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Community-Based Services For The Elderly Through An Intergenerational Collaborative Approach

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Abstract: This study examines community-based social services for the elderly provided by Elderly-Friendly Village in Cibiru Wetan Village. The objective of the study was to describe the actual implementation of social services for the elderly and to design a framework for community-based social services through an intergenerational collaborative approach. The study employed a qualitative, phenomenological approach. Data were obtained through in-depth interviews with 15 informants, including elderly participants, youth leaders, cadres, and village officials, then analyzed using domain, taxonomic, componential, and theme analysis. The results indicate that the social services implemented include group exercise with the elderly, regular health checkups, arts and recreation activities, savings activities, and home visits for elderly people with mobility limitations. These services contribute to maintaining health, expanding social interactions, and reducing feelings of loneliness in the elderly. However, the involvement of the younger generation in service delivery remains limited, and there is a lack of sustainable cadre development. This framework integrates elderly, youth, families, cadres, and communities in educational activities, social support, and economic empowerment. This framework integrates elderly, youth, families, cadres, and communities in educational activities, social support, and economic empowerment. This approach has the potential to improve the well-being of older adults, strengthen social solidarity, reduce intergenerational stereotypes, and support the sustainability of community-based social services.

Keyword: Community-Based, Intergenerational Collaboration, Community-Based Education, Elderly-Friendly Villages.

INTRODUCTION

Services for the elderly organized by the community are a manifestation of community-based education as mandated Undang-Undang Republik Indonesia Number 20 of 2003 Article 1 paragraph 16: Community-based education is the implementation of education based on the characteristics of religion, social, culture, aspirations, and potential of the community as a manifestation of education from, by, and for the community.

As agents of change in societal development, communities play a role in solving problems within their region, one way being by providing social services to the elderly. From the perspective of the sociology of education, education is understood as a process of socialization of values and norms that enable the continuity of social life. Durkheim saw the older generation as having a role and responsibility in educating the younger generation. about social life (Hidayat, 2014) . Social capital in the community, such as cadre commitment, volunteer involvement, family support, and social solidarity, are important *enablers* that help sustain services, for example through mutual cooperation-based funding, moral support, and cross-community collaboration (Budi et al., 2023) .

Several barriers to social integration in the elderly have been identified, including: limited employment opportunities for the elderly, poor quality medical services, rising healthcare costs, and a lack of non-profit organizations and recreational facilities, which limit their participation in community activities. Furthermore, there are stereotypical views, both from society and from the elderly themselves (self-stereotyping), which view them as unproductive. These barriers impact mental health maintenance, access to community services, and the elderly's quality of life (Kutovaya, 2022) .

Innovative approaches to programs, initiatives, or new structures that support healthy older adults and older adults living in the community, and complement traditional health and welfare service systems, emphasize the importance of social, cultural, and economic contexts in providing effective support for older adults (Emily & Kunkel, 2022) . In Indonesia, where family values and mutual cooperation remain strong, social services for older adults by increasing community participation have great potential to improve the well-being of older adults. High levels of satisfaction with community-based services have been reported because care is provided in a familiar environment, involves a multidisciplinary team, and brings services closer to the daily lives of older adults (Hayes et al., 2022) . Some components of community-based services for older adults include: regular health checks, health education and promotion, social services, family support, and volunteers (Yuchen et al., 2024) .

services help older adults with chronic needs to become more involved in non-economic social activities such as volunteering and local political activities, but at the same time reduce their involvement in formal economic activities due to the focus of services and physical health limitations (Jiang & Liu, 2023) . Social services for older adults at the community level are carried out through active coordination between local governments, social welfare services, non-governmental organizations, local organizations, and volunteers. In addition, community involvement also allows for optimal utilization of existing local resources, including support from family, neighbors, and social organizations at the village or town level (Sowa-Kofta, 2023)

Elderly Social Services are efforts aimed at assisting older adults in restoring and developing their social functions (Permensos Number 2 of 2024). The ATENSI Elderly Program from the Indonesian Ministry of Social Affairs uses an institutional, community, and agency approach. This program emphasizes community and family participation in social services for the elderly, although it does not explicitly mention intergenerational collaboration within the community. Intergenerational collaboration is reflected in family-based services, although there is no mention of the principle of intergenerational reciprocity.

