Initiating Educational Policies for Older Adults: Analysis of the Implementation of Lifelong Learning Concepts

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Abstract:

This study aims to identify several comparisons of lifelong learning concepts and models for older adults to remain active and productive. The method employed in this study is a literature review investigating research articles from the internet using the Science Direct, Google Scholar, and Research gate sites. Details of the search strategy for article eligibility using the PRISMA format (Identification, Screening, Eligibility, Included). The analysis of selected research articles' reveals that older adults' education concepts and models in developed countries are more well established and concerned. The model of older adults' education in demand has religious, spiritual, and spiritual dimensions. The appropriate model is entirely rational due to closely related to the local wisdom of the Indonesian people. The majority of studies conducted show the need for support from stakeholder policies. The support from the community and family is still quite dominant, so that the potential of the elderly population who are still productive, independent, and contributive to society is necessary.

Keywords: *educational policy, older adults learning, needs*

A. Introduction

Global population dynamics indicate that there has been a change in the structure of the aging population. This phenomenon is the impact of advances in the health sector, increasing the population's life expectancy and decreasing mortality. Likewise, demographic changes have occurred in Indonesia; the Central Statistics Agency (CBS, 2013; 2020) released data that the proportion of the elderly population (60+) is estimated that in 2017 there will already be 23.66 million (9.03%), 2019 25.64 million (9, 60%), 2020 (27.08 million), 2025 (33.69 million), 2030 (40.95 million) and 2035 (48.19 million). The increase in the number of elderly has broad implications in all fields of development. As mentioned by Abercrombie, Hill, and Turner (in Novak, 1997), three social structures must prepare themselves to welcome changes in the population phenomenon, namely 1) families with challenges. The conflict between generations, 2) educational institutions for older adults; and 3) the health system. There has been a shift in disease patterns and specific health services for older adults.

Developed countries have prepared for challenges due to the increase in the aging population's life expectancy in education. Although this is not as easy as we imagine, as stated by Tam (2014) the Hong Kong government provides education for elder population groups at

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several universities, schools, organized by non-governmental organizations, and even at individual institutions that specifically provide education and training for the elderly. This condition is obviously shown because academics have done many studies on the importance of the elderly to remain active and productive. This view is in line with 2 (two) social psychology theories: 1) Activity Theory, presented by Neugarten, Havighurst, and Tobin (1968) that the elderly must continue to do activities and work because then they will remain happy (in (Novak, 1997), and 2) Continuity Theory, initiated by Atchley (1989), namely older adults are expected to continue their activities before entering retirement period.

In fact, our country has responded to the population situation of the millennium with the issuance of Law Number 13 of 1998, Concerning the Welfare of the Elderly, in Chapter III concerning Rights and Obligations, Article 5 paragraph (1) Older people have the same rights in social life, as a nation, and as a state, (2) As a form of respect and appreciation for the elderly, the right to improve social welfare including a) religious and mental-spiritual services; b) health services; c) employment opportunity services; d) education and training services; e) ease of use of public facilities, facilities, and infrastructure; f) ease of service and legal assistance; g) social protection; h) social assistance.

The Government's efforts to pay attention to the welfare of the elderly population, including the right to education and training in it, are also strengthened by the Republic of Indonesia Government Regulation Number 43 of 2004 concerning Increasing Efforts to Implement the Social Welfare of the Elderly. Likewise, the Government provides space for family and community participation in making it happen.

