

Cek Plagiarisme jurnal Evaluasi Aabidah

by 1 1

Submission date: 02-Jan-2025 10:02PM (UTC-0600)

Submission ID: 2426661113

File name: template-evaluasi.oke_2_.docx (5.8M)

Word count: 9262

Character count: 51470

GERONTOLOGY CURRICULUM IN THE AISYIYAH SENIOR SCHOOL (ASS) PROGRAM IN CONDONGCATUR

‘Aabidah Ummu ‘Aziizah
Universitas Ahmad Dahlan, Indonesia
e-mail: *aabidah@ikm.uad.ac.id

Corresponding author: aabidah@ikm.uad.ac.id

Submission Track:

Submission : xx-xx-20xx

Accept Submission : xx-xx-20xx

Available Online : xx-xx-20xx

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Abstract This research analyses the gerontology curriculum at Aisyiyah Senior School in Condong Catur. Through a qualitative approach, this study aims to understand how the gerontology curriculum is designed and implemented in the context of senior education. Data was collected through observation, in-depth interviews with teaching staff, and curriculum document studies. The research results indicate that the gerontology curriculum at this school has been designed considering the unique needs of senior learners, focusing on improving their quality of life through continuing education. These findings provide important insights into how senior education can be tailored to meet the needs and aspirations of older generations. The results show that the gerontology curriculum at Aisyiyah Senior School incorporates various essential aspects of senior life, including physical and mental health, social relationships, and participation in meaningful activities. This curriculum is designed to promote healthy and active ageing and enhance senior learners' quality of life. In addition, this school shows a solid commitment to a lifelong learning approach by providing opportunities for seniors to continue learning and growing. In conclusion, this study indicates that the gerontology curriculum at Aisyiyah Senior School is an effective model for senior education. These findings can provide valuable guidance for other institutions wishing to develop or improve their educational programs for older generations.

Abstrak Penelitian ini menganalisis kurikulum gerontologi di Aisyiyah Senior School Condong Catur. Melalui pendekatan kualitatif, penelitian ini bertujuan untuk memahami

bagaimana kurikulum gerontologi dirancang dan diterapkan dalam konteks pendidikan senior. Pengumpulan data dilakukan melalui observasi, wawancara mendalam terhadap tenaga pengajar, dan studi dokumen kurikulum. Hasil penelitian menunjukkan bahwa kurikulum gerontologi di sekolah ini dirancang dengan mempertimbangkan kebutuhan unik peserta didik senior, dengan fokus pada peningkatan kualitas hidup mereka melalui pendidikan berkelanjutan. Temuan-temuan ini memberikan wawasan penting tentang bagaimana pendidikan senior dapat disesuaikan untuk memenuhi kebutuhan dan aspirasi generasi tua. Hasilnya menunjukkan bahwa kurikulum gerontologi di Aisyiyah Senior School memasukkan berbagai aspek penting kehidupan senior, termasuk kesehatan fisik dan mental, hubungan sosial, dan partisipasi dalam aktivitas yang bermakna. Kurikulum ini dirancang untuk mempromosikan penuaan yang sehat dan aktif serta meningkatkan kualitas hidup pelajar senior. Selain itu, sekolah ini menunjukkan komitmen yang kuat terhadap pendekatan pembelajaran sepanjang hayat dengan memberikan kesempatan kepada senior untuk terus belajar dan berkembang. Kesimpulannya, penelitian ini menunjukkan bahwa kurikulum gerontologi di Aisyiyah Senior School merupakan model yang efektif untuk pendidikan senior. Temuan-temuan ini dapat memberikan panduan berharga bagi lembaga-lembaga lain yang ingin mengembangkan atau meningkatkan program pendidikan mereka untuk generasi yang lebih tua.

Keywords. Gerontology, Curriculum, Aisyiyah Senior School

A. PENDAHULUAN

Understanding the needs and aspirations of an aging human population is becoming increasingly important as societies age. Education is crucial in promoting active aging, improving quality of life, and encouraging social inclusion among older adults. Examining how educational programs are designed to meet these needs makes it very important. In this context, Aisyiyah Senior School in Condong Catur has attracted attention for its gerontology curriculum – a program specifically tailored for senior students. This school makes an interesting case study because of its unique approach to addressing the specific needs of older adults through education. However, research on how this curriculum has been structured and implemented to achieve these goals is limited. This knowledge gap is what motivates the current research as an investigation into the gerontology curriculum at Aisyiyah Senior School.

The gerontology curriculum at the Aisyiyah Senior School program in Condongcatur aims to provide students with a comprehensive understanding of the aging process, the challenges and opportunities associated with aging, and the various aspects of geriatric care. Students will learn about the physical, mental, and social changes that occur as individuals age, as well as the impact of these changes on overall well-being and quality of life ¹. Through this curriculum, students will develop a deeper appreciation for the positive aspects of aging and gain knowledge on how to support and care for the elderly population. The curriculum will cover topics such as age-related health issues, strategies

¹ (Lee & Park, 2020, p. 2)

for promoting healthy aging, and the importance of social connections and community engagement for older adults. Moreover, the curriculum will also emphasize the use of technology and virtual reality to enhance the health and well-being of the elderly population. The gerontology curriculum at the Aisiyyah Senior School program in Condongcatur recognizes the need for health and social services for older persons and strives to equip students with the knowledge and skills necessary to meet those needs effectively. The curriculum will also include practical training in nursing home care, allowing students to gain hands-on experience in providing care and support to elderly individuals. Furthermore, the gerontology curriculum will emphasize interdisciplinary collaboration and teamwork, preparing students to work effectively with healthcare professionals from various fields to meet the complex needs of older adults.

