

## CADRES' SENSE OF “*HANDARBENI*” IN MAINTAINING THE SUSTAINABILITY OF ACTIVITY GROUPS (PHENOMENOLOGICAL STUDY OF BKL CEMARA CADRES)

**Chalimah Candra Dewi**

*BKKBN Representative of Special Region of Yogyakarta  
Corresponding Email: [candra.dewi89@gmail.com](mailto:candra.dewi89@gmail.com)*

### ABSTRACT

Among the challenges of Elderly Family Development (BKL) group activities is the issue of sustainability. Many groups are formed due to competition factors and stop activities afterwards. BKL Cemara Pondokrejo, Kapanewon Tempel Sleman Regency is able to maintain the sustainability of activities through the local wisdom of “*handarbeni*” or a sense of belonging. The purpose of this study was to obtain an in-depth description of cadres in building a sense of *handarbeni* so as to find ways to sustain the BKL group. This study used a qualitative approach with a descriptive phenomenological design. Through in-depth interviews, the data were analyzed using the Colaizzi technique to see the meaning of the role of cadres in managing BKL groups that underlie sustainability. The results of this study found that on the Back Stage, cadres experienced dynamics in maintaining group sustainability. The challenge of maintaining a sense of *handarbeni* is overcome from interpreting the role of cadres as a noble task to providing additional appreciation of financial benefits, recreation and periodic free health checks for administrators. In the Front Stage role, in their limitations, cadres try to appear cheerful, patient and polite in serving the elderly.

**Keywords:** Cadre; Elderly Family Development; *Handarbeni*.

### INTRODUCTION

According to Supeni and Sadhono (2015) in previous research entitled “*Handarbeni* and Sense of belonging at Universitas Muhammadiyah Surakarta”, *handarbeni* is a term introduced by Mangkunegoro IV in Serat Wedhatama. This term describes three leadership principles later known as “*Tri Dharma*” which has meanings as: (1) “*Rumangsa melu handarbeni*” (having sense of belonging); (2) “*Wajib melu hangrungkepi*” (having sense of defence); (3) “*Mulat sarira hangrasa wani*” (having self-awareness or having a braveness to act).

*Handarbeni* is interpreted to have a meaning similar to sense of belonging, but has a stronger depth of meaning. *Handarbeni* is not limited to a sense of belonging, but there is a feeling of awareness that is deeply embedded in the individual that gives rise to a sense of responsibility for the fate and sustainability of an organization (Suryani, 2014). Similar to this, research of Rosari (2017) conveyed that “*rumangsa melu handarbeni*” is a condition where individuals realize the orientation of ownership for the common / social interest, not personal. The results showed that the existence of a sense of *handarbeni* has positive consequences for attitudes (affective commitment) and the better the results for the organization. Individuals with a sense of *handarbeni* will be more motivated to do more for others, and work to provide more interests and benefits. From this theory, how to build a sense of *handarbeni* is an important value that needs to be explored to encourage a person to give their best for the group, organization, in this case the BKL activity group.

Email Corresponding:  
[candra.dewi89@gmail.com](mailto:candra.dewi89@gmail.com)

Article History  
Received: 11-09-2024 Accepted: 30-11-2024

© 2024 The Author(s). This is an open-access article under Attribution-NonCommercial-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-nc-sa/4.0/>)

Data from the Central Statistics Agency (BPS) in 2023, the number of elderly people in the Special Region of Yogyakarta reached 16.69%, which is the highest in Indonesia (BPS, 2023). In line with that, the National Population and Family Planning Agency (BKKBN) has a role to improve the quality of life of the elderly to remain healthy, independent, active and productive through the activities of the BKL whose targets are the elderly and families who have elderly. Elderly Family Development (BKL) is a group of activities organized to increase the knowledge and skills of families who have elderly people in caring for, caring for, and empowering the elderly to realize resilient elderly (BKKBN, 2023).