The active elderly's perspective has also been proclaimed by the United Nations Health Organization (WHO, 2002) because the elderly remain active in productive and non-economic activities, such as volunteer activities, leisure activities, and socio-religious, and educational activities. This situation can help the elderly remain happy and avoid hypokinetic diseases, physical deterioration caused by lack of movement. Older people who are still willing to learn and carry out cognitive activities reflect active and happy individuals. They become a strategy to face and live in older ages (Tam, 2013); Rowe and Kahn (1997) emphasize that education is an essential component in the concept of productive elderly. Active and productive functionalization requires competencies based on the need for particular knowledge and skills.
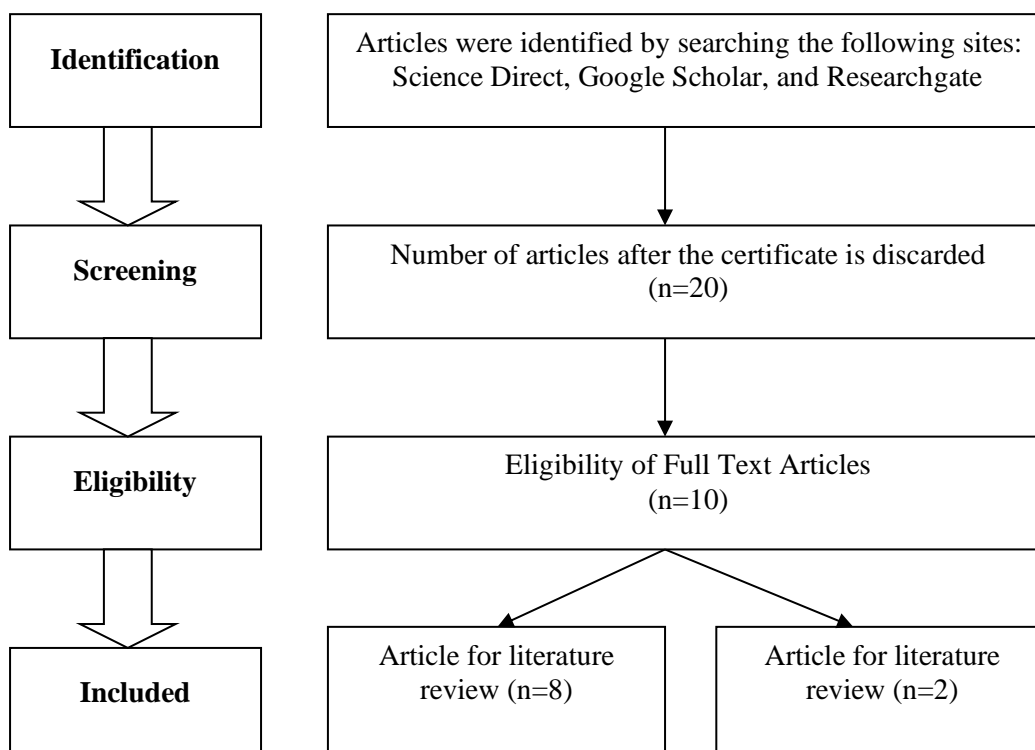
The phenomenon of older adults learning involved in educational programs, formal, non-formal, and informal, is well documented. Groombridge (1982) outlines five reasons why education is beneficial for aging population groups: 1) encourages self-confidence and independence, 2) enables the elderly to cope effectively with problems, 3) increases their contribution to society, 4) encourages older people to be able to share experiences with others and the younger generation, and 5) increasing self-actualization (in Formosa, 2019); have an economic orientation, (Dench & Reagan, 2000); want to stay active and involved in society (Bjursell, 2019);

Religion and spirituality have an essential role in guiding the life of the elderly and helping to build meaning in life and overcome adverse situations and conditions. The results showed that participants saw old age as a period of spiritual growth and development that provided a way to compensate for losses caused by a physical decline (Shaw, 2016). Rowe and Kahn initiated that it is necessary to add spirituality interventions in the concept of successful elderly (Crowther et al., 2002). In the process of maturity, a relationship between the existentialism concept of the individual as a creature of God as in Tornstam's theory of Gerontranscendence includes the dimensions of "cosmic," "self," and "social and personal

relations" (Bjursell, 2019); strengthened further research Erikson's Developmental Psychology Theory, stage 9 (Brown & Lowis, 2003).

B. Methods

The source data of this literature review is compiled by starting with topic selection. This study's sources are attained from several selected books, articles, and journals published by reputable publishers. This study was obtained from the internet using the Science Direct article

Identification	Articles were identified by searching the following sites: Science Direct, Google Scholar, and Researchgate
Screening	Number of articles after the certificate is discarded (n=20)
Eligibility	Eligibility of Full Text Articles (n=10)
Included	Article for literature review (n=8) — Article for literature review (n=2)

search sites, Google Scholar, and Researchgate. The search for the feasibility of articles and articles selected for review in this study is potted in the chart below, carried out systematically by following the correct stages using the PRISMA format (Gurning and Rina, 2020).

