with close bonds developing among participants who live together in the dormitory. This fosters deep understanding and strong interpersonal ties. A management system that encourages collaboration in daily activities further strengthens participants' sense of cooperation. The PMK program is not merely a 40-day training but also a platform for long-term relationships. Through SAMASA, an alumni community is formed to maintain connections and share experiences. Alumni acknowledge the important role of SAMASA in preserving their bonds, reinforced through activities conducted both during and after the training program.

Dukungan Non Sosial Program Pelatihan Lansia

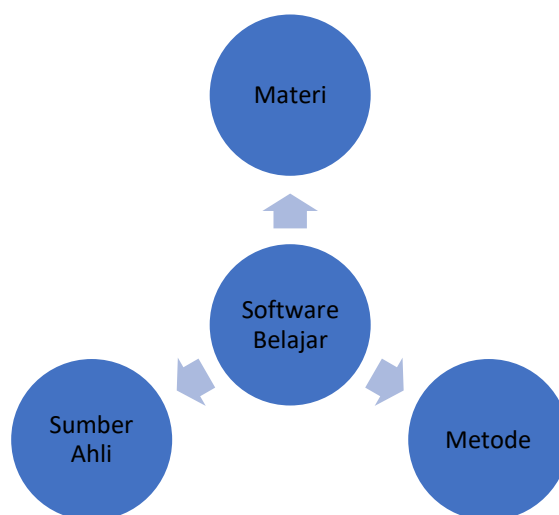


Figure 6. Flow of Learning Software Components
Source: Author's Analysis 2023

Based on information provided by the informants, this study reveals that the learning materials in the PMK program at Daarut Tauhiid focus on cultivating positive habits and fostering a deep understanding of spirituality, with the ultimate goal of achieving a good end of life. The materials include the enhancement of worship practices and comprehension of the concept of tauhid, encouraging participants to engage in reflection, improve moral character, and strengthen their spiritual relationship with God. Educators in this program employ a variety of teaching methods, such as practice, simulation, lectures, and question-and-answer sessions, while applying a flexible approach tailored to the content being delivered. Visual documentation shows examples of educators using storytelling methods combined with expressive body language, demonstrating the program administrators' commitment to providing an interactive learning experience. Expert learning resources in this program possess qualifications and experience aligned with the concept of expert resource persons. The instructors are praised for their deep understanding of the training materials and their strong track record in the field of teaching.

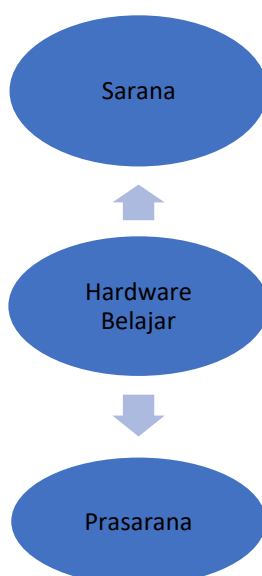


Figure 7. Flow of Learning Hardware Components
Source: Author's Analysis 2023

Based on information provided by the informants, this study also reveals that the facilities and infrastructure in the PMK program at Daarut Tauhiid are described as a comfortable and well-maintained learning environment. Comprehensive facilities, such as classrooms equipped with learning tools, as well as clean restrooms and ablution areas adorned with flowers, provide comfort for participants. Information from various informants, corroborated by the program administrators, confirms these observations.

Discussion

Social Support in the Elderly Training Program

Emotional support provided by the program administrators to elderly learners during the 40-day training aims to maintain their emotional stability and reduce pressure. This includes expressions of attention, encouragement, empathy, and care directed toward the participants. Such efforts align with findings from other studies indicating that social support positively affects mental health, quality of interaction, and provides comfort and safety (Ambali *et al.*, 2022; Sari & Amalia, 2019; Syurandhari, 2018; Wijaya & Dewi, 2021). Social support also fosters strengthening relationships, enhances coping abilities, nurtures affection, and instills a sense of being valued and accepted within the group.

Tangible support refers to the provision of concrete assistance by the program administrators, such as physical aid, comfort, and facilities, to ensure participants' comfort and safety throughout the 40-day program. This type of support is essential for maintaining participants' physical health and sustaining their enthusiasm for the learning process. This is consistent with Kholilurohmah's study, "*Social Support and Motivation in Worship Among the Elderly at the Berdikari Elderly Boarding House in Tangerang*", and Yusni's research, "*Family Support for the Elderly at the Mappakasunggu Social Services Center for the Elderly in Parepare City*", which demonstrate that social support through practical assistance fosters positive relationships, improves understanding, and meets individuals' emotional and social needs. Such practical, physical assistance is also recognized as a significant form of social support in completing tasks, as highlighted by Farihin *et al.* (2021).