Somebody learning through social experiences and active involvement in everyday life, so that society is not only positioned not as recipients of policy, but as learning agents and agents of change (Jarvis, 2007) . In services for the elderly, this perspective encourages the community to be directly involved in designing, implementing, and evaluating community-based elderly services. Community participation is not merely a social concern, but a collective learning process that strengthens the community's capacity to build solidarity, empathy, and shared responsibility, while simultaneously creating an inclusive and sustainable public moral order.

A preliminary study at the “Pelangi” Elderly Friendly Village in Cibiru Wetan Village showed that services had been carried out independently but intergenerational participation had not yet been formed, especially the involvement of the younger generation of social learners and potential regeneration of service providers to the elderly.

The purpose of this study is to describe the factual conditions of the implementation of social services provided to the elderly by the Elderly Friendly Village, Cibiru Wetan Village, and to design a community-based social service framework for the elderly through an intergenerational collaborative approach .

METHOD

This study aims to describe the social services provided by the community for the elderly. This is based on the belief that these services can be developed by educating other age groups to collaborate with the elderly to achieve well-being. This research reveals social services for the elderly that involve other age groups through awareness-raising education and intergenerational collaborative activities, enabling all age groups to participate. This study uses a qualitative approach with a phenomenological approach.

Qualitative research provides research subjects with the opportunity to interpret their life experiences, thereby creating authentic representations from their perspectives using an emic approach. The goal is to understand reality as seen by the research subjects. (Lim, 2025) . Type Phenomenology is an investigative design originating from philosophy and psychology in which researchers describe individuals' lived experiences of a phenomenon as described by participants. This description culminates in the essence of the experiences of several individuals who have all experienced the phenomenon (Creswell, 2018).

Qualitative research, which is naturalistic, conducts direct data analysis in the field alongside data collection (Moleong, 2022). Moleong (2022) states that there are four stages of data analysis interspersed with data collection:

1. Domain analysis, analysis of data obtained from participant observation and interviews or descriptive observations contained in field notes.
2. Taxonomic analysis involved conducting observations and focused interviews based on the research focus. The results were used to deepen the data collected by asking contrasting questions. Selected interview data was included in field notes.
3. Component analysis, namely selected interviews or observations to deepen the data that has been submitted by asking contrasting questions and included in field notes.
4. Theme analysis, namely a set of procedures for holistically understanding the landscape being studied, because each culture is integrated into broader patterns.

This study explores and understands the phenomenon, and makes interpretations from the data collected about social services for the elderly in the “Pelangi” Elderly Friendly Village, Cibiru Wetan Village. The study involved 13 informants: 4 elderly participants (aged 60-78 years), 2 youth leaders (aged 18-40 years), 4 village cadres, 1 village officials, and 2 family members. Data collection was conducted from August 2025 to January 2026

To ensure trustworthiness, this study applied source triangulation (comparing information across informants), method triangulation (combining interviews, observation, and documentation), and member checking (reconfirming findings with selected participants).

RESULTS AND DISCUSSION

Result

In Cibiru Wetan Village, Community-Based Rehabilitation (CRB) has been established. initiated in 2012 and inaugurated in December 2013. RBM or *Community Based Rehabilitation* (CBR) was initiated by WHO in 1987 which aims to improve the quality of life of people with disabilities and their families. Initially, this RBM focused on assistance for children with

disabilities, and in its development reached services for the elderly since 2018. Starting from complaints from the elderly who felt they did not receive attention, the RBM administrators were encouraged to provide special attention to the elderly by establishing an elderly-friendly village in Cikoneng Village, Cibiru Wetan Village.