Figure 1. Research Flow of Literature Review

C. Findings and Discussion

The ten articles are selected to consist of six international journals and four national journals from Indonesia, the United States, the European Union, Sweden, Taiwan, and Hongkong. From several articles selected, the themes obtained from this literature review are 1) the absence of derivative policies and the scarcity of policies that specifically support education and training in Indonesia, in developed countries, such as Hong Kong, Taiwan, and other developed countries. Currently, in response to the phenomenon of population increase and the accompanying educational and training needs. 2) there are no many social institutions that provide education and training services to the elderly, except two institutions are quite representative. Namely: the Daarut Tauhiid Islamic Boarding School in Bandung with the

Golden Age Islamic Boarding School Program (PMK) and the Budi Mulia Dua Foundation with an elderly school, Golden Geriatric Club (GGC). The research results were selected as follows:

1. Yi-Yin Lin & Chin-Shan Huang (2013): "Policies and Practices in Educational Gerontology in Taiwan." The results of the study show that the education policy for the elderly (educational gerontology) in Taiwan has undergone several changes in its development, as follows: 1) from a social welfare perspective under the Ministry of Social Affairs, it is shifted to a lifelong learning perspective and again into a social justice perspective under the Ministry of Education, 2) There have been many improvements, but the elderly are still not actively involved, because most of their needs and programs are determined by the Government and professionals, 3) future policy proposals include the coverage of the elderly education program, including elderly with health problems, disabilities, and involves the role of the private sector, NGOs and foundations

2. Tam, Maureen. (2012): "Elder Learning in Hong Kong: Policies, Programs, Provisions, and Issues." There are 2 (two) stages in the elderly education policy in Hong Kong; 1) prior to 1997 (before the formation of the Elderly Commission) in which the approach to elderly education was to use non-formal, 2) after 1997, elderly education was continuing education that was inseparable from the elderly health program. The Hong Kong government realizes that lifelong learning is a requirement for the elderly to remain active, improving the health level of the elderly. It will also continue to carry out activities, still take part in services in the community, and continue to contribute to the community.

3. Formosa, Marvin. (2012): "European Union Policy on Older Adult Learning: A Critical Commentary." While the EU policy on lifelong learning does promise towards more optimal rates of active, successful, and productive aging, it fails because of a rapidly changing and more human-friendly world. "It is not only technical skills that need to be continuously revitalized, it is not only work-focused education that needs a lifetime" but "the same is necessary, and of great urgency, is education related to citizenship." Policies must look at diversity, provide equal opportunities for all citizens.

4. Peterson, D. A. & Masunaga, H. (1998): "Policy for Older Adult Education" This study discusses policy decisions in the field of elderly education. The following two questions were discussed: (1) Why are there so few policies on elderly education related to their learning interactions? (2) What policy decisions are required for the future in order to improve education practice for the elderly? Moody (1976) presented a four-stage model of education for the elderly: (1) rejection, (2) social service, (3) participation, and (4) self-actualization. The first stage, denial, reflects the isolation of the elderly in modern society, where "the parent is, functionally, not an entity." The second stage, social services, defines the education of older adults as a leisure activity. The third stage, participation, prepare older adults for new roles in society by breaking down old age stereotypes. The fourth stage, self-actualization, focuses on the potential of the elderly to grow psychologically through learning. Moody's concludes that current education programs are directed at stages three and four, encouraging educators to respond to the needs of the neediest ages. Twenty years have passed since he described his hopes for future practice, but it is clear that this program is still not widely available.

