Elderly Empowerment through Local Potential Based On Islamic Boarding School
(A Study at the Al Mahalli Elderly Islamic Boarding School, Yogyakarta Indonesia)[1]

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Abstract - Life expectancy age of people in the world is getting longer up so the number of elderly is more than the growth of birthrate. Therefore, many countries including Indonesia began focusing attention to the lives of the elderly. A variety of programs to improve the well being of the elderly has been pursued by the government, but the problems around elderly are still various, so many parties need to help the government to develop variety innovative efforts to improve the well-being of the elderly. For this reason, this study was conducted to make the elderly empowerment model through Al Mahalli Islamic Boarding School with local potensial utilization of human resources as well as its natural resources. Through qualitative methods, data collection involved managers, officials, and the elderly around the Islamic Boarding School to explore the problems and needs of the elderly then be used as material to make a local potential based empowerment model. Research results formulate a model that is focused on two things: the natural potential and human resource potential that begins with look, think, act, monitoring and evaluation steps resulting in physical and spiritual well-being of the elderly.

Index Terms- elderly empowerment, local potential, natural resources potential, human resource potential

I.   INTRODUCTION

1.1 Background of the study

Along with advanced technological, especially in the fields of health, human life expectancy is getting longer. It means that there are more elderly people. Elderly are people aged 60 years and over. Entering the 21st century, the number of elderly in the world has reached nearly half a billion people. Even later projected in 2025 it is amounted to 1.2 billion people. Each month, people who passed the threshold of 60 years reach almost one million people. It is also reported in the United States that the increase of elderly reached 1000 people and an estimated 50% of the population over the age of 50 years in 1985 (Adib, 2008).

In Indonesia, the number of elderly in 1990 has reached 11.4 million, and in 2000 that number increased to 22.2 million, and then projected in 2020 the number reached 29 million people (Adib, 2008). Statistic data shows that in 1971 the elderly in Indonesia amounted to 5.31 million people or only about 4.48 percent of the total population of Indonesia. In 1980 the number is amounted to 7.9 million (5.5%), and in 1990 increased to 11.3 million (6.3%), 14.4 million (7.18%) in 2000, and 19 million elderly (8.9%) in 2006. Statistic data in 2013 showed that the number of elderly is currently 25 million of the 240 million people in Indonesia.

The data indicates that the number of elderly people is greater; so many experts predict that there will be changes in the structure of the state as the number of elderly is greater than the birth rate. As a matter of fact, the government actually has realized the importance of giving attention to the lives of the elderly. Moreover, it is reported that Indonesia elderly have not been fully prosperous as stated by Tuti Heryati, The Director of Social and Elderly Services on a dialogue on Pro RRI at Social Institutions Tresna Wredha Budhi Dharma in Bekasi on Monday, March 4, 2013 which are presented in the online news of RRI on 4th March 2013.

Efforts to tackle the elderly in Indonesia by the government have already been good enough for example to coordinate the presence of elderly integrated health posts in every village. These posts provide services for elderly such as the provision of nutritional health checks, free medical care, and health education. In addition, the government also makes the Elderly Social Security Program (JSLU-Jaminan Sosial Lanjut Usia). The main objective of Elderly Social Security Program is to ease the burden of fulfilling the basic needs and the continuance of the elderly as well as maintaining elderly social welfare so they can enjoy a reasonable, peaceful, and prosperous standard of living. JSLU funds are funds given by the government to provide

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[1] This article had been presented in International Conference of Organizational Innovation (ICOI) 11-14 August 2014 in De La Salle University Philiphine

welfare to the abandoned elderly. Currently, Ministry of Social Affairs through the Directorate of Social Services and Rehabilitation is only able to reach 10 thousand elderly of 1,644,002 inhabitants or 8.2 % of abandoned elderly in Indonesia through JSLU. Statistic data of 2008 mentions elderly population as much as 19.5 million people, of that number there were 1,644,002 people or about 8.2 % are abandoned elderly and in poor condition (data of Pusdatin 2008 in the Directorate of Social Rehabilitation News Online 10 February 2010) .