Based on previous research conducted in the East Jakarta Region, among the active and independent BKL groups, many BKL groups have no activities or have been dormant since the formation process (Sormin et al., 2019). Research by Seftiani and Vibriyanti (2020) found that the implementation of the BKL program was faced with five obstacles: 1) inappropriate targeting of BKL targets; 2) low participation of the elderly and families; 3) lack of availability of cadres in quality and quantity; 4) the coverage area was too wide; and 5) budget constraints, which caused the program to be not optimal and not on target. From the observations of researchers in Kapanewon Tempel, many BKL activity groups have not optimally carried out activities routinely so that recording and reporting are still just fulfilling obligations. Most BKL activity groups are active when approaching the Kalurahan Inovatif competition or special momentum. The number of BKL groups in Kapanewon Tempel in 2024 on the Family Information System (SIGA) website is 12 groups. Of the 12 activity groups, one of the groups that carry out BKL activities sustainably well is the BKL Cemara group in Ngentak, Pondokrejo. The cadres of the Cemara BKL group can routinely organize various kinds of activities and are able to overcome various obstacles because they are able to build a high sense of *handarbeni* among the administrators. Therefore, based on various background studies, this paper aims to find out in depth the role of BKL Cemara cadres in fostering a sense of *handarbeni* so as to find ways to continue the sustainability of the activity group.

## **METHOD**

This research used a qualitative approach with a descriptive phenomenological design. Data were collected in May-June 2024 through observation and in-depth interviews with cadres of BKL Cemara Ngentak Pondokrejo, Tempel, Sleman, Yogyakarta. Analysis used the Colaizzi technique in the form of clarifying the results of the analysis back to the participants to see the meaning of the role of cadres in managing BKL groups that underlie sustainability. Subjects in this study were selected using a purposive sampling method. The participants used were 4 cadres, namely the Head of the BKL group and BKL Cemara members who were the key figures driving the activities and actively carrying out the management of BKL activities. The theory used is Dramaturgy Theory by Erving Goffman to see the role of cadres on the front stage (Front Stage) and the back stage (Back Stage) as individual spaces in interacting that will influence each other's actions.

## **RESULTS AND DISCUSSION**

Since its formation in 2016, the BKL Cemara group has experienced various dynamics. At the beginning of its formation, the number of management cadres only amounted to about 10 people, then grew to 25 people. Elderly members and targets are growing from initially only 15 people to currently 80 elderly people who actively attend integrated health post (Posyandu) activities. In addition, the variety of sources is also getting wider because cadres are able to seize opportunities and utilize information bridges from stakeholders. Until now, researchers have noted that the group has invited resource persons from 14 different agencies, both government and private. This adds to the sense of pride because BKL Cemara feels that it has gained a wider existence and recognition.

This research involved 4 participants, namely:

1. JM as the chairperson.
2. PP as a member.
3. ML as vice chairman as well as having a position as Village Secretary.
4. MN as a member of BKL and has a position as the wife of the Padukuhan head.

The sense of *handarbeni* is one of the Javanese philosophies which is interpreted as a sense of belonging to the BKL group accompanied by a sense of responsibility for the continuity of the group. This is one of the important factors for the sustainability of a BKL Cemara Pondokreo activity group, Tempel, Yogyakarta.

Based on the research objective of obtaining an in-depth description of how cadres build a sense of *handarbeni*, six points of questions were asked to participants as follows:

**Question 1: Why did the BKL Cemara group continue to carry out activities in the midst of the issue of many groups ceasing activities after the competition.**

Table 1 Answers to Question 1.

| Num. | Participant | Answer  |
|------|-------------|---|
| 1    | JM          | <i>Because of the cohesiveness, responsibility and assertiveness of each cadre.</i>   |
| 2    | PP          | <i>There is support from various parties such as Bu Lurah, Pak Kamituwo, Bu Dukuh, Mbak Mila, besides being a cadre she is also Carik Kalurahan, so if there is an event, additional funds are tried to be found.</i> |
| 3    | ML          | <i>Because there is a common vision, namely realizing the ideals of becoming elderly Ngentak to be healthy and resilient among the cadres.</i>  |
| 4    | MN          | <i>Because there is money, if there is no material, all activities will not run, all of this achievement is supported by funds from the BKL store.</i>  |

Source: Researcher Data, 2024.