The gerontology curriculum at the Aisiyyah Senior School program in Condongcatur encompasses a range of topics and learning activities to provide students with a comprehensive understanding of gerontology. Students will learn about the physiological and psychological changes that occur with aging, as well as the common health conditions and diseases that affect older adults. They will also explore the social and environmental factors that influence the well-being of older individuals and learn about strategies for promoting healthy aging. The curriculum will also incorporate practical training in nursing home care, allowing students to develop hands-on skills in providing compassionate and person-centered care to elderly residents. Additionally, the curriculum will incorporate the use of technology and virtual reality to enhance the learning experience and promote the health and well-being of older adults. Students will be encouraged to engage in immersive experiences using information and communication technology and virtual reality to better understand the unique needs and challenges faced by older adults. By immersing themselves in virtual simulations, students will gain empathy and insight into the lived experiences of older adults, helping them to develop more compassionate and person-centered approaches to care.²

Insights from this research may not only shed light on how education can support older adults but also provide valuable guidance for other institutions seeking to develop or improve their senior education programs. Senior education is becoming increasingly important in the context of global population aging. Education not only influences the quality of life of older individuals but also has a far-reaching impact on society. Education can help older individuals stay involved and contribute to their communities by providing lifelong learning opportunities and promoting active and healthy aging. However, although the importance of senior education is widely recognized, there still needs to be more knowledge about how these programs should be designed and implemented. The gerontology curriculum at Aisiyyah Senior School offers a potential model for this approach.

² (Just et al., 2010, p. 7)

Therefore, this research aims to understand the structure and implementation of the gerontology curriculum at Aisyiyah Senior School. We want to answer the following questions: How is the gerontology curriculum designed? How is it implemented in the context of senior education? Are certain aspects of senior life a major focus in this curriculum? By answering these questions, we hope to provide important insights into how senior education can be adapted to meet the needs and aspirations of the older generation. In addition, it is hoped that our findings will provide valuable guidance for other institutions seeking to develop or improve their educational programs for older generations. The significance of this research lies in its potential to increase our understanding of the role of education in supporting the well-being of older individuals and contribute to best practices in senior education.

B. METODE PENELITIAN

Study area

Gerontology, as the study of ageing and the processes associated with ageing, has become an increasingly important research field in recent decades. This study covers various aspects of the lives of older individuals, including physical and mental health, social relationships, participation in meaningful activities, and education. Senior education refers to lifelong learning opportunities offered to individuals later. This concept is based on the understanding that learning is a lifelong process and that older adults can and should have access to educational opportunities that allow them to continue to grow and develop.

Several theories have been developed to help understand how education can support active and healthy ageing. One prominent theory is Activity Theory,³ which suggests that physical, mental, and social involvement can help adults stay healthy and happy as they age. Other theories include Continuity Theory,⁴ which emphasizes the importance of maintaining routines as well as participation in favourite activities while ageing, and Ryff's Model of Psychological Well-Being,⁵ which identifies six dimensions of psychological well-being: autonomy; personal growth; positive relationships with others; purpose in life; self-esteem; and self-acceptance. All of these theories provide a theoretical framework for understanding how senior education can be structured to support the quality of life of senior individuals. The gerontology curriculum at Aisyiyah Senior School may combine elements of all these theories – something we will examine further in this research.

Previous research has shown that senior education has a positive impact on the well-being of older individuals. For example, research by McKee (2014) found that

³ (Havighurst & Albrecht, 1953, p. 36)

⁴ (Atchley, 1989, pp. 183–190)

⁵ (Ryff & Keyes, 1995, p. 719)

participation in lifelong education can improve older adults' quality of life by promoting mental and physical health and social relationships.⁶

In the context of a gerontology curriculum, research by Whitehouse et al. (2016) identified several essential elements that should be integrated into these programs, including knowledge about ageing and age-related changes, development of skills to face the challenges of ageing, and opportunities to engage in social and community activities.⁷ However, although our knowledge of the importance of senior education has grown, there is still room for more research. In particular, in-depth studies of specific gerontology curricula - such as those offered by the Aisyiyah Senior School - still need to be made available. This research aims to fill this gap by providing an in-depth analysis of the structure and implementation of the gerontology curriculum at Aisyiyah Senior School. By doing this, we hope to provide new insights into the literature on how education can be used as a tool to support active and healthy ageing.

Procedures

This research uses a qualitative approach, which allows us to understand phenomena in their natural context and from the participants' perspectives. This approach is very suitable for this research because the aim is to gain an in-depth understanding of the structure and implementation of the gerontology curriculum at Aisyiyah Senior School. This qualitative approach involves collecting data through in-depth interviews, participant observation, and document analysis. Interviews were conducted with teachers, school staff, and senior students at Aisyiyah Senior School. Interview questions focused on their experiences with the gerontology curriculum and their perceptions of how this curriculum supports active and healthy ageing.

Participatory observation involves researchers in various school activities to observe interactions between teachers and students and how the gerontology curriculum works in practice. Document analysis involves reviewing curriculum-related materials such as course syllabi, textbooks, and other teaching materials. This document analysis aims to gain further understanding of the content of the gerontology curriculum and the teaching methods used. Data from all these sources was then analyzed thematically using Braun & Clarke's (2006) approach to thematizing qualitative data. This includes the initial coding process, searching for themes or patterns in the data, reviewing those themes, and naming and writing the final report.⁸

Data analysis

Data collection for this research was carried out through three main methods: in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with various stakeholders at Aisyiyah Senior School. This includes teachers

⁶ (McKee, 2014, p. 9)

⁷ (George et al., 2016, pp. 22–24)

⁸ (Braun & Clarke, 2006, pp. 77–101)

who teach in the gerontology program, school staff involved in the administration and management of the program, and senior students who have taken or are currently taking the program. These interviews were designed to elicit their perceptions and experiences of the gerontology curriculum.

Participatory observation is carried out in the school environment over a certain period. Researchers were present in various classes and other activities to get a first-hand picture of how the gerontology curriculum is implemented. This observation allows researchers to record interactions between individuals, the teaching methods used by teachers, and students' responses to lesson material. *Document analysis* is the third method used in this research. Curriculum materials such as subject syllabi, textbooks, and other teaching materials are collected and reviewed carefully. This document analysis aims to understand the formal structure of the gerontology curriculum and the school's pedagogical approach. Each of these data collection methods provides a unique lens into the educational practices at Aisyiyah Senior School and helps us build a holistic picture of how the gerontology curriculum is designed and implemented.