The government's extraordinary attentions since 2010 should have been able to make the elderly's lives better, now. However, in reality, not all of elderly are at prosperous lives. There are many elderly people who live in poverty, suffer sickness, do not have families who love and care for his/her even become a trouble maker who commit immoral acts and criminality. As reported by Redaksiana on Trans 7 on 12 March 2014 at 15:00, there was an elderly (89 –years old) who was jailed for being a croupier. At the show, it was also reported that a 75 -years old grandfather was beaten by the masses after proven stealing panties of women in the village. After investigation, it is obvious that the grandfather likes to watch porn, which made him do this such an inappropriate behavior to vent his lust. In addition, Reuters online news on February 3, 2014 mentions an elderly patient named Supaman (64 years old) expelled from an ambulance in Sukadanaham, Tanjungkarang West Lampung on 21 January. Residents, who found that elderly patient, immediately took him to the Public Hospital Dadi Tjokrodipo Bandar Lampung.

These cases demonstrate that the government's efforts in dealing with the elderly have not been completed and needs the support of all parties. Elderly need to be understood individually because each individual is different (individual differences). The more the number of elderly, the more complex the problems and needs of the elderly as well. Therefore, it is necessary and very important to do the research in order to understand more fully the elderly. Moreover, because in fact that old age is not only seen from the chronological age of those who were aged 60 years and over, but those who have retired (56 years) most already consider themselves to be helpless elderly, need attention, no longer productive, and feel diminished. Thus, the problems of the elderly in Indonesia, which needs attention of all parties, are more complex.

Based to those statements, the Al Mahalli Islamic Boarding School in Brajan Wonokromo Bantul Yogyakarta expands its attention on the well-being of the elderly by establishing Islamic Boarding School for Elderly in Mojolegi Village Imogiri Bantul Yogyakarta. This innovative Islamic Boarding School was built on a land area of 4000 m^2 and started its activities on 2 March 2014 ago. Their first event was attended by more than 600 elderly (interview with a caregiver and manager of Al Mahalli Elderly Islamic Boarding School). The presence of this elderly activity center has been long awaited by the people around the Islamic Boarding School. To optimize this boarding's programs to be more beneficial and sustainable, therefore, it is necessary to analyze the needs of the elderly and the potentials that can be developed in Islamic Boarding School and its surrounding areas.

Researches on the elderly are not too many; therefore, it still needs to be developed as an expression of many universities' concerns to social problems. Several studies which have been conducted on the elderly mostly focus on understanding the cultural aspects of life of the elderly in making the decision of choosing a place to stay, as was done by Adib (2012) and Suardiman and Iswanti (2008). In addition to culture, other researches on elderly focus on religiosity of elderly as was done by Icha (2004) about Elderly Care Fellowship at the Evangelical Church in Minahasa and Machasin (2013) that examined elderly's religiosity. Of the few studies which have been done, it has not been found any research on elderly empowerment models although government programs towards improving the welfare of the elderly are already exists.

The study, entitled "Empowering the Elderly through Local-Potential-Based at Islamic Boarding School", is also different from previous empowerment research. So far, there are more empowerment research on the women empowerment (Latu, Mast, Lammers, & Bombari, 2013; Astuti, 2012), patient empowerment (Subandi , 2010), empowerment of employees or marginal men in the company (Asgarsani, Duostdar, & Rostami, 2013, Fernandez & Moldogaziev, 2013 ; Prati & Zani, 2013), and empowerment of the poor (Astuti, 2012), but this study focused on the analysis of the elderly's self-potential and the potential of the elderly's living environments that allow the elderly to be developed mutually with an Islamic Boarding School as the prime mover in order to reach balance between physical and spiritual prosperity. The research was conducted in Yogyakarta, a province that has the largest number of elderly in Indonesia, which is 12.5 % of its population are elderly (Suardiman & Iswanti, 2008). In addition, the determination of Imogiri Bantul as the location of the study because Bantul was selected as a pilot city of elderly empowerment in national level (Bantul News Online, January 13, 2014 10:26 pm).