From the results of the interview, the table above shows four factors that influence the sustainability of the activity group, namely: 1) human resource capacity, from the observations of researchers, JM as group leader has good communication skills so that it is easy to mobilize members; 2) internalization of the value of JM's responsibility as chairman, a sense of having a vision for the group; 3) availability of an independent budget; 4) support from formal and informal figures.

## Question 2: What made you stay in the BKL group?

Table 2 Answers to Question 2.

| Num. | Participant | Answer   |
|------|-------------|--|
| 1    | JM          | <i>I feel that because I've been appointed chairperson, I'm responsible for this position to carry out activities as well as possible.</i>   |
| 2    | PP          | <i>Mbah Ropah said, if we take care of our parents, we can't be picky, because tomorrow we will all grow old. If we want to take care of our parents now, one day we will also be taken care of or the law of sowing and reaping. By taking care of the elderly, it is the same as looking for "Jalan Padang" or the bright path, even though there is physical fatigue, but the pay will be good later, because looking for the bright path is not easy "Our pay is not here but in the hereafter. Because the age of the cadre is above 35, the mindset is already oriented towards the hereafter.</i> |
| 3    | ML          | <i>Because the elderly around us deserve good treatment even though sometimes in their own families they may not get enough attention.</i>   |
| 4    | MN          | <i>Because the elderly are eager to attend and realize the need for activities organized by BKL</i>  |

Source: Researcher Data, 2024.

There is an important aspect in carrying out the role of cadres to foster a sense of *handarbeni*, namely motivating the meaning of cadres as a noble and afterlife-oriented task. When viewed from the answers to the questions above, the personal uniqueness of the participants can be seen according to their position in the group. JM, as the chairperson, has a foundation of a great sense of responsibility, compared to PP, who as a member feels motivated by self-awareness from other board members.

## Question 3: What are the cadres preparing when they meet with the cadre?

Table 3 Answers to Question 3.

| Num. | Participant | Answer  |
|------|-------------|---|
| 1    | JM          | <i>I always insert a prayer at night in every tahajud before the activity so that all plans run smoothly, successfully and given safety. I try to prepare materials and information that we will later discuss with cadres, making sure everything is planned in detail so that later activities will run smoothly.</i> |
| 2    | PP          | <i>I prepare to listen to the information and pay close attention to the direction of the dukuh, chairperson, and cadre leaders, then express opinions if needed.</i>   |
| 3    | ML          | <i>When I meet with cadres, I always conceptualize what I will say</i>  |
| 4    | MN          | <i>I prepare a friendly, nurturing attitude and soften my words so that cadres are not offended by my words and want to remain as administrators.</i>   |

Source: Researcher Data, 2024.

From the results of the interview above, it can be concluded that there are 2 important aspects of the role of cadres to foster a sense of *handarbeni*, namely: 1) the involvement of board members in discussions on planning activities and exploring ideas; 2) maintaining cohesiveness by avoiding conflicts that can offend between administrators.

#### Question 4: What do cadres prepare when going to hold a meeting with the elderly?

Table 4 Answers to Question 4.

| Num. | Participant | Answer  |
|------|-------------|---|
| 1    | JM          | <i>I always prepare messages or information to be delivered on the occasion of meeting the elderly with simple and easy-to-understand language, practice simulations so as to improve communication skills, besides that to make the elderly happy we also prepare door prizes and a variety of interesting activities.</i>   |
| 2    | PP          | <i>We share between the cadres of each RT about the daily character of the elderly so that they can adjust the treatment of the elderly, must be friendly to ask simple things, have you eaten yet, how are the grandchildren, be a good listener when the elderly tell stories and build empathy.</i>  |
| 3    | ML          | <i>when going to meet the elderly we have changed our faces must remain cheerful and smile to serve the elderly like kings, and our own parents, even though behind are tired, have problems and a lot of work should not appear in front of the elderly, because the elderly are very sensitive creatures and are like small children who want to be respected served.</i> |
| 4    | MN          | <i>I try to be friendly, polite, patient and attentive to the elderly.</i>  |

Source: Researcher Data, 2024.