5. Schuller, T. & Bostyn, A. M. (1993): "Learners of the future: preparing a policy for the third age." The study contains several policy options to be considered through the research

step. It covers three main elements - education, training, and information - and is directed at some different levels: national and local Government, employers, and educational institutions. a. Central Government: 1). a clear policy statement on the right of the elderly to various educational opportunities. Although this may be phrased only in general terms, it will be an essential affirmation of the status of the third person as full participants in society, 2). All relevant education bodies - mainly the local education authorities, the Higher and Further Education Funding Council, and other relevant institutions - have clear obligations towards elderly learners. The Government guarantees to fund so that the program can run well; b. Local Government: 1). Local authorities prepare explicit policy statements regarding definitions, boundaries, and other categories of elderly learners. 2) Local governments set and monitor participation targets in terms of numbers and proportions, and definitive goals. 3) Local authorities ensure that learning opportunities are equal for all prospective elderly participants and ensure all necessary facilities are supported. 4) Local governments can collaborate with several leading local sectors and other stakeholders, 5) the local Government also provides financial support and other cost ease policies for the implementation of the program; The institution issues policy statements and other relevant regulations concerning elderly participants, as well as other administrative and technical procedures. Educational Institutions: 1) are seriously committed to meeting the needs of elderly participants by considering: a) outreach initiatives for participants who cannot access education; b) appropriateness of scheduling and location; c) an appropriate learning environment; d) curriculum development; e) compensation and information, 2) adequate educational personnel resources, 3) making administrative and technical regulations that are flexible and compatible between relevant educational institutions

6. Shantini, Y & Sudiapermana, E. (2016): "An Overview of Sustainability in Nonformal Education Policy." The involvement of partner institutions helps the central Government in implementing the policy. Collaboration with related agencies will also make it easier to study the continuity of policy dissemination, partner institutions, and parties that carry out intense coordination between Government and non-formal education providers implementing these policies. Coordination is carried out to foster policy implementation, solve problems faced / its impact, and other technical matters under the social environment and some of the potential in non-formal education providers.

7. Suharto, E. (2008). "Implementation of Public Service Policies for People with Special Needs. Presented in the Focused Group Discussion (FGD) "Study of Application of Special Services (Service for Customers with Special Needs) in the Public Service Sector." The expert's explanation in the implementation of elderly policies is still in the realm of social welfare, as has the Ministry of Social Affairs experience, as follows: 1. Social services in institutions (institutional-based services): a. Regular social services in the Tresna Wredha Social Home (PSTW) to meet the needs of the elderly adequately, b. Daycare services, c. Temporary social services provided for elderly, carried out during the day at certain times, d. Cross subsidy service. 2. Social services outside the institution (community-based services): a. Home Care. Social services for elderly who are not potential in their family environment. For example, providing food assistance, cleaning assistance, health care, mentoring, recreation, counseling, and referrals, b. Foster Care. Social services for neglected elderly through other people's families, c. Social security in the form of crash model allowance, d. Empower potential elderly through Productive

Economic Enterprises (UEP) and Joint Business Groups (KUBE), e. Community social services are provided through the Family Compensation Center (PUSAKA) and Karang Elderly. 3. Service breakthroughs (trials): a. Daily trial for elderly services at 5 (five) PSTWs, b. Trial of Elderly Trauma Centers in 5 (five) Provinces, c. Home Care trial in the province, d. Support services in the health sector (such as Puskesmas Santun for Elderly and Free Medical Treatment / Gakin Card / JKM), e. employment (preparation of pre-elderly entering old age), and f. transportation (ticket reduction for the elderly).

8. Bjursell, C. (2019). "Inclusion in education later in life: Why older adults engage in educational activities." The relationship between education and well-being is presented as a general argument for older people's education participation. However, is this the reason why older people themselves choose to be involved in educational activities? This paper combines the results of two previous empirical studies and discusses how older adults explain their participation in educational activities. The first empirical data set consisted of surveys completed by 232 Swedish retirees. The second empirical data set consists of 53 Swedish retirees' stories about their participation in Senior Universities. The same dominant argument for their participation in education emerged in both studies; namely (i) want to stay active and (ii) socialize. However, this observation can be figured out in terms of motives and benefits, suggesting a possible mix of extrinsic and intrinsic motivation. A more in-depth examination of the narrative revealed that many participants enrolled at Senior University because family members, friends, and other former colleagues had signed up. This state shows that what on the surface may appear to be individual choices that can be explained by social factors' support and linkages.