Empowerment at its core is to empower someone to be more progressive and independent (Kartasasmita, 1997) in the other word is to empower someone to be prosperous. Innovation of this study lies in the subject of the research. So far , most studies focus on the empowerment at productive age, but this study focused on the elderly because in fact there are many elderly who require an affiliation place that makes them better phisically and spiritually. Phisical welfare means to obtain the opportunity and capability to get the rights essence as a human being: for example to fulfill food needs and clothing, to get adequate basic education, and health. For spiritual welfare is to be happy, respected and valued, free from fear, free from threats, free to give an opinion, and can participate in community life. Every man is entitled to the welfare, including the elderly; therefore, it is very accurate if this study was conducted in an effort to support the government's programs to promote welfare of Indonesia elderly. If Indonesian elderly are welfare, then the impact of the research results of this action will support the Master Plan Program for Acceleration and Expansion of Indonesian Economic Development (MP3EI), which is an initial step to encourage Indonesia to be developed and included ten (10) countries in the world by 2025 through high economic growth which is inclusive equitable and sustainable (Astuti , 2012) .

1.2 Formulation of the problems
    Formulations of the problems in this research are:
    a. What are the needs of elderly in Al Mahalli Islamic Boarding School?

b. What are potential resources (natural and human resources) owned by Mojolegi community?
c. How is the appropriate elderly empowerment model to improve welfares of elderly who has joint in the Islamic Boarding School?

1.3 Purpose of the study

The purpose of this study is to determine the needs of the elderly and the potential resources in order to formulate a local-potential-based empowerment model that can be used by an Islamic Boarding School to improve the welfare of the elderly who join in Islamic Boarding School.

1.4 Benefits of the study

Benefits of this study are as follow:

a. To get the elderly empowerment model which is based on local potential as reference material for Elderly Islamic Boarding School Al Mahalli to formulate activities held by Islamic Boarding School. It is very important so that the activities developed in Islamic Boarding School have value and receive a positive response from elderly people.
b. by means of forming relationships to elderly homes during assessments, to open the harmonious relationship between the Islamic Boarding School and community that undermine the impression of Islamic Boarding Schools like the ivory tower which is not in harmony with local people
c. Improve understanding of the elderly boarding manager to the needs of the elderly so that the manager can adjust to the elderly people who become the target of the Islamic Boarding School.
d. Provide added value to the community, especially the elderly who joined the Islamic Boarding School.

II. REVIEW OF LITERATURE

2.1 Elderly

Elderly is a whole process that is characterized by the occurrence of physical and spiritual changes slowly and gradually so-called senescence that is the process of becoming old and senility (suffer from weakness) if there has been a particularly physical deterioration of the lining of the brain will affect his mental state (mental disorganization) (Indati, 2013) . Although not many researchers are interested in studying the elderly, at least it has been found some research on the elderly which has been done by several previous researchers. Some of them are as follows. Icha (2004) examined the typical elderly spiritual care in Minahasa culture, with the title Elderly Care Fellowship at the Evangelical Church in Minahasa. This study raised the need for Minahasa elderly and Christian education curriculum in the church. Tamher (2009) examined the health of elderly with nursing care approach, the Ministry of Health research team in 2012 researched curriculum and training modules for the elderly and geriatric for clinic staff, Adib (2012) conducted a study of the elderly in urban areas under the title Live Together with Family is More Comfortable. Adib research proves that 56 % of elderly respondents chose the living in their own homes, and 42 % were residing with family (children and grandchildren). There is no respondent ever wanted to reside in elderly nursing homes. Suardiman and Iswanti (2008) examined the phenomenon of elderly living at children's houses (Studies in Cultural Java).

2.2 Empowerment

Empowerment is often associated with female (Latu, Mast, Lammers, & Bombari, 2013; Astuti, 2012), patients (Subandi, 2010), employees or marginal man in companies (Asgarsani, Duostdar, & Rostami, 2013, Fernandez & Moldogaziev, 2013; Prati & Zani, 2013), and the poor (Astuti , 2012). Astuti (2012) who examined the poor women stated that the factors that influence poor women in the utilization of local resources among other factors that come from within themselves such as get low education (77% graduated or un-graduated from elementary school), have no skills other than farming and the factors that come from outside themselves such as they do not have access to poverty alleviation programs from the government or the local government. Fernandez and Moldogaziev (2013) stated that the practice of employee empowerment has been done in private and state agencies in the past 30 years. Empowerment of employees was committed in order to improve job satisfaction, organizational commitment, innovation, and performance.