Most of the elderly participating in activities at the Cibiru Wetan Village's elderly-friendly community are women. Only a few elderly men participate. Another challenge is the lack of cadre development for providing services to the elderly.

Social services provided by the Pelangi elderly friendly village based on the results of interviews and participatory observations are:

- 1) Exercise with the elderly. This activity is held every week on Saturdays. Informant: *"It's not called elderly exercise, but exercise with the elderly, so we become friends with the elderly. We don't limit participation to only the elderly; anyone who wants to join is welcome."*
- 2) Medical examination. Routine weekly health checks are conducted by the senior-friendly village administrators, including blood pressure, height, and weight measurements. Medical check-ups are conducted every third week of each month.
- 3) Arts and recreation activities. These activities are designed to make the elderly happy and strengthen bonds between them. Informant: *"Our arts activities involve playing the angklung, or whatever the elderly choose. We give them freedom; some like to sing, others like to dance. Here, the elderly are free to express themselves. For the angklung itself, besides being a traditional art, it requires collaboration. If someone misses a note, the song will be off. Here, we see the need for collaboration; each person has their own role and can remind each other. And most importantly, they are happy."*
- 4) Saving, so that the elderly have savings according to their respective abilities.
- 5) Home visits are conducted for elderly people who are unable to attend the activity location due to weakness, engaging them in conversation so they don't feel lonely and abandoned. Informant: *"If there are elderly people who can no longer come here because they are weak, or cannot see, sometimes we go to them, we do home visits. Basically, we provide counseling, inviting them to chat until they are satisfied."*

Based on the results of interviews with administrators and seniors, there are services that still need to be improved, namely economic activities for productive seniors, so that in addition to seniors can participate in routine activities but also earn money to meet their needs. Informant: *"What is missing is economic activities for productive seniors. We want seniors here to be able to earn their own money because many of them do not have families or even if they have children, their lives are barely getting by."*

On the other hand, the results of an interview with one of the youth leaders in Cibiru Wetan Village stated that young people are actually willing to join in elderly activities but if they are not invited they feel embarrassed. Informant: *"If young people are not embraced, they feel reluctant, embarrassed. So they have to be invited first."* Another youth leader informant said: *"Young people prefer activities that can support their future or find work. Young people are usually less motivated if there is no incentive, especially when there is pressure from their families to prioritize finding work with a steady income."*

The interviews above demonstrate that community-based services can utilize an intergenerational collaborative approach that benefits all parties. The framework for community-based services for the elderly through an intergenerational collaborative approach is the result of a literature review, preliminary studies, and in-depth observations of community-based social services conducted in the elderly-friendly village of Cibiru Wetan.

Discussion

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 1, paragraph 16: Community-based education is the implementation of

education based on the characteristics of religion, social, culture, aspirations, and community potential as a manifestation of education from, by, and for the community. From this statement, it can be understood that the implementation of community-based activities is designed in accordance with local religious, social, and cultural values, involving residents as the main subjects, which aims to foster independence and realize sustainable prosperity.

The creation of a moral public order that expresses and enables active citizenship within the public domain is the challenge of the modern era. The task is to generate or constitute more effectively than ever before a public—an educated public—that has the capacity to shape a learning society and public. This will require citizens, both individually and collectively, to develop a firmer sense of their agency (Jarvis, 2007). To achieve this, an educated society is needed that can understand social problems around them, plan change, and provide services in accordance with local values. The community can become agents of change and form a sustainable learning society.

The ontological assumption of Community Social Work (CSW) is that everyone—regardless of physical, mental, and economic conditions—has the right to be a full partner in shaping their world, so epistemologically, in the CSW paradigm, community members are an important source for the development of valid knowledge. (Dagan et al., 2024). Youth involvement in community development is strongly influenced by social education, with a strong educational framework and community support as important predictors of active participation (Joyce et al., 2025a).