Informational support in the program involves the delivery of information to elderly learners in group settings, which includes guidance, direction, and advice, in order to establish communication networks and a sense of togetherness during the learning process. Program administrators also provide a dedicated counseling or sharing space for participants. Nevertheless, learning guidance is generally conducted in groups to strengthen collective values and foster mutual respect in the learning process. This is consistent with Vina's research, "*The Effect of Self-Concept and Social Support on Online Learning Fatigue among Students during the COVID-19 Pandemic*". Likewise, Wijaya dan Dewi (2021) show that social support through information, advice, and feedback helps individuals engage in group communication networks, exchange ideas, provide suggestions, and support one another during challenging situations. Sarason, as cited in Pabebang *et al.* (2022), also emphasizes

that social support involves the willingness and concern to give and receive support, which can take the form of advice, assistance, or companionship.

Companionship support in the training program focuses on fostering a sense of togetherness, both during the program and in the long term, such as through inter-cohort relationships within the alumni community. This support creates strong interpersonal bonds and establishes a sustainable community, maintaining connections among PMK cohorts. The presence of others to spend time with elderly participants contributes to their sense of belonging to a group (Alam *et al.*, 2021). Such support also facilitates satisfying relationships and protects individuals from the adverse effects of stress.

Non-Social Support in the Elderly Training Program

Software refers to a collection of electronic data stored and organized by a computer (Pudjoatmodjo & Wijaya, 2016). The training materials in the PMK program at Daarut Tauhiid are highly diverse and systematically structured, ranging from classroom lessons and orientation sessions to the final curriculum stage, *MABIT*, all delivered over a 40-day period. Teaching methods vary and include lectures, question-and-answer sessions, demonstrations, and hands-on practice. The learning strategies are adapted to the instructors' teaching styles, with particular attention to techniques suitable for elderly learners. Regarding learning resources, the program exclusively employs expert instructors from the foundation's *lajnah syariah*, selected based on Daarut Tauhiid's qualification standards. The presence of subject-matter experts ensures that the content is relevant and accurate to the needs of the learners, aligning with Abdulhak's work "*Strategies for Building Motivation in Adult Learning*" and Suprayogi's study "*Education for the Elderly*". This highlights the importance of continuous instruction, age-appropriate teaching techniques, and the role of experts in delivering effective methods and direct demonstration practices (Chantika *et al.*, 2022).

Hardware refers to the physical components of a computer that have a tangible form and can be directly observed (Abdurahman *et al.*, 2022). In the context of this program, learning hardware includes classrooms, dormitories, libraries, and tools such as projectors, speakers, and internet access, all of which contribute to creating a conducive learning environment. While these facilities do not involve direct social interaction, they support both intrinsic and extrinsic motivation among participants, helping them maintain enthusiasm and consistency in learning. This is consistent with theoretical perspectives emphasizing that hardware can be a significant factor in sustaining learning motivation. Priansa, in his book "*Employee Performance Management in Human Resource Management*", argues that hardware can foster motivation, which in turn sustains intrinsic motivation and stimulates extrinsic motivation. Extrinsic motivation, while not the initial driver of action, enables individuals to persist in their activities. Similarly, Yusuf in "*Child and Adolescent Developmental Psychology*" notes that external motivation is supported by both social and non-social factors.

CONCLUSION

The support provided by the religious training program at Daarut Tauhiid to foster learning motivation among elderly participants consists of two primary forms: social support and non-social support, which are implemented by the program's facilitators and administrators. Social support includes emotional, tangible, informational, and companionship support. Emotional support ensures that learners feel cared for, valued, and loved, enhancing their sense of importance within the program. Tangible support involves providing facilities and resources to create a safe and comfortable learning environment. Informational support helps learners carry out specific actions or activities within the training program. Companionship support refers to the willingness of program administrators and facilitators to engage and spend time with learners, fostering a sense of belonging and recognition within the group. Non-social support comprises *software* and *hardware* learning resources provided by the program administrators. *Software* includes the availability of learning materials, teaching methods, and expert learning resources. *Hardware* refers to the provision of training facilities and infrastructure that enable learners to achieve their objectives.

Although this study provides a detailed account of elderly learning motivation in the religious training program at Daarut Tauhiid, several limitations must be acknowledged. These include the limited number of participants, the research methods employed, the restricted time frame, and the depth of analysis in processing the research findings. Consequently, this study encourages future researchers to further explore related topics, such as the personal, familial, and social impacts of religious training programs on elderly participants.

AUTHOR'S NOTE

The author declares no conflict of interest regarding the publication of this article. The author affirms that the data and content of this article are free from plagiarism.

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