To explain the patient empowerment, Subandi (2010) proposed the consumers term to replace the patients term, especially patients with mental disorders. Consumer empowerment movement is not only engaged in pratice, but also tried to change scientific theories about mental disorders, especially the pessimistic view that schizophrenia is incurable.

Women, patients, employees, and the poor are included in the category of marginalized groups or those who are not important. Elderly is included in this group because in this period there is a decrease in his/her physical function resulting in feelings that is not as strong as his/her youth, there is no one who pay attention and listen to the elderly so they are considered to have limitations (Indati, 2013). This statement refers to Rahman (2006) who states that marginal groups are those who are extremely poor, elderly, homeless, less education, and have no skills. Because the elderly are considered marginal, therefore the elderly empowerment should have been done.

Empowerment comes from the word "power" which get the affix em- to be the word "empower" which means to have power. Power means strength, empower means to have strength. Empowerment means being able to do something or have power or strength. Empowerment in Indonesia is a translation of empowerment in the English language. The meaning of empowerment by the government is encouraging the community to work independently, with the aim to improve the measurements of physical and non-physical in society life. The meaning of empowerment by enterprises is an effort to improve welfare of the community who want to live on welfare, with absolute and relative measurement, so there is a mutually beneficial relationship between communities and enterprises. While the meaning of empowerment by NGO is an effort to increase the

community's ability to know and meet their real need, with effort and ability of the community itself, through economic, social and cultural indicators (Yunani, 2012).

Talking about empowerment means talking about what is empowered. Therefore, the first step that needs to be understood is to know the needs of the society or communities that are empowered. Empowerment raises the inspiration and motivation of community members to contribute significantly to the organization and have the confidence that their contributions would be appreciated, so they feel that their lives are useful and meaningful. Larkin et al. (2008) stated that psychological empowerment includes feelings of capable, independent, have valuable work, and can contribute to each other. Empowerment makes a change in behavior and social structure. Community empowerment is highly dependent on the environmental potential of each community will be empowered, while individual empowerement depends on the potential of each individual. The task of the facilitator is to help them to discover their potentials, form, and lay out the steps.

Empowerment theories consist of process theory and outcome theory (Parkins & Zimmerman, 1995). According to Zimmerman (2000), the theory of the process of empowerment at individual level look at how people learn and seek to achieve their objectives, while at the community level see how the growing awareness and community participation to jointly utilize the resources in order to have more value. The outcome theory is measured by the achievement of indicators which is developed by Das and Bhowal (2013) that the emergence of self-confidence, willingness to participate in various activities, contribution to increase the family income, benefit of existing resources, freedom of mobility, role in decision making, and increasing the role of the various groups and meetings.

Elderly have needs as individuals in general (Indati, 2013), namely basic needs, psychological, social, and spiritual. Basic human needs include food, clothing, shelter, health, and education. Psychological needs include the need for mental functioning such as memory, learning and intelligence, capacity adjustment, and personality. Social needs include the need for the recognition of the existence of the individual in existence with others. Spiritual needs include the philosophy of life, peace of life, the meaning of life, purpose of life, the spirit of life in the elderly and how theit faith shown when facing trials in elderly life (Mujiadi, 2012). These needs are what to be explored through this research.

In order to be successful empowerment program, various experts have developed a model of empowerment. Empowerment models adapted to the problems of the community or individuals who are empowered. Among the various existing models of empowerment, this study refers to the empowerment model that has been developed by Astuti (2012) for a more comprehensive to explain the process from preparation to evaluation and better suited for this research.

Astuti empowerment model (2012) includes several stages.

a. Preparation stage or Look and Think Stage, includes preparation for administration and preparation for the field study site. The administration includes the design and preparation stages of research, licensing and initial contact with the various parties that will be involved in research. For site preparation, some activities have been done including initial assessment to map the research subjects as well as stakeholders to be involved. At this stage it is also analyzed the potential needs and resources system which are available at the sites. Through this activity, it was obtained the data of research subjects, as well as discussion about the problems, needs and plans of action to be performed. To ensure the condition of the target research, it was also carried out home visit for triangulation with field conditions in order to obtain information regarding local resources that can be utilized.

b. Phase Act, that is entrepreneurial guidance, skills counseling, social assistance by a team of local facilitators, and inter-institutions program synchronization process to support economic acceleration, through the development of technologies to be utilized by the target group, especially in the Elderly Islamic Boarding School Al Mahalli.

c. Monitoring and Evaluation, In this phase of the evaluation and monitoring of the activities carried out in the form of a discussion group at the local community level that is representative of elderly who joined in elderly Islamic Boarding School Al Mahalli, caregivers, and managers.