From the table, three important aspects of the role played by cadres in the Front Stage are obtained, namely: 1) The ability of cadres to present a friendly, cheerful, polite figure; 2) Cadres prepare narratives; 3) The ability of cadres to convey in simple language is easy to understand for the elderly.

#### Question 5: How do the cadres maintain the group's enthusiasm for activities?

Table 5 Answers to Question 5.

| Num. | Participant | Answer  |
|------|-------------|---|
| 1    | JM          | <i>Motivation for cadres once a year I invite to a picnic, then we look for headscarves, and free health checks, so that includes encouraging cadres, tips for fighting there are benefits obtained. If Eid from the stall money for gifts for all cadres</i>                         |
| 2    | PP          | <i>What keeps cadres afloat and enthusiastic in my opinion is the motivational speech from the elderly BKL cadre leader, Mbah Ropah, usually there is a short sermon from Mbah Ropah during meetings which is very effective in equalizing cadre orientation about the hereafter.</i> |
| 3    | ML          | <i>We make cadre meetings a medium to exchange knowledge, experiences, feelings and benefits of activities so as to increase the quality of cadres.</i>   |
| 4    | MN          | <i>The important thing is cooperation, unity, harmony, and communication. Although cadres often spend money, it is intended to give charity so that it feels light, occasionally eating together, refreshing together.</i>  |

Source: Researcher Data, 2024.

From the interview data above, there are three aspects of the role of cadres that can foster a sense of *handarbeni*, namely: 1) providing motivation, 2) Giving appreciation to the management, 3) The process of maintaining cohesiveness.

**Question 6: What are the challenges faced by cadres in organizing BKL activities?**

Table 6 Answers to Question 6.

| Num. | Participant | Answer   |
|------|-------------|--|
| 1    | JM          | <i>Challenges exist both in the availability of funds and from the management, because some heads with many wills and mindsets, besides that the challenge is to convey the material interestingly because the media owned by cadres is limited.</i> |
| 2    | PP          | <i>Challenges definitely exist, namely among the cadres themselves, sometimes there are problems among members due to differences in character and nature.</i>   |
| 3    | ML          | <i>The challenge in the sustainability of group activities lies in the solidity of the management cadres, if there are fights and strikes, everything can break down</i>   |
| 4    | MN          | <i>When there are many expenses, but the budget is lacking .. hahaha (laughs)</i>  |

Source: Researcher Data, 2024.

From the results of the answers to question 5, it can be concluded that in maintaining the sustainability of BKL activities, cadres are faced with challenges in human resource capacity in using existing media so that they can continue to deliver material in an interesting manner, clashing expectations of the group, namely many activities but experiencing budget constraints, concerns about divisions among the management because the success of the group depends on a unified management.

**Question 7: How do cadres overcome problems that arise in managing BKL activities?**

Table 7 Answers to Question 7.

| Num. | Participant | Answer  |
|------|-------------|---|
| 1    | JM          | <i>Because I am responsible, I consider the challenge as motivation to move forward. The problem of funds, thank God, is that BKL has a stall that can be used to cover various needs and can even provide economic benefits for members.</i>                             |
| 2    | PP          | <i>The vibe is that we are united and the responsibility of mutual cooperation is shared so that budgetary hurdles can be resolved.</i>   |
| 3    | ML          | <i>Because many events or activities allow the opportunity to meet with fellow BKL cadres so that they know the character and character of each so that there is emotional closeness and can take care of each other so that problems between cadres can be resolved.</i> |

|   |    |  |
|---|----|--|
| 4 | MN | <i>Although I am the village head's wife, I realize that because the older generation is less creative, I do not hesitate to ask if there are brilliant ideas, I always explore and apply them so that the organization continues to progress.</i> |
|---|----|--|

Source: Researcher Data, 2024.