This research analyzes scientific data using Jeremy Bentham's utilitarian curriculum theory and Erickson's eight levels of life psychosocial theory. The Utilitarian curriculum theory looks at the basic thinking system of forming the Gerontology curriculum at Aisyiyah Senior School. In contrast, the eight levels of life psychosocial theory are used to look at the series of programs that Aisyiyah Senior School has. (1 spasi)

C. HASIL DAN PEMBAHASAN

Background to the Establishment of Aisyiyah High School (ASS)

The leadership of the Aisyiyah Branch (PRA) of Perumnas Condongcatur in 1979 found that Perumnas Condongcatur was inhabited by 1200 heads of families (KK), with a percentage of 90% young families and 10% elderly families. In 2014, the number of older adults increased, including the PRA Perumnas Condongcatur administrators; even among the elderly, they dominated, reaching 90%. PRA tries to respond by holding Islamic Boarding School for the Elderly activities every six months. This received various positive responses from residents, but only six months was deemed ineffective enough for significant impact and continuity. We need facilities and infrastructure that can provide a religious and calm atmosphere, remain physically and psychologically healthy, and remain useful, independent, and prosperous older adults.⁹

⁹ Interview with Mahsunah Syakir, Chair of Aisyiyah Elderly Daycare Management PRA Condongcatur 1 September 2023

Apart from that, PRA Perumnas Condongcatur interprets several verses of the Al-Qur'an as the most important ideological basis for its care for the elderly. Among them is QS. Ar-Rum verse 54 which reads:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
ط يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ

It is Allah who created you from a weak state, then He made (you) after the weak state became strong, and then He made (you) after the strong state, weak (again) and gray. He creates what He wills. Moreover, He is All-Knowing and all-powerful.

and QS. Yasin verse 68 which reads:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

Moreover, whomever We prolong his life, We will return him to the beginning of his event(s). So why don't they understand?

QS. Al-Hajj verse 5:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا
يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ

O people! If you doubt (the day of) resurrection, then indeed We have created you from dust, then from a drop of semen, then from a clot of blood, then from a lump of flesh which is perfect and imperfect, so that We may explain to you. We fixed you in the womb according to Our will until a predetermined time. We brought you out as babies, then (gradually) you reached adulthood, and some of you passed away, and (there were also) some of you who returned until very old age (senility), so that he no longer knows something he already knew. Moreover, you see that the earth is dry, then when We send down water (rain) on it, the earth comes alive, becomes fertile, and grows various kinds of beautiful plants.

That growing old is an inevitability that every human being cannot deny. Because of this inevitability, humans should prepare well for their old age. Physical and mental aging does not prevent a person from continuing to empower himself optimally because the obligation to seek knowledge, do good deeds, and live well is an obligation for all humans without age limits. As the hadith below states, which generally explains the virtues of

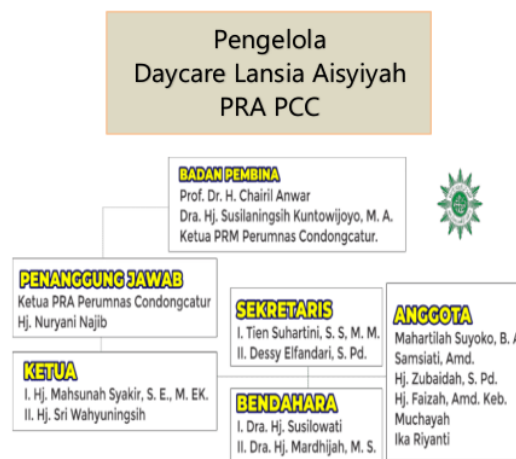
people who strive to seek knowledge, Allah SWT will make it easier for them to get to heaven.

...وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ....

Whoever traces the path to seek knowledge, Allah will make easy for him the path to heaven (HR. Muslim)

The arguments above motivated PRA Aisiyyah Perumnas Condongcatur to form Aisiyyah Elderly Daycare (DCLA). As the Advisory Board is Prof. Dr. Chairil Anwar, Dra. Hj. Susilaningih Kuntowijoyo, M.A and Chair of PRM Perumnas Condongcatur. The person in charge is the Chairman of PRA Perumnas Condongcatur Hj. Nuryani Najib. The Chairman of DCLA PRA Perumnas Condongcatur is Hj. Mahsunah Syakir, S.E., M. Ek and Hj. Sri Wahyuningsih. The secretaries are Tien Suhartini, S.S, M. and Dessy Elfandari, S.Pd. The treasurer is Dra. Hj. Susilowati and Dra. Hj. Mardhijah, M.S. Members are Mahartilah Suyoko, B.A., Samsiati, Amd, Hj. Zubaidah, S.Pd, Hj. Faizah, Amd. Keb, Muchayah and Ika Riyanti.

Picture. 1. Management Chart of Aisiyyah Elderly Daycare Manager PRA PCC



Picture. 2. Photo with Elderly Daycare Manager Aisiyyah PRA PCC



The aim of DCLA was then determined, namely, to expand the target area of Aiyiyah's dalwah to 7 (seven) surrounding villages in particular and the North Sleman area in general and to develop social and health charities whose main target was older people due to the BKS shelter being no longer sufficient. Meanwhile, the function of DCLA is as a means of activities for older people to increase knowledge, religiosity and maintain the health of the elderly both physically and spiritually.¹⁰

The DCLA program plan was then reduced to 5 main programs, namely Islamic Boarding School for the Elderly, Madrasah for the Elderly (which would later be called ASS), Posyandu/Health Examination, Skills and Arts for the Elderly and Temporary Care. DCLA formed Aisyiyah Senior School (ASS) itself with the aim of (1) to gather and develop the elderly so that they become elderly who are sakinah, physically and spiritually healthy, happy, independent and meaningful, (2) increasing knowledge, religiosity and physical and spiritual health for elderly. ASS has a target/object of education for elderly fathers or mothers in the Condongcatur area community, especially in the Condongcatur National Housing Complex. However, in practice, some ASS participants come from outside Perumnas Condongcatur Sleman, as is the general data on ASS participants below:¹¹

Picture. 3. ASS Participant Data Table

¹⁰ Results of reading the ASS document on August 3 2023

¹¹ Results of reading the ASS document on August 3 2023

Provinsi	Kabupaten/Kota	Kecamatan
DIY	Sleman	Ngaglik
		Depok
		Ngemplak
		Kalasan
	Yogyakarta	Kotagede
		Umbul Harjo
	Bantul	Kasihan
		Banguntapan
Jawa Tengah	Temanggung	Pringsurat
	Klaten	
Jawa Timur	Surabaya	
Lampung	Bandar Lampung	

Aisyiah Senior School Learning Planning

Learning activities at ASS are divided into 3 materials, namely primary material, accompanying material and additional material. These three material things are intertwined in a triadic (interdependent) spiral; one cannot be separated, and other materials can be prioritized. The primary material of ASS is part of the process of transmitting a certain amount of knowledge and cultural development so that the function of Muslim society and individuals runs as it should. Companion material and additional material are part of the cultivation of theory that emphasizes personal, existential experiences and interpretations of life to describe societal differences.