Young people play a vital role in community-based social services, contributing to various aspects of community development and personal growth. Roles and contributions of youth:

1. Community development and engagement:

Active participation: Youth involvement in community development is strongly influenced by social education and community support, which are strong predictors of their involvement (Joyce et al., 2025b).

2. Skills development:

Programs such as sports-based youth development enhance social-emotional competencies, including self-awareness, self-management, and relationship skills (Son & Berdychevsky, 2026).

Life skills transfer: Community sport-based programs facilitate the development and transfer of life skills, which are important for personal and professional growth (Newman & Anderson-Butcher, 2021).

3. Support for vulnerable populations:

Culturally Responsive Interventions: Programs that are culturally responsive and involve co-design with the community increase belonging and educational engagement among diverse youth populations (Cunningham et al., 2025).

Young people play a vital role in community-based social services by contributing to community development, skills development, and supporting vulnerable groups. Effective engagement strategies and inclusive programs are crucial to maximizing youth potential and ensuring their active participation in community initiatives.

The sustainability of the cadre of elderly-friendly village administrators is also a consideration in the importance of this collaborative approach. Involving youth in community-based services is crucial for their participation in social welfare development. Structural barriers, such as intergenerational conflict and lack of institutional support, can undermine youth participation in community development (Lalitha, 2023). Youth are seen as agents of change or key actors in social welfare development, possessing the potential for energy and innovation. Youth involvement in community-based social service programs can hone their skills in addressing local issues and enhancing community capacity and recognition. This

involvement helps build strong relationships and enhance overall social capital within the community (Henness et al., 2013a) .

WHO (2023: 1), intergenerational programs can play a role in educational interventions, namely increasing empathy, eliminating stereotypes against certain age groups by providing information and giving examples that counter these stereotypes. Educational interventions: help to increase empathy, dispel misconceptions about certain age groups and reduce prejudice and discrimination by providing accurate information and counterstereotypical examples. Such interventions should be included at all levels and all types of education, from primary school to university, and in formal and informal educational contexts (World Health Organization, 2023)

Intergenerational collaboration is seen as beneficial for both the elderly and the young. A youth figure, Informant, said: "I see similarities in collaboration, allowing both parties to engage in activities. The young seek self-actualization, while the elderly seek productivity. So, both parties benefit, and both young and elderly gain valuable experiences, learn valuable lessons, and acquire life values."

Another youth figure said that this intergenerational collaboration is important in community life: "It is very important, if you look at the Sundanese proverb 'slave ngora anu boga tanaga, kolot anu dipikatuduh' ", that young people have energy, old people have wisdom.

The community plays a key role in planning and implementing service programs for the elderly. Communities possess a variety of assets, both physical and non-physical, that can be leveraged for the well-being of the elderly. Elderly-friendly villages serve as a platform for organizing this potential in the form of social services for the elderly. Physical assets include a supportive environment, public facilities, and infrastructure to support the delivery of social services for the elderly. Non-physical assets include social values such as caring, mutual cooperation, solidarity among residents, and strong social networks within the community. This social capital is a crucial force in creating an environment that supports active, safe, and meaningful lives for the elderly. Community-based social service activities can encourage collaborative learning, knowledge exchange, and intergenerational collaboration. This can increase social recognition of youth as an important part of society. WHO (2023: 1), intergenerational programs can play a role in educational interventions, namely increasing empathy, eliminating stereotypes against certain age groups by providing information and giving examples that counter these stereotypes.