All cadres have their own roles and portions in successfully developing a sense of *handarbeni*. Like a mother who sees, from the birth process, the ups and downs to the current rapid increase in participation both from the target and outside parties are able to foster a sense of love and pride in being part of the group. Cadres always share their enthusiasm and instill the principle of afterlife orientation so that they do not feel heavy in sacrificing time, energy and even material. In addition, the high commitment of the group leader to the sense of responsibility and integrity of the individual has been able to transmit awareness of shared responsibility. As time goes by, BKL activities are increasingly developing not only focusing on the health sector but also touching on the 7 dimensions of resilient elderly and getting more attention from various parties so that they are appointed to get the trust to form an Elderly School in 2024.

The following is a summary of research findings from observations and interviews conducted with the BKL Cemara group:

Table 8 Research Findings on Participants in Dramaturgy Theory.

| <b>Back Stage:</b> Home, Meetings between BKL cadres, cadre meeting forums other social activities that allow BKL cadres to meet again  | <b>Front Stage:</b> Elderly Posyandu activities, Counseling Forum activities, additional BKL activities (picnic, Angklung practice, recitation)   |
|---|---|
| Role of Cadres in the Back Stage  | Role of Cadres in the Front Stage   |
| <ol style="list-style-type: none"> <li>1. Motivate the meaning of cadre as a noble task</li> <li>2. Conduct open discussions on problems and new ideas</li> <li>3. Prepare a draft activity plan</li> <li>4. Manage joint budget funds for the facilitation of BKL activities</li> <li>5. Maintain the cohesiveness of the management cadre</li> <li>6. Provide appreciation for administrators in the form of additional financial benefits, recreation and periodic free health check-up benefits.</li> </ol> | <ol style="list-style-type: none"> <li>1. Display a friendly, patient, cheerful, polite and caring demeanor.</li> <li>2. Prepare message/information narration before the meeting</li> <li>3. Delivering BKL information and materials</li> <li>4. Innovate variations of activities to attract the interest of the elderly</li> <li>5. Provide appreciation and door prizes to maintain the spirit of the elderly</li> </ol> |
| <b>Factors that influence:</b> <ol style="list-style-type: none"> <li>1. Cadre capacity: communication skill, managing and being managed</li> <li>2. Internalization of a sense of belonging to something valuable, namely the BKL group</li> <li>3. Availability of budget from self-help</li> <li>4. Support from formal and informal leaders</li> </ol>  |   |

Source: Researcher Data, 2024.

The concept of Erving Goffman's Dramaturgy Theory assumes that when people interact, they want to present an image of themselves that will be accepted by others. Dramaturgy theory is a view of social life as a series of drama performances in a show/theater. Social interaction is interpreted the same as a theater performance. When interacting, actors try to show their best performance and try to cover up any shortcomings that can affect the audience's perception of the performance (Wibowo, 2023). In Dramaturgy theory, it is classified into Front Stage and Back Stage.

## DISCUSSION

Based on the results of interviews with four selected participants, this study found six important aspects of the role of cadres on the front stage, and five important aspects on the back stage to foster a sense of *handarbeni*:

### 1. The role of cadres on the Back Stage

The Back Stage for BKL cadres consists of: Home, BKL cadre meeting forums, and other social activity meeting forums that allow fellow BKL cadres to meet (family welfare program (PKK) Padukuhan, religious study groups, and rotating saving groups). In this meeting forum, preparations for various BKL activities (posyandu for the elderly, counseling, picnic, angklung art, recitation, etc.) are carried out so that they can be achieved as expected in detail. In addition, the meeting forum between cadres is a medium to strengthen each other for cadres.

Back Stage is a space where the performance scenario runs or where an actor is not in the role of any status/performance. In this concept, the back stage is used to prepare performances before interacting with others (Mulyana, 2018).

Based on interviews with participants, it was found that the formulation of the role of cadres in the back stage included:

#### 1) Motivating the meaning of cadres as a noble task

The emphasis on the vision and mission of the group is conveyed repeatedly so that all have the same perception, namely the spirit of serving the elderly with the principle of "sowing-reaping" who instills kindness to care for the elderly, one day will be cared for. Repeated delivery of messages through *tausyiah*/short sermon was successfully interpreted and transmitted by the management to BKL cemara members. In line with research conducted by Yuwono (2015) to be said to have a sense of *handarbeni*, a person must have common characteristics and be part of the group.