The primary material consists of Aqidah, Morals, Mu'amalah, Health of the Elderly, Psychology of the Elderly, Al-Qur'an, Al-Hadith, Worship and Arabic. These subjects are subjects that are based on the basic needs of Muslim individuals for philosophy and religion (soft curriculum). Meanwhile, the accompanying material consists of dhikr, tadarus, skills and prayer chants, and additional material consists of Elderly Gymnastics, Stroke Queue Gymnastics, Brain Gymnastics, Natural Tadabbur and Arts. In this companion and other material, knowledge is emphasized for older people based on a

convergence between knowledge originating from religion and also rational approaches and field data.¹²

The scientific background of the speakers presented in each subject is very varied according to the related material. The following is data on teachers or resource persons at ASS:

Picture. 4. ASS Teacher/Resource Data

NO	Nama Pengajar/Narasumber
1.	Prof. Dr. H. Chairil Anwar
2.	Dr. Siti Aisyah, M.Ag.
3.	Dr. Apt. Ika Puspita Sari, M. Si.
4.	Dr. dr. Agus Taufiqurrahman, Sp. S.
5.	Dr. dr. Probosuseno, Sp.K.Ger, SE, MM.
6.	Dr. dr. Ronny Tri Wirasto, Sp.Kj.
7.	Dr. dr. Zaenal Muttaqin Shofro, Sp. OT.
8.	Dr. H. Abdul Malik Usman, MA.
9.	Dr. H. Khamim Zarkasih Putro, M. Si.
10.	Dr. H. Khoiruddin Bashori, M. Si.
11.	Dr. H. Okrisal Eka Putra, LC.
12.	Dr. Hj. Adib Sofia, SS., M. Hum.
13.	Dr. Muhrisun, MSW., M. Ag.
14.	Dr. Rachmy Diana
15.	Dr. Ro'fah, MA.
16.	Dra. Apt. Fita Rahmawati, Sp. FRS, Ph D
17.	Ns, Nurul Kodrati, S.Kep., M.Med.Sc., Ph.D.
18.	dr. Nur Setiawan, Sp. PD.
19.	dr. Choirul Fahmi Al Hafidz
20.	Prof. Dr. Nurrohman Hadjam, M. Psi.

¹² Results of reading the ASS document on August 4 2023

21. dr. Muallim Hawary, M. MR.
22. dr. Widiyanto Danang Prabowo, MPH.
23. Dra. Hj. Susilaningsih Kuntowijoyo, MA.
24. Drs. H. Muhammad Syakir, SU.
25. Achmad Afandi, S. Ag., M.S.I.
26. Ammik Kisriyani, S. Psy., MA.
27. Andayani, SIP., MSW.
28. Drs. H. Subhan, M. Ag.
29. Drs. H. Sunarto, M. Si
30. Drs. H. Tarmuji, MA.
31. Drs. KH. Masruchin, MA.
32. Mahsunah, SE., M.E.K.
33. Muzayyin, S.Th.I., M. Hum.
34. Tien Suhartini, SS., MM.
35. Tjarono Sari, SKM., M. Kes.
36. Dra.Hj. Shoimah Kastolani
37. Musa Jundana, LC.
38. Drs. H. Muji Hamdani

Implementation of the ASS DCLA Program

So far, DCLA in the ASS program has been implemented three times and produced 3 batches, namely Aisyiyah Senior School I from August to November 2022, Aisyiyah Senior School 2 from January to May 2023 and Aisyiyah Senior Scholl Level II, which started in July 2023 and is still ongoing today.

1. Main Material
 - c. Akidah

This material focuses on faith in Allah in the asma' wa as-attribute dimension. According to Nuryani Najib, the emphasis on this dimension aims to build optimism in the elderly in understanding the power of Allah contained in the names and attributes.¹³ Preliminary data entered into the ASS so far shows that

¹³ interview on September 2 2023

the quality of worship for elderly students is generally reasonable. This is in line with the results of previous research that the quality of a person's religious beliefs is influenced by several factors, the most dominant of which is age .

The elderly are encouraged to inspire their faith in Allah SWT more in an applied way. Reflective learning was chosen by the resource person as a learning method and produced plans for improving confidence within the framework of everyday life.

Picture. 5. Akidah Learning Process



d. Akhlak

As a continuation of the subject of Aqidah, morals are a manifest form of a person's faith; believers will behave kindly to everyone as mandated by the Al-Qur'an and Sunnah. However, the style of Moral learning at ASS is quite specific; older people are taught what the innate behaviours of older adults usually appear, which of these behaviours typically cause a lot of conflict for those around them and how older people can control their urges to doing bad things because of old age. Likewise, what positive behaviours of older adults must be developed and make the surrounding environment comfortable?.¹⁴

These behaviours are nothing more than the impact of poor physical health or psychological conditions that differ from when they were young. In general, older people will experience physical problems such as stroke, pain from the waist and radiating, tingling, disturbed sleep patterns, cholesterol and so on, so older people have coping behaviour to overcome these physical problems by planning to solve the issue wisely and maturely (planful problem solving). , using effort to free oneself from negative things such as heavy thinking or the like (distancing), using effort to regulate one's actions and feelings (self-control)

¹⁴ classroom observations and interview with Mahartilah Suyoko on September 3 2023

and using effort to create positive things by focusing on oneself and also regarding religiosity (positive reappraisal). Meanwhile, to overcome their psychological problems, older adults usually carry out coping behaviour using efforts to find sources of information, social and emotional support (seeking social help), and carrying out behaviour to escape or avoid a problem (escape-avoidance)¹⁵.