9. Maryam, S; Firdaus, E; Komariah, K. S. (2015). "Islamic Education Model For Elderly in Daarut Tauhiid Bandung." This study explores learning models for the elderly who are interested in increasing religious knowledge and knowledge. The Golden Age Islamic Boarding School (PMK) Program is organized by the Daarut Tauhiid Islamic Boarding School (DT) Bandung. Using a qualitative descriptive method, with interview techniques, observation, and documentation study, the researcher found that the learning plan had been well prepared by the committee, as evidenced by the existence of a curriculum, educational calendar, and everything related to *PMK* program planning. In contrast, the implementation is the process of teaching and learning activities whose material is tailored to the needs of the elderly. In addition to that, Islamic education is not merely obtained from teaching and learning activities but worship habits, discipline, and the surrounding environment. Meanwhile, the Islamic education process's result indicates a change in themselves, both in insight, morals, or skills. Learning outcomes highly motivate the older adults to permanently draw closer to Allah in the hope of achieving ḥusnul khātimaḣ.

10. Badriyah, F. (2015), "Golden Geriatric Club Advanced School Program in Yayasan Budi Mulya Dua Yogyakarta." Research This research uses a qualitative descriptive approach, data obtained using interviews, observation, and documentation. The research findings are as follows: 1) The State of the program context is the legal basis for Law No. 13 of 1998 concerning the welfare of the elderly and Government Regulation No. 43 of 2004 concerning the Implementation of Efforts to Improve the Welfare of the Elderly. The aim of the program is that the elderly can be independent, creative, and joyful. The institution's duties and functions are to provide opportunities for elderly citizens to improve the welfare of the elderly. Program achievement indicators are based on student activities, 2) The State of program input is human resources, including program administrators consisting of

advisors, administrators, managers, and staff. Lecturers include one religion lecturer, one music lecturer, and two health practitioners, and twenty students. Existing facilities and infrastructure, namely learning resources, modules, and practical apparatuses. Room facilities include chairs, tables, screens, LCDs, libraries, keyboards, and song cords. Existing sources of funds are from the Budi Mulia Dua Foundation, 3) The State of the program process includes schedules that are carried out every Saturday, the absence of presence, learning methods include lectures and questions and answers, theory and practice, and discussions. Learning models that have not been confirmed, and the evaluation of learning used is process evaluation, 4) The State of the program products includes independence. Students can work and be happy without being a burden to the family. The absence of graduate data. Side effects cannot be ascertained, and the advantage of the program is the activities that support the Golden Geriatric Club senior school program.

The Nature of Elderly Education and the Implementation of Lifelong Learning

Elderly learning is one form of lifelong learning implementation. As stated by Hatimah (2017), the lifelong learning process is the steps that a person, group, or community encounters in the process of seeking, finding, and developing knowledge, skills, attitudes, and appreciation that lasted throughout his life to be able to adapt to the development of this era. This condition is in line with the concept of active elderly and their need for religious education. Religion and spirituality have a vital role in guiding the life of the elderly and helping to build meaning in life and overcome undesirable situations and conditions. The process of maturity (maturity) in the elderly has a link between the existentialism concept of the individual and the relationship of transcendence with God who created creatures as in the theory of Gerontranscendence initiated by Tornstam, which includes the dimensions of "cosmic," "self," and "social and personal relations" (Bjursell, 2019).
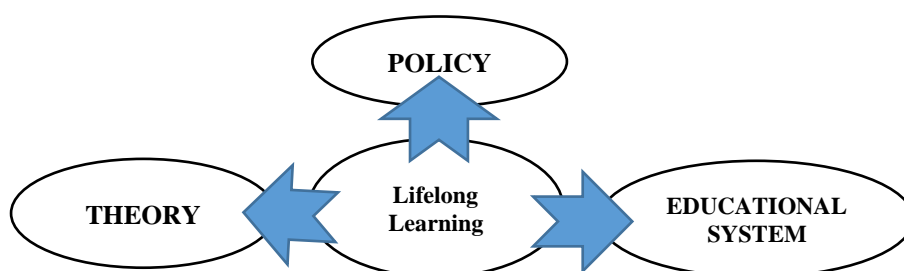

Figure 2. The perspectives on lifelong learning
Adopted form the presentation of Prof. Dr. Cecilia Bjursell, Lifelong Guidance in Contexts of Lifelong Learnin