Framework of Community-Based Services for Elderly Through an Intergenerational Collaborative Approach

	Input	Process	Output	Outcome	Impact
FOCUS	Resources and community support	Social services and intergenerational collaboration	Direct results of activities	Changes in individuals and community	Long-term impact
Key Activities	▪ Elderly ▪ Youth ▪ Family ▪ Cadre ▪ Local government ▪ Sosial capital (solidarity, mutual help)	▪ Health services ▪ Social and cultural activities ▪ Sharing experiences ▪ Collaborative economic empowerment	▪ Increased youth participation ▪ Intergenerational business groups established ▪ Youth cadre for elderly services developed	▪ Improved physical and mental health for elderly ▪ Increased empathy and social responsibility among youth ▪ Stronger intergenerational relationship ▪ Increased income for productive elderly and youth	An inclusive, age-friendly, and sustainable community through intergenerational collaboration
Role of Elderly	Recipient of services and providers of	Active participation in activities, sharing	Active members and contributors to	Better health, independent and meaningful life	

	life experience and local wisdom	experience, acting as mentors	community activities		
Role of Youth	Poetntial service providers and agents of change	Volunteers, facilitators,innovators , and digital enablers	Youth cadre and drivers of community initiatives	Stronger social skills, ampathy, leadership, and life skills	
Economic Collaboratio n component	Access to capital, training, and business networks	▪ Skills training ▪ Joint production of goods or servives ▪ Intergenerational business groups ▪ Digital marketing by youth	Products/ services develop and marketed, increase income	Improved economic independent of elderly and youth	
Result	Availability of adequate resources and support	Services are participatory, inclusive, and sustainable	Sustainable activities that provide real benefits	Strong community solidarity and reduced age stereotypes	

Practical Implication

A Community-Based Service Framework for the Elderly through an Intergenerational Collaborative Approach has been implemented in the "Pelangi" elderly-friendly village in Cibiru Wetan Village. Young people have begun to participate in services for the elderly within their community, for example through health care activities. They participate in measuring the weight and height of the elderly, and transporting them to and from their activity locations.

Collaboration in creative economic empowerment has also been initiated. Elderly and young people have received training in batik making and making traditional foods using raw materials available in Cibiru Wetan Village. The batik and traditional foods will be sold at the elderly activity locations. Cibiru Wetan Village is also known as an educational tourism village, with a program led by a young person and frequently attracting visitors from both Indonesia and abroad. Guests are taken to the elderly activity center to see the elderly's work, with the hope that they will be interested and purchase the products made by the elderly.

This research focuses on the study of community-based social services for the elderly through an intergenerational collaborative approach in Cibiru Wetan Village, Cileunyi District, Bandung Regency. This study identifies and analyzes social services provided in the "Pelangi" Elderly-Friendly Village in Cibiru Wetan Village, involving the younger generation. This study also examines how community-based services

CONCLUSION

This study found that community-based social services for the elderly through an intergenerational collaborative approach in the "Pelangi" Elderly-Friendly Village in Cibiru Wetan Village, Cileunyi District, Bandung Regency, have fostered harmonious social interactions between the elderly and the younger generation. This collaboration also encourages intergenerational learning, benefiting both parties. The active role of cadres, young people, and other community members demonstrates the community's potential to support elderly residents in maintaining health and activity.

This research contributes to the development of theories of community education and intergenerational learning, where intergenerational collaboration encompasses not only the transfer of knowledge between generations but also the process by which individuals learn through social experiences and active involvement in daily life. This positions the community (including the younger generation) not only as recipients of policies but also as agents of learning and change (Jarvis, 2007).

Practically, this study recommends strengthening elderly-friendly village initiatives by establishing intergenerational joint venture groups that can encourage potential elderly residents to be productive and open up economic opportunities for young people. Furthermore, young people with digital technology skills can act as digital facilitators to promote and market products through digital platforms. Capacity development and training for cadres, youth, and the elderly need to be conducted regularly to improve sustainable services.

A limitation of this research is that it was conducted only in Cibiru Wetan Village, Cileunyi District, Bandung Regency, which may have different characteristics than other villages. The qualitative approach in this study focused on the experiences and processes of the activities carried out by the informants.

Future research could transfer the framework to locations with different characteristics using a quantitative approach to measure the effectiveness of community-based services for the elderly through an intergenerational collaborative approach. A mixed-methods approach could also be used to comprehensively examine the outcomes and sustainability of community-based social services through an intergenerational collaborative approach.

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