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Social Entrepreneurship for Older Persons: A Community Based Productive Empowerment Strategy in Jatisari Village, Sumedang Regency

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Abstract: This article analyzes social entrepreneurship for older persons as a community based empowerment strategy in Jatisari Village, Tanjungsari District, Sumedang Regency. The study is grounded in the empirical findings of descriptive qualitative research on elderly empowerment and is interpreted through empowerment theory, social work practice, and social entrepreneurship perspectives. Data were obtained through interviews, observation, documentation, and triangulation involving older persons, families, community actors, village stakeholders, and a local productive enterprise. The findings show that older persons possess social capital, productive skills, and economic experience, but their capacity has not been systematically connected to local economic units, village programs, training, digital literacy, or market access. Batik Umi May and other home-based micro enterprises represent potential entry points for elderly social entrepreneurship because they combine productive activity, social participation, cultural value, and collective support. The article concludes that elderly social entrepreneurship must be developed as an inclusive ecosystem supported by social workers, village government, families, local enterprises, and cross-sector partnerships.

Keywords: Social Entrepreneurship, Older Persons, Empowerment, Community Based Enterprise, Social Work

INTRODUCTION

Population ageing is a demographic transformation that brings significant social, economic, and institutional implications for society. Older persons should not merely be positioned as recipients of services, because many of them still possess work experience, productive skills, social networks, and the capacity to contribute to both family and community economies. In the context of social development, this shift in perspective is crucial, as the quality of life of older persons is determined not only by health care and social protection, but

also by opportunities to remain active, experience meaning, and participate in productive activities aligned with their capacities (Voelcker & Kalache, 2017; Sabău & Acqui, 2024).

However, in many developing contexts, including Indonesia, ageing policies still tend to emphasize welfare and dependency-oriented approaches rather than productive empowerment and active ageing strategies.

In Indonesia, the increasing number of older persons requires more adaptive and inclusive programs. The 2024 Profile of Older Persons in West Java Province shows that the proportion of older persons has reached 11.25 percent, indicating that the region has entered an ageing population structure. The elderly dependency ratio of 17.28 further indicates that every one hundred productive-age individuals support approximately seventeen older persons. This demographic condition highlights the urgency of shifting policy orientation from passive care toward active participation and socio-economic empowerment of older persons. (Badan Pusat Statistik Provinsi Jawa Barat, 2025).

Jatisari Village, Tanjungsari District, Sumedang Regency, provides an important local context for this issue. The number of older persons in this village is recorded at 869 individuals or 13.37 percent of the total population, distributed across 3 hamlets, 8 neighborhood associations, and 36 community units. The village demonstrates strong social capital in the form of mutual cooperation, religious activities, family support, and various home-based enterprises such as food production, convection, and crafts. However, the involvement of older persons in productive activities remains limited and tends to be incidental. Field findings indicate that older persons are more frequently involved as participants in social activities rather than as actors in planning, decision-making, or the development of community-based enterprises.

One local potential relevant to the idea of social entrepreneurship is the existence of Batik Umi May, a traditional Sumedang batik enterprise managed by an older person, which has previously involved older persons in its production process. Such business units are strategically important because they not only generate income, but also preserve local cultural values, create spaces for social interaction, and provide employment opportunities suitable to the physical capacities of older persons. Thus, home- and community-based productive enterprises can serve as a bridge between social empowerment and economic independence.

Social entrepreneurship combines a social mission with entrepreneurial mechanisms. Unlike purely commercial enterprises, social entrepreneurship is oriented toward creating social value through innovation, sustainability, and the utilization of opportunities to address social problems (Austin et al., 2006; Mair & Martí, 2006; Peredo & McLean, 2006). In the context of older persons, social entrepreneurship should not only be understood as income-generating activity, but also as a strategy to build dignity, expand participation, strengthen intergenerational solidarity, and transform older persons from objects of development programs into active subjects of development.