#### 2) Conduct open discussions to discuss the problems faced and creative ideas that can be applied for the progress of the group. All possibilities that can hinder the process of running the activity are expressed so as to minimize obstacles and problems in the implementation of activities.

#### 3) Prepare the concept of the activity plan to be implemented: who is responsible, accommodation, and division of roles. Both the chairperson and members of the BKL Cemara group have a common interpretation of their role as administrators, namely "responsibility" for the common good. With this awareness, since the beginning of the establishment of "BKL Stall", the principle of mutual cooperation has been applied, namely the collection of capital from donations and loans from community leaders. The activities carried out are always carried out together with a good division of roles so that from the beginning of the activity to the clean-up of the location of the activity is borne together. In every activity that will be carried out, the cadres prepare material, information and if necessary coordinate with the resource persons needed by the group. This is done so that the elderly can benefit from every activity they attend.

#### 4) Managing joint budget funds for the facilitation of BKL activities.



BKL cadres have the ability to manage finances independently from the results of a joint business, namely "BKL Stall". From the capital funds collected, cadres maintain the stall by taking turns without wages, until now they have achieved a profit to pay for labor and improve the welfare of cadres. Profits from the stall are used from paying wages to guard cadres to subsidizing health checks, PMT for the elderly, social funds, angklung art, and picnics. The involvement of members in managing the budget supports the feeling of "belonging" to the BKL group.

5) Maintaining the cohesiveness of the management cadres.

The meeting forum for BKL cadres creates a sense of empathy because of the high intensity of meeting and then recognizing each other's characters. The meeting forum is used as a medium to share feelings and benefits at each meeting. The cadres also understand each other's family backgrounds and problems, which leads to empathy and emotional closeness. This is very influential in maintaining the stability of the cohesiveness of the board so that obstacles that arise among cadres can be more easily resolved.

6) Providing appreciation for administrators in the form of additional financial benefits, recreation and periodic free health check benefits. Other forms of appreciation include picnics, free headscarves for cadres, periodic health checks, holiday money incentives, door prizes, and ease of debt at BKL stalls.

## 2. The role of cadres on the front stage

From the research it was found that the front stage for BKL cadres was in the form of: Elderly Posyandu activities, Counseling Forum activities, additional BKL activities (Picnic, Angklung practice, recitation). Front Stage is part of the performance that serves to define the situation of the witness of the performance or the setting used by the actor to present the performance in front of the audience.

The following 5 aspects of the role of cadres on the front stage (Front Stage) from the analysis of the interview results:

- 1) Displaying a friendly, patient, cheerful, polite and attentive self. Cadres place the elderly as kings who must be served with patience and sincerity. Because the elderly are believed to have sensitive feelings that require special treatment. Before appearing in services for the elderly, cadres try to condition the mental management so as not to show the problems they are facing. Physical changes in the aging process affect the psychological condition of the elderly so that they are vulnerable to mental emotional disorders (Anggraini et al., 2022).
- 2) Preparing the message/information narrative before the meeting
- 3) Delivering information and BKL material. In delivering the material, cadres try to convey it in simple and understandable language. In addition, variations in information are sought through the facilitation of resource persons from various fields.
- 4) Innovating a variety of activities to attract the interest of the elderly. Variations carried out by the BKL Cemara group include: angklung art by presenting a trainer, canvas bag coloring competition, counseling and health checks, recitation,
- 5) Provide appreciation and door prizes to maintain the enthusiasm of elderly participants.