III. RESEARCH METHODOLOGY

3.1 Field of the Study

This research is included field study took place in Al Mahalli Elderly Islamic Boarding School in Mojolegi Village Imogiri Bantul, Yogyakarta. Al Mahalli Elderly Islamic Boarding School is a development of the existing Al Mahalli Islamic Boarding School in Brajan Wonokromo in Bantul. Al Mahalli Islamic Boarding School Brajan focus on school children from elementary school age through college, while the Al Mahalli Islamic Boarding School in Mojolegi Imogiri focus on older students (elderly). Al Mahalli elderly Islamic Boarding School currently is still in the form of the pavilion as a center of elderly activities but had been planned to be built hostel for the elderly who want to stay at the Islamic Boarding School.

Seeing the extraordinary enthusiasm of the citizens and government officials around boarding makes the managers eager to design appropriate programs so that the Islamic Boarding School can achieve successfull development. Mujahadah as the inaugural event was held in the pavilion on March 2, 2014 was attended by more than 600 people. These conditions stimulate the boarding manager to formulate appropriate programs to accommodate potential elderly who joined at the Islamic Boarding School and potential boarding environment. For that reason, we need a series of scientific effort to examine what elderly needs and what potential can be developed to empower the elderly through boarding.

To answer these questions, this study involved respondents consisting of elderly who were around Islamic Boarding School, Islamic Boarding School managers, and local officials. The collection of the data is in the form of interviews with the respondents and observation of the elderly activities which are managed by Islamic Boarding School. The analysis of the data used in this study is descriptive, which describes an overview of the scope of activities of the Islamic Boarding School and its local potentials that can be developed by this Islamic Boarding School. In this research, empowering the elderly will be on two

things, namely the elderly community empowerment by utilizing the environmental potential namely natural resources and individual empowerment to assist the elderly who want to actualize themselves in order to feel valued for being able to contribute to society according to their potentials.

3.2 Data Collection

The implementation of this research study begins with interviews with caregivers and managers of Al Mahalli Elderly Islamic Boarding School, interviews with the elderly in the Mojolegi village, and local officials then later observation to see the daily lives of the elderly and observing resources that can be developed. After that, to complete the preparation of boarding program materials, FGD (Focused Group Discussion) is needed by presenting representative of elderly, managers, and experts (psychologist and the National Commission for the Elderly). The next step is to map and analyze the data, and make conclusions.

IV. RESULTS AND DISCUSSION

The data has been obtained is the data about the condition of the area of Islamic Boarding School and a glimpse portrait of Mojolegi village residents which are obtained from interviews with caregivers, elderly, and managers. From the interviews with caregivers of Al Mahalli Elderly Islamic Boarding School on March 1, 2014, it is obtained a picture that elderly boarding is planned to build dormitories for grandfathers and grandmothers. Not all elderly who studied at the Islamic Boarding School of Al Mahalli must live in Islamic Boarding School because this Islamic Boarding School will accommodate activities of elderly community that have joined the boarding although not stay at the Islamic Boarding School. Interview with Mr. X, one of the elderly who live near the Islamic Boarding School on March 4, explained that the local community is very excited about the establishment of elderly Islamic Boarding School in the area which are proved by Mujahadah as inaugural event of elderly Islamic Boarding School on March 2, 2014 ago. At that events, about 500s people, most of them are people of Mojolegi, came. This Islamic Boarding School is supported by the village chief and his staffs.