This article adopts Jim Ife's empowerment framework, which emphasizes four key elements: resources, opportunities, knowledge, and skills (Ife & Tesoriero, 2014, 2016). These elements are relevant for assessing the readiness of older persons and the community in developing social entrepreneurship. Resources refer to access to assets, services, family support, and social capital. Opportunities refer to spaces for social and economic participation. Knowledge relates to information access, awareness of rights, and understanding of available opportunities. Skills refer to productive capacities that can be developed through training and mentoring.

Despite the growing body of literature on elderly empowerment, there remains a limited number of studies that explicitly integrate community-based elderly empowerment with social entrepreneurship as a structured development model in rural Indonesian contexts.

Based on this background, this study addresses three main questions: first, how the socio-economic potential of older persons in Jatisari Village can be understood as a foundation for social entrepreneurship; second, what obstacles limit older persons in developing community-based productive activities; and third, what strategies can be designed to build an inclusive and sustainable model of elderly social entrepreneurship. The purpose of this study is to formulate an analytical framework and policy recommendations for a social entrepreneurship model for older persons based on empirical findings from elderly empowerment practices in Jatisari Village.

Unlike previous studies that predominantly focus on elderly welfare services and social assistance programs, this study offers a novel integration of social entrepreneurship and community-based empowerment by positioning older persons in rural Indonesia as productive actors, carriers of local knowledge, and contributors to sustainable community economic systems.

METHOD

Research Design

This study employs a descriptive qualitative research design. This approach was selected because the study aims to understand in depth the processes, meanings, lived experiences, and contextual realities of elderly empowerment through social entrepreneurship in Jatisari Village, Tanjungsari District, Sumedang Regency. The study does not aim to test hypotheses or examine causal relationships between variables, but rather to construct a rich, contextual description of social phenomena as they occur in natural settings.

The descriptive qualitative approach is used to explore older persons' socio-economic potential, forms of participation, skills, family and community support systems, and structural barriers affecting their involvement in productive activities. In this study, social entrepreneurship is conceptualized as a multidimensional empowerment strategy that integrates economic, social, and cultural dimensions of elderly well-being.

In addition, this study adopts an interpretivist paradigm, emphasizing that social reality is constructed through interactions between older persons, families, and community institutions, and therefore must be understood contextually rather than measured statistically.

Research Location and Subjects

The research was conducted in Jatisari Village, Tanjungsari District, Sumedang Regency, West Java, Indonesia. This location was selected due to its relatively high elderly population and the presence of local economic activities that are potentially compatible with elderly empowerment initiatives, particularly Batik Umi May as a community-based enterprise.

The research subjects included older persons, families of older persons, community leaders, village officials, community cadres, and local business actors involved in elderly-related productive activities. These informants were selected based on their relevance to elderly empowerment dynamics and their direct involvement in local socio-economic activities.

The study involved 22 informants selected through purposive sampling, ensuring representation of different stakeholder perspectives including elderly beneficiaries, family members, local government actors, and MSME actors.

Data collection was conducted over six months, from March to August 2025, allowing for prolonged engagement, iterative validation, and repeated field immersion to ensure depth of qualitative understanding.

Data Sources and Informant Selection

This study utilized both primary and secondary data sources.

Primary data were obtained through in-depth interviews and direct field observations. These data captured lived experiences, perceptions, needs, and challenges faced by older persons in relation to empowerment and social entrepreneurship.

Secondary data were collected through documentation analysis, including village statistical profiles, demographic reports, elderly empowerment program documents, and records of local micro-enterprises.

Informants were selected using purposive sampling based on specific inclusion criteria. These criteria included:

1. older persons who are still active or have potential for productive engagement
2. beneficiaries of village empowerment programs
3. community leaders and village officials
4. MSME actors and local business practitioners
5. cadres or facilitators involved in elderly programs

The selection ensured data richness, contextual diversity, and triangulated perspectives on elderly empowerment dynamics.

Data Collection Techniques

Data collection was conducted using semi-structured interviews, participant observation, and documentation review.

Semi-structured interviews were guided by thematic questions while allowing flexibility for informants to express experiences in depth. The interviews focused on access to resources, participation in social and economic activities, awareness of rights, skill development, and opportunities for social entrepreneurship.