## CONCLUSION

Based on the analysis of the interview results in the research that has been conducted, it can be concluded that to foster a sense of *handarbeni*, it is analyzed from two sides of the role played by cadres, namely Back Stage and Front Stage. From the Back Stage side, the formulation of six important role aspects carried out by cadres is obtained, namely: providing motivation to interpret the noble task of cadres, listening to and appreciating members' proposals so that they

feel part of the group, open discussions discussing problems and new ideas, involving administrators in drafting activity planning, budget management that provides mutual effects, maintaining cadre cohesiveness, and providing appreciation for BKL group administrators that can be felt directly in the form of additional income, recreation, and health benefits. In this way, it is hoped that a group mobilization process that starts from individual awareness can be built. Researchers recommend the application of six aspects of the important role of cadres in the Back Stage to foster a sense of *handarbeni* and group sustainability. On the Front Stage side, five aspects of the cadres' roles were formulated, namely: presenting themselves as friendly, patient, cheerful, polite and attentive, the ability to convey information and variations of material owned, innovation of activities that attract the interest of the elderly, and appreciation to maintain the spirit of the elderly. Based on the explanation above, the researcher recommends financial support, improvement of communication and education skills, and media or facilities for appreciation for cadres to maintain a sense of *handarbeni*.

## REFERENCES

- Anggraini, Y. W., Priasmoro, D. P., & Aminah, T. (2022). Gambaran pengendalian emosi lansia dalam lingkungan padat penduduk Perum Gardenia Kabupaten Malang. *Nursing Information Journal*, 1(2), 42-47. <https://doi.org/10.54832/nij.v1i2.211>
- [BKKBN] National Population and Family Planning Agency. (2023). *Buku Pegangan Kader: Lansia Tangguh dengan Tujuh Dimensi*. Direktorat Bina Ketahanan Keluarga Lansia dan Rentan. Badan Kependudukan dan Keluarga Berencana Nasional.
- [BPS] Central Statistics Agency. (2023). *Statistik Penduduk Lanjut Usia 2023*. Jakarta: Badan Pusat Statistik.
- Mulyana, D. (2018). *Metodologi Penelitian Kualitatif, Paradigma Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: PT Remaja Rosdakarya.
- Rosari, R. (2017). Hubungan kepemilikan psikologikal pada konteks budaya Jawa dengan anteseden dan konsekuensinya. *Jurnal Siasat Bisnis*, 20(1), 37-54. <https://doi.org/10.20885/jsb.vol21.iss1.art3>
- Seftiani, S., Vibriyanti, D. (2020). Penyelenggaraan program Bina Keluarga Lansia (BKL) di wilayah perkotaan: potret permasalahan klasik. *Jurnal Kependudukan Indonesia*, 15, 59-7. DOI: 10.14203/jki.v15i1.533.
- Sormin, E., Napitupulu, R., Andrianawati, N. S., Gunawan, R., Ernawati, R., & Wigunawati, E. (2019). Pendampingan pengelolaan dan pembinaan kelompok Bina Keluarga Lansia (BKL) melalui kegiatan pengabdian pada masyarakat dosen dan mahasiswa di wilayah Jakarta Timur. *Jurnal Comunita Servizio*, 1(2), 198-207. <https://doi.org/10.33541/cs.v1i2.1289>
- Supeni, S., Saddhono, K. (2013). Cognitive behavior has replaced the javanese traditional values in global era. *Asian Journal of Management Sciences and Education*, 2(2), 156-162. [http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.2\(2\)/AJMSE2013\(2.2-15\).pdf](http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.2(2)/AJMSE2013(2.2-15).pdf)
- Suryani, AO. (2014). *Leadership Styles in Indonesia: Between Cultural Specificity and Universality*. Dissertation. Tilburg University. [https://research.tilburguniversity.edu/files/3205046/Suryani\\_Leadership\\_19\\_05\\_2014.pdf](https://research.tilburguniversity.edu/files/3205046/Suryani_Leadership_19_05_2014.pdf)
- Wibowo, G., Soraya, I. (2023). *Dramaturgi dalam membentuk persentasi diri presenter*. *Jurnal Komunikasi*, 14(1), 59-72. <https://doi.org/10.31294/jkom.v14i1.14650>
- Yuwono, S. (2015). *Handarbeni dan Sense of Belonging di Universitas Muhammadiyah Surakarta*. <https://publikasiilmiah.ums.ac.id/xmlui/handle/11617/6501>