The interviews with the caregiver of Islamic Boarding School dated March 11, 2014, explained that previously opinion of the public outside the Mojolegi community was unfavorable because the village was occupied by the former scavengers and beggars who were organized. That's why 15 years ago, the caregiver of the Islamic Boarding School dreamed of getting Mojolegi society as a respectable village. Unfortunately, the boarding' primary caregiver, namely KH Mudjab Mahalli, who has had a Islamic Boarding School in Bantul Wonokromo Brajan passed away before realizing his dream. Now, his wife in this year determined to realize his dream. This very noble dream would require the support of various parties so that researchers raised this issue to help them realizing these goals whilst supporting government programs to improve the welfare of the elderly.

The results of the problems and needs analysis show that the elderly around the Islamic Boarding School need a place for their activities in order to make them more meaningful. They want these Islamic Boarding School can accommodate their religious activities toward closeness to the Creator as well as accommodate them performing various activities that they enjoy so that they feel happy and prosperous in their elderly age. In addition, because the elderly daily tasks at home is "momong wayah" (caring for grandchildren), then they want to have children religious study activities so that they can still meet their grandchildren at the Al Mahalli Islamic Boarding School.

If it is observed from its natural condition, Mojolegi village where Al Mahalli elderly Islamic Boarding School was established is a fertile village located in the Imogiri hills adjacent to the Tomb of the Kings of Yogyakarta. The environment is clean and organized quite neatly. Even in the village is located the Bukit Hijau (Green Hill), a beautiful site. Unfortunately, this beautiful site is not well known so its natural potential is yet widely known. Commonly the resident has a passion fruit plants in their gardens. Actually training to process passion fruit syrup is ever gotten, however less extensive marketing so they just make syrup when there are orders only. Most other elderly make brooms, nuts processing products, and cashew peeling. As passion fruit syrup, marketing of broom, nuts products, and cashew is less extensive that need boarding's attempts to open opportunities for cooperation with various parties for marketing and product innovation through entrepreneurship mentoring. In this village also grow teak trees which are usually not old enough but they were already sold to furniture and sills makers. If the age of teak trees is extended, the likely result will be more profitable. Therefore, an understanding of this matter needs to be given to residents.

If it is observed from the street and houses, which are a clean and neat, it seems that there are role model figures who are reliable as activators. This potential human resources should be empowered so that they feel valued and find meaningful life. Therefore, it is necessary for Islamic Boarding School to look at the potential of these human resources so that their presence adds to the proliferation Islamic Boarding School empowerment activities.