Paying attention to the phenomenon of education for the elderly is a logical consequence caused by changes in the global population structure in which humans will live longer. This condition certainly has a direct impact on increasing the number of the elderly. The Elderly in a series of human life processes is the end of a phase where their rights must be considered and fulfilled as individuals or groups. Learning is a necessity and a form of activity that is as old as the history of human existence in the world. Learning is a human activity that has a positive impact on it. Therefore, humans always exist. Learning for individuals applies is

a process and will last a lifetime. However, the implication of the concept of lifelong learning has at least 3 (three) perspectives, as explained by Bjursell (2020), which includes:

1. Speaking of education that has been going on for decades, the education system is very familiar with the term pedagogy. However, recently andragogy has emerged, initiated, and discussed professionally by Knowles, where there are differences in adults' and children's learning perspectives. Likewise, education for the elderly who are still willing to learn requires an adequate education system, and this will be related to;
2. Policy, there is a mutual relationship between policy and the education system. The education system, of course, must be driven by an educational policy with a character that supports education for the elderly; and
3. The concept of lifelong learning (lifelong learning) is a fascinating study that has invited many experts and enthusiasts on educational issues. Many theories, concepts, and studies have been born from throughout the concept of learning

This study seeks to determine the policy towards education for the elderly in Indonesia through a literature review. Based on the literature review results on elderly education policy (educational gerontology), all relevant articles came from developed countries, the United States, the European Union, Taiwan, and Hong Kong. The similarity between the process and all the conditions that surround it is apparent. These countries have incredibly responded to changing the world's population structure and the consequences of increasing the elderly in each of these countries.

Developed countries have prepared all matters concerning elderly education from preparation, planning, implementation, evaluation, and all through policies, both from the central level to the local level properly. Even technical preparations for educational implementing institutions are also included in the policy agenda. Elderly education stakeholders have also been well prepared. Nonetheless, the policy of elderly education in developed countries still requires stages as conveyed from academics' study results.

It is also fascinating to study the terminology of elderly education, which is part of the social welfare realm experienced by Hong Kong and other developed countries. Thus, Indonesia's similarity in which the legal standing oversees is Law Number 13 of 1998 concerning the Welfare of the Elderly and is continued with its derivative regulations, namely, Government Regulation No 43/2004. This condition seems not mistaken, but it has crucial implications when viewed from the field's application. Older education practices are only viewed from a welfare perspective. Researchers see this is still lacking in detail, unlike if older education is precisely under the Education sector's auspices, namely the Ministry of Education.

The non-formal education policy in Indonesia has been stipulated in *UUSPN* Number 20 of 2003, Articles 13 and 26, which states that formal, non-formal, and informal education is complementary and enriching and how it is technically implemented. This article emphasizes the importance of non-formal education in increasing knowledge, skills, life skills, self-development, working, and doing business independently (Suryadi, 2014: 130). Prof. Ace Suryadi, Ph.D. from the Indonesian Education University (UPI) Bandung in the Indonesian Education Book Towards 2025 is more appropriate because it places all educational characters in the National Education System Law as a fundamental legal standing. This idea needs to be followed up with derivative regulations in Government Regulations or Ministerial Decrees and Elderly Education. This regulation will coincide with Elderly Welfare Efforts to meet the needs of elderly population groups in other segments of their lives, as Edi Suharto, PhD, an expert on Social Welfare in his presentation.

Bjursel (2019) explains that elderly learning cannot be separated from the individual's intrinsic and extrinsic motivation. Family and society's encouragement is another determining factor, including orientation in learning. Two keywords were conveyed: (i) want to stay active and (ii) socialize. Therefore, the community cannot view elderly education as an independent learning entity, and it is part of the social order in people's lives as in other community education programs.

The Role of Society in Older Adults Education in Indonesia

In the final two articles, the researcher found examples of relatively excellent and well-established models of older education from the age of establishment. First, the Golden Age Islamic Boarding School Program (PMK) Pondok Pesantren Daarut Tauhiid (DT) Bandung started in 2008 (from the website of the Daarut Tauhiid Islamic Boarding School Bandung), and second, the Golder Geriatric Club (GGC) Senior School program organized by the Budi Mulia Foundation. Dua Yogyakarta since 2009. Both programs have proven the community's role in participating in meeting the learning needs of the elderly. Even though the two schools' characters differ, both meet the learning needs according to their respective elderly's orientation.