Picture. 6. Akhlak Learning Process



e. Muamalah

This subject emphasizes business jurisprudence in old age. Recommendations for wealth management towards the end of life: it is not uncommon for the resource person to bring up the sensitive issue of inheritance jurisprudence. The distribution of assets in old age is an essential thing to discuss because the hadith below confirms the Prophet's recommendation to leave heirs as well-off people.¹⁶

عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ قَالَ عَادَنِي النَّبِيُّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فِي حَاجَةِ الْوَدَاعِ مِنْ وَجَعٍ ، أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ ، فَقُلْتُ يَا رَسُولَ اللَّهِ بَلِّغْ بِي مِنَ الْوَجَعِ مَا تَرَى ، وَأَنَا ذُو مَالٍ وَلَا يَرْتَبِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي قَالَ « لَا » . قُلْتُ أَفَأَتَصَدَّقُ بِشَطْرِهِ قَالَ « لَا » . قُلْتُ فَالْثُلُثِ قَالَ « وَالْثُلُثُ كَثِيرٌ ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، وَلَسْتُ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا ، حَتَّى اللَّفْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ » . قُلْتُ يَا رَسُولَ اللَّهِ أَخْلَفَ بَعْدَ أَصْحَابِي قَالَ « إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَرْدَدْتَ بِهِ دَرَجَةً وَرَفَعَهُ ، وَلَعَلَّكَ تُخْلَفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ . لَكِنْ

¹⁵ (Fatmawati & Imron, 2017, pp. 35–36)

¹⁶ Results of observations in the ASS class on August 5 2023

الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ رَأَى لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ تُؤْفَى
بِمَكَّةَ

From 'Amir bin Sa'ad, from his father, Sa'ad, he was one of the ten people who were guaranteed to enter heaven - said, "The Messenger of Allah Sallallahu 'alaihi wa sallam visited me during the Wada Hajj because he was very sick. I said, "O Messenger of Allah, indeed my pain is very severe, as you can see. Meanwhile, I have quite a lot of property, and the only one who inherited it was my daughter. Can I donate 2/3 of the wealth?" He answered, "No." I asked again, "How about half?" He answered, "No." I asked again, "How about a third?" He answered, "One-third is a lot (or quite large). Indeed, if you leave your heirs rich, it is better than leaving them poor, so they are forced to beg from fellow humans. "Indeed, whatever you earn to seek Allah's approval, you will be rewarded, including what your wife eats." I asked, "O Messenger of Allah, will I soon be separated from my friends?" He answered, "Indeed, you will not separate yet. You will still increase the deeds that you intend to seek Allah's approval so that your rank and nobility will increase. Perhaps you will soon die after some people can benefit from you while others feel harmed by you. O Allah, I hope my friends can continue their hijrah and not return them to where they were before. However, the one who felt sorry (lost) was Sa'ad bin Khaulah. Rasulullah shallallahu 'alaihi wa sallam was very sorry that he died in Mecca." (Muttafaqun 'alaih. HR. Bukhari no. 4409 and Muslim no. 1628).¹⁷

f. Elderly Health

In collaboration with Ahmad Dahlan University, Faculty of Public Health, Public Health Science Study Program, the material on Elderly Health was provided by several UAD lecturers. The Elderly Health lesson discusses recommendations for physical activity, mental health, nutrition in the elderly, rehabilitative health, palliative health and infection prevention in the elderly (interview with Dessy Elfandari on September 3 2023).

Picture. 7. Implementation of Elderly Health Learning

¹⁷ (Al-Bukhari, 2012, p. 244)



“This learning is exciting because I know much about health issues at an old age like me. I am usually confused when I experience them when I don't know anything about it. But now, I am calmer because I have been provided with health knowledge by ASS”.¹⁸

g. Psikology of The Elderly

In collaboration with Ahmad Dahlan University, Faculty of Psychology, Psychology Study Program, ASS elderly students were invited by resource persons to find out more about what factors can influence the mental condition of the elderly, dementia and how to overcome it and how to deal with the elderly. Usually, in the last material session, ASS will encourage older people's closest family to take part in the learning process. The hope is that those who understand the condition of older people are not only older people themselves but also those closest to them.¹⁹

Picture. 8. Psikology of The Elderly Learning Process



h. Al-Qur'an

¹⁸ Interview with ASS student on September 5 2023

¹⁹ Interview with ASS alums in May 2023

This learning places more emphasis on tahsin and recitation of the Al-Qur'an.²⁰ The elderly will be guided intensively by resource persons and this will be done every day, namely after Fajr and Isyak, even the elderly are also programmed to recite tadarus al-Qur'an.

Picture. 8. Al-Qur'an Learning Process



i. Al-Hadis

ASS formed this subject based on the Arba'in hadith book. Each hadith will be reviewed one by one with explanations from hadith experts, and students will be given the task of providing daily case studies that are relevant to the hadith being discussed. The aim is for older people to avoid only cognitive learning burdens but also use their affective roles optimally.²¹

Picture. 9. Al-Hadis Learning Process

²⁰ Results of observations in the ASS class on August 7 2023.

²¹ Interview with Ika Riyanti on September 4 2023.



j. Ibadah

ASS formed this subject to improve the jurisprudence of worship for older Muhammadiyah members. Among the topics of the jurisprudence of worship are the jurisprudence of prayer, the jurisprudence of fasting, the jurisprudence of zakat, the jurisprudence of inheritance and even the jurisprudence of waqf. In the ASS religious jurisprudence learning plan, it is written that the beginning of the lesson will use the Forum Group Discussion (FGD) method, namely using resource persons who will choose the problems of religious jurisprudence that older people often experience. Then students will be asked for their initial opinion from the results of discussions with classmates.²² This FGD turned out to be successful in exploring the students' curiosity to ask further questions regarding the jurisprudence of worship amid learning, and this was what was exciting and fun for them.²³

Picture. 9. Fikih Ibadah Learning Process



k. Arabic Language

The implementation of Arabic language learning at ASS is implementational, namely based on the interpretation of the Al-Qur'an. The students were exposed directly to the Al-Quran in Arabic and its Indonesian translation, as well as interpretations from commentators. Starting from the letters An-Nas to An-

²² Document Implementation of ASS accessed on September 5 2023.

²³ Interview with ASS alums in May 23 2023.