Based on observation and interview, the elderly empowerment model for Elderly Islamic Boarding School Al-Mahalli can be formulated as follows.
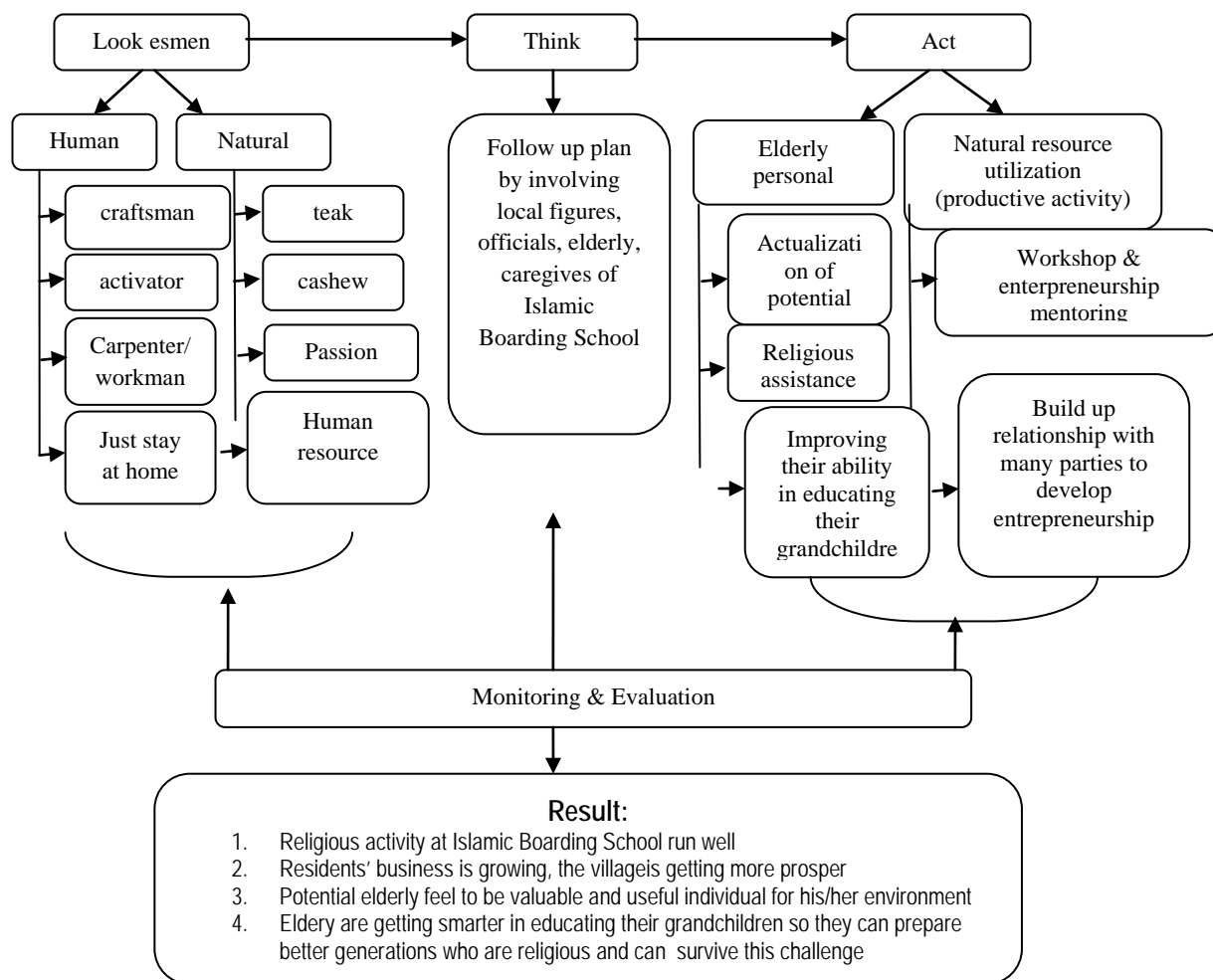
Figure 1. Elderly empowerment model through local potential based on Islamic Boarding School

The picture explains that the problems which are faced by the elderly around Islamic Boarding School Al Mahalli are the obstacle in natural resource processing. Natural resources can be utilized and developed in Mojolegi village are woods, cashew, peanut, and passion fruit. What are expected by the elderly is to get an explanation about entrepreneurship because this research is based on local potential development and open up opportunities for cooperation with various parties to improve the production and marketing of local products.

Problems of elderly lies in the fact that so far their daily activities are caring for their grandchildren, therefore the elderly need to be equipped with parenting education to the generation of different times so that they are more skilled in preparing the next generation to be expected. In addition, because 100% of Mojolegi elderly citizens are Muslims, then it is appropriate if Islamic Boarding Schools are responsible for providing religious development activities regarding the tremendous enthusiasm of elderly when boarding's inaugural recitation activities was held in early March 2014 ago.

V. CONCLUSIONS

From data above, it can be conclude that the elderly around the Islamic Boarding School need a place for their activities in order to make them more meaningful. They want these Islamic Boarding School can accomodate their religious activities toward closeness to the Creator as well as accommodate them performing various activities that they enjoy so that they feel happy and prosperous in their elderly age.

For the potential resources (human resources) from the street and houses, which are a clean and neat, it seems that there are role model figures who are reliable as activators. This potential human resources should be empowered so that they feel valued and find meaningful life.

For the potential resources (natural), commonly the resident has a passion fruit plants in their gardens. Actually training to process passion fruit syrup is ever gotten, however less extensive marketing so they just make syrup when there are orders only. Most other elderly make brooms, nuts processing products, and cashew peeling to open opportunities for cooperation with various parties for marketing and product innovation through entrepreneurship mentoring. In this village also grow teak trees which are usually not old enough but they were already sold to furniture and sills makers.

The elderly expected is to get an explanation about entrepreneurship to open up opportunities for cooperation with various parties to improve the production and marketing of local products. In addition, 100% of Mojolegi citizens are Muslims, it is appropriate if Islamic Boarding Schools are responsible for providing religious development activities.

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