Daarut Tauhiid provides answers to the needs of elderly population groups who want to study religious knowledge by opening the Golden Age Islamic Boarding School (PMK) Program. This program is a 40-day boarding school for participants aged 45 years and over. This program aims to foster men and women in the golden age to have a straight faith, correct worship, and have noble morals. Then, to facilitate participants in the golden age to prepare themselves to achieve *(husnul khotimah)* with the knowledge of faith, sharia, and daily worship habits. This program was also aimed at BAKU (Good and Strong) characters.

a) The PMK-DT program is a form of a community education model that is held to meet the learning needs of the elderly in spirituality and religiosity. The need for the elderly in religious knowledge increases with the aging process in individuals who realize that the transcendent human existence has a relationship with God Almighty.

b) In general, all components in the PMK-DT program have worked well and synergistically. Forming a program learning system has achieved results in output performance that is suitable for objectives. This situation is evidenced by the work of other inputs and the impact shown by program alumni.

c) The dynamic and vibrant learning process illustrates a balanced take and gives between participants and facilitators (*ustadz and ustadzah*). The urban elderly participants' character, with a relatively high educational background, the economy is in the well-established category, is rational and has a high motivation to learn, and has never been lodged. The passion for learning has increased. Synergize with professional resource persons/facilitators */ ustadz / ustadzah* with two role models, namely Aa Gym and *Teh* Ninih to make value-laden learning a more meaningful experience for participants.

d) Humane learning evaluation under the principles and approach of andragogy make participants comfortable and remains enthusiastic in learning. Likewise, the learning evaluation is directed to evaluate the program and specify the program's evaluation so that the PMK-DT program will continue to be more in the future.

D. Conclusion

15

The absence of a specific policy on Elderly Education to respond to the aging population's learning needs does not mean closing the opportunity and turning off their learning motivation who continues to be enthusiastic about implementing the concept of active aging through the lifelong learning process. At least two regulations are covering the education process for the elderly, namely: 1) Law Number 13 of 1998 concerning the Welfare of the Elderly and continued with its derivative regulations, namely, Government Regulation No. 43 of 2004 concerning Implementation of Efforts to Improve the Welfare of the Elderly and 2) Law Number 20 of 2003, National Education System Article 13, paragraph (1) The education pathway consists of formal, non-formal and informal education which can complement and enrich each other. (2) The education as referred to in paragraph (1) shall be carried out in an open system through face-to-face and via long distance and Part Fifth on Non-Formal Education article 26, paragraph 1 to paragraph 7.

Even more sacred, the 1945 Constitution of the Republic of Indonesia Article 31 paragraph (1) states that every citizen has the right to education, and paragraph (3) emphasizes that the Government strives for and implements a national education system that enhances faith and piety and morals. Noble, in the framework of the intellectual life of the nation as regulated by law. Thus, all nation components are obliged to educate the nation's life, one of the Indonesian state's goals. An older adult is a group of citizens with fundamental rights inherent in them that must be respected, respected, and upheld, including the right to obtain proper and proportional education according to their interests.

The PMK-DT program model and the Budi Mulia Dua Foundation GGC Elderly School Yogyakarta are two types of elderly education that have the same goal: to accommodate the interest in learning of the elderly in meeting their needs. The orientation to remain active and independent becomes an intrinsic motivation for them to continue learning. Even for the elderly participants in the PMK-DT program, the awareness of transcendence as they get older might make the primary learning orientation is worshipping God Almighty. Encouragement and family support is the second factor that strengthens the elderly to continue learning activities. The Indonesian people's local wisdom towards religious life and religiosity, which is thick in old age, makes learning programs such as PMK and GGC more attractive to the elderly, whose numbers will be even more significant in the future.

The learning process and the education of the elderly population are a study of community education that is still lacking in enthusiasts. In the future, it is expected that many academics will be better off across fields of study to conduct in-depth studies with various disciplines and the correlations that accompany them. The needs and problems of learning and education for the elderly in the lifelong learning concept and the lifelong education framework can be evidently revealed.

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