Naba', it is common for the resource person to intersperse them with learning tajwid and Tahsin.²⁴

Picture. 9. Arabic Language Learning Process



2. Companion Material

This material is usually held by ASS outside of class because it focuses on establishing the lifestyle of each student. Outside of classroom learning, elderly students are familiarized with useful and productive activities. In this segment, students are conditioned to be able to reflect on their own lives and achievements and accept the fact that death cannot be avoided but can be prepared for.²⁵

a. Pray

The dhikr activity is carried out after every fardhu prayer; the supervisor will lead the elderly students to read the dhikr guidelines according to Muhammadiyah, namely the prayers once practised by the Prophet Muhammad saw

Gambar. 10. Pelaksanaan Pembelajaran Dzikir



At the end of the dhikr session, usually, the ASS guide will give prayer chants that are composed independently with texts according to the practice of the Prophet SAW but are easy to memorize. For example, the istikharah prayers are sung in a light tone and invite a lot of enthusiasm from students.

²⁴ Interview with Sri Wahyuningsih 5 September 2023.

²⁵ Results of ASS class observations on August 8 2023.

b. Tadarus

After the dhikr together, the elderly then did tadarus together for 15 minutes as an application of learning tajwid and tahsin on the primary material of the Al-Qur'an. They are not accompanied individually, but the companions for elderly students at ASS are always on standby in the room, anticipating if there are students who have questions regarding how to read the Al-Qur'an. Twenty minutes later, the Al-Qur'an tadarus was carried out together to complete the 30 juz.

c. Skills

The skills taught at ASS vary from knitting to acupressure therapy (massage with hand pressure). Knitting, according to research results, can increase a person's focus, prevent dementia and prevent anxiety.²⁶ Meanwhile, massage skills training is carried out so that older people can provide first aid to themselves when they feel pain. This skill can bring a sense of comfort and calm to older people because the level of understanding of their health is getting better, and the feeling of being able to handle small things in themselves also appears.²⁷

Picture. 10. Skill Learning Process



3. Supplementary Material

ASS formed this additional material about fulfilling individual needs for psychomotor abilities. Physical exercise dominates this other material with the aim of elderly students meeting their needs from a cognitive, affective and psychomotor perspective. This balance is the primary provision for every older adult in filling his old age.

²⁶ (Rahmawaty et al., 2021, p. 113)

²⁷ Interview with ASS alum student in 2023.

a. Senam Lansia

ASS elderly exercise is classified as light exercise, which can be done every morning during ASS; with certified and experienced instructors, older people are given fun exercise instructions. Its functions are varied, including stretching muscles, balancing hormones, improving blood circulation and so on. Occasionally, the instructor asks older people to do gymnastic movements that require cooperation between fellow students. The atmosphere became noisy and filled with laughter from the elderly students

Picture. 11. Senam Lansia Learning Process



b. Anti Stroke Exercise

Anti-stroke exercise is part of the elderly exercise; this exercise movement is specifically for preventing stroke in older people and is carried out at the beginning of each learning session by the moderator.

Picture. 12. Anti-Stroke Learning Process



c. Senam Otak

ASS realizes that brain health is the centre of all disease's origins.²⁸ The brain is an organ in the head that controls all functions of the human body; from the brain, humans can think and solve problems; even the health condition of the brain is critical in maintaining body functions so that they can run well.²⁹ Brain Gymnastics is given a special portion by ASS in a series of materials given to elderly students, specially designed by inviting certified gymnastics instructors who directly lead the gymnastics movements for the students.³⁰

Picture. 13. Brain Exercise Learning Process



d. Tadabbur Alam

ASS views ASS students as different from students of productive age; elderly students cannot be given as much pressure as the curriculum for children, teenagers and adults.³¹ On the other hand, education for older people is accessible, flexible, and non-binding. It provides choices for more senior people regarding the material they wish to take the time and place of implementation (whether they are comfortable or not).³² By realizing this, ASS shaped the learning process into many forms of application, one of which is Tadabbur Alam. The location chosen is not far from ASS; the most important thing is that it can accommodate learning needs, such as light outbound activities and views while enjoying traditional food.

Picture. 14. Tadabbur Alam Learning Process

²⁸ Interview with Nuryani Najib, on September 6 2023.

²⁹ (Wisky, 2022, p. 34)

³⁰ Observation at ASS on July 13 2023.

³¹ Interview with Muchayah on September 7 2023.

³² Tasnim Muhammad, "Pola Pendidikan Islam Bagi Usia Lanjut," *ATTARBIYAH: Journal of Islamic Culture and Education* 1, no. 2 (2016): 356.



a. Art

The art being held is the art of Angklung; this is because angklung is a psycho-educational musical instrument; namely, it can increase an individual's confidence or self-confidence regarding his ability to organize, carry out a task, achieve a goal, produce something and implement actions to acquire specific skills (self-efficacy). Apart from that, angklung also has a significant effect on a person's religiosity about obedience (fellowship).³³ ASS wants to make this Angklung art an ice breaker in the middle of learning as well as a medium for escalating elderly students' cognitive understanding of previous material.

Picture. 15. Tadabbur Alam Learning Process



Utilitarian Curriculum in Aisyiyah Senior School

The utilitarianism curriculum departs from one of the ethical theories in the minds of philosophers. Utilitarianism ethics comes from the word utilis, which means useful. In this moral theory, an action will be considered good if the action benefits society as a whole. Mill wrote the philosophy of utilitarianism as "Act in such a way that the action can bring the greatest happiness to those who feel it" (The greatest happiness of the most significant number).³⁴ Utilitarianism defines good and evil based on the resulting

³³ (Ninin & Amelinda, 2019, p. 96)

³⁴ (Bentham, 1830)

consequences, namely pleasure or pain. A good and proper action produces greater pleasure than less pain. This theory is relatively simple because the goal of human life is basically to achieve happiness. Everything that brings joy ethically, either because it brings pleasure or because it reduces pain and suffering, is a truth. Pleasure and pain can be physical or mental or have quantitative and qualitative aspects.³⁵

However, it must be remembered that the theory of utilitarianism measures happiness and pleasure or unhappiness and pain/suffering not at the individual level but at a more universal level, namely society. In other words, it is as if the individual is only an impartial spectator because his happiness is not the leading standard for action. Still, the happiness of all parties is the reference. Utilitarianism is divided into two: act utilitarianism and regulatory utilitarianism; the definition above is act utilitarianism, while regulatory utilitarianism bases rules on the understanding that norms, regulations or laws must bring as much happiness as possible.

The theory of utilitarianism has flaws; if we talk about accountable happiness, it seems paradoxical. How could it not be the standard of satisfaction for each individual is not the same? If money is then used as a standard of happiness, then it has no representative value. Apart from that, there is the issue of distribution and intensity of joy, where the principle of utilitarianism is to produce as much happiness as possible and give it to as many people as possible. However, the principles of justice and equality are not accommodated by the theory of utilitarianism; as a result, is it fair to sacrifice the interests of one person for the sake of a greater good, and is it fair that a decision is taken to benefit a particular stakeholder group at the expense of another stakeholder group?

Not to mention the issue of measuring scope, how many people should be included? What must be considered are only the interests of investors, local communities, the global community or future generations. In reality, utilitarianism ignores motivation and focuses only on consequences. Even though two similar effects may occur but have different reasons, it can be said that utilitarianism is insufficient to produce comprehensive ethical decisions.³⁶

Utilitarianism was then adopted as a curriculum pattern to form students who are cognitively educated, ethical and applicable. The orientation of the utilitarianism curriculum is on usefulness without ignoring the cognitive and moral dimensions as in religious guidelines. Students, as objects of education, are formed based on the principle of benefit that will return to themselves and others. The utilitarianism curriculum, as the name suggests, is a curriculum that emphasizes practice and usefulness. This unique approach to education ensures that students are not just passive recipients of knowledge but also active participants in their learning journey. The main aim of this curriculum is

³⁵ putri Yuliana, "Analisis Asal Mula Teori Etika Dan Teori Perkembangan Dari Tahun Ke Tahun," *Jurnal Pusedansi* 2, no. 10 (2022): 3–4.

³⁶ (Weruin, 2019, pp. 317–318)

to equip students with practical skills and knowledge that they can apply in real-world situations, thereby increasing their employability and competence.

In this curriculum, students are valued even required, to explore optimally. Instead of simply absorbing theoretical concepts, they are given ample opportunities to apply theory into practice, solve real-world problems, and learn from their experiences. This practical approach to understanding not only builds their technical skills but also helps develop critical thinking, problem-solving, and decision-making skills, which are essential to their future career and personal growth.

In the educational program organized by ASS, the students are elderly who are directed to remain productive for themselves and others. This program is specifically designed to encourage the active participation of seniors in various activities, both physical and mental, which can help them stay energized, healthy and enthusiastic. In this way, they can not only make good use of their time but also make a positive contribution to the community around them so that they feel valuable and needed.

Apart from that, education at ASS is also aimed at helping older people build self-confidence in facing their old age. Through various programs and activities, they can learn and develop new skills, interact with others, and overcome multiple challenges they may face. This not only strengthens their self-confidence but also gives them a new passion and purpose in life, which is essential for their quality of life in the years to come.

Psychosocial in Aisiyyah Senior School

Erik H Erikson, a psychologist, defines psychosocial as development related to emotions, motivation and human personal development. This means that the stages of a person's life, from birth to physical and psychological maturity, will always be shaped by social influences that interact with an organism. Erikson's psychosocial theory includes eight sequential stages throughout life. The outcomes of each will depend on the other, and the successful resolution of each ego is essential to optimising individual growth. The following are Erik H. Erikson's eight stages of psychosocial development:

1. *Trust versus mistrust* (0-1 year)

This stage occurs at the age of 0 to 18 months. The first level of Erikson's theory of psychosocial development occurs between birth and one year of age and is the most basic level of life. In this stage, the baby tries hard to get nurturing and warmth. If the mother meets her child's needs, the child will develop the ability to trust and build hope. If this ego process is not resolved, the individual will have difficulty forming trust with others throughout his life, always convincing himself that others are trying to take advantage of him.

2. *Autonomy versus shame and doubt* (1-3 years)

The second level of Erikson's theory of psychosocial development occurs during early childhood and focuses on the significant growth of self-control. In this stage, children will learn to have control over their bodies. Parents should guide their children and teach them to control their desires or impulses, but not with harsh treatment. They exercise their will, autonomy to be precise. The ideal hope is that children can learn to adapt to social rules without losing much of their initial understanding of autonomy. This is the resolution that is hoped for.

3. *Initiative versus guilty* (3-6 years)

It is in this period that children learn how to plan and carry out their actions. Unsuccessful resolution from this stage will make the child afraid to take the initiative or make a decision for fear of making a mistake. Children have low self-confidence and do not want to develop expectations when they grow up. If the child succeeds in getting through this period well, then the ego skill obtained is to have a goal in life.³⁷ Children who succeed in this stage feel capable of leading others. There is an increased sense of responsibility and initiative. Those who fail to reach this stage will experience feelings of guilt, feelings of self-doubt, and lack of ambition. Unpleasant guilt can arise if children are not given trust and are made to feel very anxious.

4. *Industry versus inferiority* (6-12 years)

This stage occurs when children enter elementary school. The child's initiative brings him into contact with various new experiences. When children enter middle and late childhood, they direct their strengths towards mastering knowledge and intellectual skills. As a continuation of the previous stage of development, during this period, children are very active in learning everything in their environment. Children have the feeling that they can do something according to their abilities. The urge to know and act on his environment is very significant. Still, on the other hand, because of the limitations of his skills and knowledge, he sometimes faces difficulties, obstacles and even failure. Therefore, the important thing that parents must pay attention to at this stage is to develop their children's ability to work hard and avoid feelings of inferiority.³⁸

5. *Identity versus role confusion* (12-18 tahun)

Here, children have started to become teenagers. This period is a time of searching for identity. During this period, individuals are faced with finding their existence (usually called the search for originality). There will be various kinds of disturbances that must be overcome to achieve their identity. If a teenager, in searching for his

³⁷ (Erikson, 1993, p. 306)

³⁸ (Issawi & Dauphin, 2020, p. 2244)

identity, associates with a good environment, a good identity will also be created. If not, there will be an identity crisis. The role of parents becomes very vital at this stage of development. Parents play a role in developing teenagers' self-identity. Parents who are too protective and authoritarian and limit teenagers' space for movement will have an impact on teenagers who will not be able to interpret their personality as a whole. Adolescents will experience confusion when looking for guidance or reference in their teenage years.³⁹

6. *Intimacy versus isolation* (19-40 years)

In this stage, a person enters the young adult phase. Every individual in this stage is ready and tries to unite their identity with other people. In short, individuals begin to learn to socialize. Individuals in this stage appear as someone who loves, maintains friendships and work, and even shares it with others (Sarang et al., 2019). Some of these things will determine an individual's confidence and self-esteem in an environment of people his age. What risks does an individual experience if, at this stage, he experiences failure in developing himself? Generally, each individual will experience pressure that makes them feel like they are living an isolated life.⁴⁰

7. *Generativity versus stagnation* (40-65 tahun)

In Erikson's terminology, this generation enters the stage of the spirit of sharing vs. self-absorption and stagnation (Age 40-65 years) or what is called adulthood. Those at this stage have the enthusiasm to help the younger generation develop and live a more advantageous life. The fact that someone already has children does not guarantee that they have a shared spirit. For example, parents must do more than produce offspring; they must also protect and guide them. This means parents must often sacrifice their own needs. In addition, those at this stage must overcome the temptation to satisfy themselves, which will only lead to unproductive stagnation. Stagnation is the feeling that individuals are not doing anything to help the younger generation. If they can deal with this conflict positively, they will develop the ability to care for the younger generation.⁴¹

8. *Integrity versus despair* (65 years and over)

Older adults in this stage must face physical and social losses. They lost physical strength and health and lost their jobs, so their income now depends on pension funds. As time goes by, they lose partners, relatives or friends individually. Erikson realized that older people had to make many physical and social adjustments. Apart from that, Erikson said that this stage is a struggle between ego integrity and despair. As the elderly face death, they evaluate what they have done during their lives. In this process, they are confronted with a sense of ultimate hopelessness – the feeling

³⁹ (Solobutina, 2020, p. 13)

⁴⁰ (Sarang et al., 2019, pp. 102–103)

⁴¹ (Nantais & Stack, 2020, pp. 1773–1774)

that life is not what it used to be, but now, time is running out, and there is no longer a chance to try an alternative lifestyle.⁴²

The basis of Erikson's theory is a hierarchical concept humans undergo throughout their lives. Every human being can rise to the next level even though they have yet to fully experience development at the previous level. Each story in Erikson's theory is related to all areas of life, which means that if each group is handled well by humans, the individual will feel intelligent. On the other hand, if these levels are not handled properly, a feeling of disharmony will arise in the person. Erikson believed that at every level, a person will experience a conflict or crisis, which will be a turning point in their development. In his opinion, these conflicts centre on the result of psychological qualities or failure to develop these qualities. During this time, the potential for personal growth increases along with the potential for loss.

Erik Erikson's theory of human development is known as the theory of psycho-social development. This theory of psychosocial development is one of the best personality theories in psychology. Like Sigmund Freud, Erikson believed that personality develops on several levels. One of the essential elements of Erikson's theory of psychosocial groups is the development of ego similarity. The ego equation is a conscious feeling that we develop through social interactions. According to Erikson, ego development constantly changes based on new experiences and information that we gain in interacting with other people. Erikson also believed that the ability to motivate attitudes and actions can help positive development; this is the reason why Erikson's theory is called the theory of psychosocial development.⁴³ At every level, Erikson believes everyone will experience conflict/crisis, a turning point in development. Erikson argued that these conflicts centred on the result of psychological qualities or the failure to develop those qualities. During this time, the potential for personal growth increases. Likewise, with the potential for loss.

ASS considers the psychosocial realities of students, most of whom are individuals aged 65 years and over. ASS understands that each individual has a unique background and different life situations at each of the eight stages (psychosocial). In assessing the ASS program, emotional and social aspects are important factors that influence the student's learning process. The school seeks to understand and respect this uniqueness and adapt its approach to ensure the most effective and satisfying learning experience for each learner.

ASS also realizes that each student must have stages of growth that are not entirely perfect. As stated previously, the process of growth and development only sometimes runs smoothly and without obstacles. There are periods of challenge and difficulty, and also times when individuals feel stagnant or even regress. ASS recognizes and respects

⁴² (Mokalu & Boangmanalu, 2021, p. 185)

⁴³ (Gunarsa, 1982, p. 39)

this reality and is committed to supporting students through the remaining stages of growth and development well.

Therefore, ASS strives to ensure that each individual's final stage of life is well met by committing to providing the support, guidance and resources necessary to ensure that they can navigate this stage with confidence and well-being. ASS believes that this approach will help students reach their full potential and enjoy a better quality of life in their remaining golden years.

Most of those at this stage no longer have the patience to fight and beat others like they used to. The more older adults feel hopeless, the more they will try to understand the integrity of the ego. According to Erikson, ego integrity is difficult to define but includes the feeling that a life cycle must occur. In addition, Erikson emphasized the importance of the positive and negative poles of the elderly crisis. Often, we see their physical and social limitations, discovering the fact that these elderly people are "useless". However, this kind of assessment is only valid because such opinions are formed only by looking at their external behaviour.⁴⁴

Suppose we focus too much on the fact that older people no longer have the youthful spirit that is so highly valued. In that case, education administrators will undoubtedly fail to understand the inner struggles of every elderly student. The school fails to see that these individuals are grappling with an essential human question: Is my life worthwhile after facing death? What makes my life meaningful? This inner struggle tends to make older people feel like a philosopher wrestling with themselves to grow the ego strength called wisdom. In this case, wisdom can be expressed in various ways, but it always reflects efforts full of consideration and hope. This aims to find the value and meaning of life when facing death.

D. KESIMPULAN

Aisiyiah Senior School is an educational institution for elderly students that is based on the civilized values of the Muhammadiyah and Aisiyiah community organizations with a practical (utilitarianism) curriculum with the spirit of the Qur'an and Sunnah and aims to realize the eighth psychosocial stage of older people full of self-confidence, productivity, enjoying quality of life, levels of religiosity and health are improving.

The ASS curriculum program is divided into three, namely primary, companion and additional material. The main material consists of Aqidah, Akhlak, Muamalah, Health of the Elderly, Psychology of the Elderly, Al-Qur'an, Hadith, Worship and Arabic. The companion material consists of Dhikr, Tadarus and Skills. Meanwhile, additional materials are Elderly Exercise, Anti-Stroke Exercise, Brain Exercise, Natural Tadabbur and Arts.

⁴⁴ (Ejim, 2020, p. 9)

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