Observation was conducted through direct field engagement, focusing on daily activities, social interaction patterns, community participation, and informal economic activities involving older persons.

Documentation analysis included village records, program reports, photographs of activities, and enterprise documentation, particularly related to Batik Umi May and other micro-enterprises.

Data collection followed a progressive iterative process, where preliminary findings informed subsequent rounds of interviews and observations to deepen emerging themes.

Data Analysis Technique

Data were analyzed using thematic qualitative analysis consisting of four stages: data reduction, data display, coding and categorization, and interpretation.

At the data reduction stage, raw data from interviews, observations, and documentation were filtered and organized based on relevance to research objectives.

At the data display stage, data were structured into thematic categories including resources, participation, knowledge, skills, social support, and entrepreneurial potential.

Coding was conducted manually using an inductive thematic analysis approach. Open coding was first applied to identify meaningful units of data, followed by axial coding to connect categories, and selective coding to integrate core themes into a coherent analytical framework.

Interpretation was conducted by situating empirical findings within the theoretical framework of social entrepreneurship and empowerment theory (Ife & Tesoriero). This ensured that older persons were positioned not only as beneficiaries but also as potential agents of productive transformation.

To enhance analytical rigor, peer debriefing was conducted among researchers to validate thematic interpretations and reduce subjective bias.

Data Validity

Data validity was ensured through triangulation techniques, following qualitative research trustworthiness principles (Lincoln & Guba).

Source triangulation was conducted by comparing perspectives from multiple informants, including older persons, families, village officials, and business actors.

Technique triangulation was performed by comparing findings from interviews, observations, and documentation.

In addition, credibility was strengthened through prolonged engagement in the field, allowing researchers to build trust with informants and improve data authenticity.

Dependability and confirmability were ensured through systematic documentation of field notes, coding procedures, and analytical decisions throughout the research process.

Ethical Considerations

This study applied basic qualitative research ethics principles, including informed consent, voluntary participation, confidentiality of informants, and anonymity in data presentation. All participants were informed about the purpose of the study and their right to withdraw at any time without consequence.

Research Limitations

This study has several limitations. First, the research was conducted in a single village context, limiting statistical generalization to other regions. Second, as a qualitative study, findings depend on the depth of informant narratives and researcher interpretation.

Third, this study does not quantitatively measure long-term economic impacts of social entrepreneurship interventions. Fourth, while Batik Umi May is identified as a potential model, its scalability and sustainability require further institutional strengthening, including access to capital, training, and market integration.

Despite these limitations, the study provides a robust contextual and empirical foundation for developing community-based social entrepreneurship models for older persons in rural Indonesian settings.

RESULTS AND DISCUSSION

The Potential of Older Persons as Actors of Social Entrepreneurship

The research results show that older persons in Jatisari Village have significant social and economic potential that can be developed through a social entrepreneurship approach. Older persons in this village not only possess long life experience, but also practical skills, social networks, local knowledge, and the ability to participate in community activities. However, this potential has not yet been systematically organized into sustainable productive activities. Most older persons are still positioned as recipients of social assistance or services, which limits their opportunities to become active actors in community-based economic development.

From the aspect of access to resources, older persons in Jatisari Village receive support from families, communities, and their surrounding social environment. Family support plays an important role because some older persons still depend on their children or relatives for daily needs. Community support is also visible through social activities, religious gatherings, and basic health services. However, access to productive resources such as skills training, business capital, mentoring, and market access remains limited. This condition shows that

although resources exist in the village, they have not been effectively directed toward economic empowerment.

This finding reflects a “resource rich but access poor” condition, where social and economic resources are available at the community level, but older persons do not have structured pathways to utilize these resources for productive empowerment.

As expressed by one elderly informant: “We receive support from the community, but we do not really know how to turn it into a business activity that can help us earn income.

In the context of social entrepreneurship, these limitations should be understood as opportunities for intervention. Social entrepreneurship can serve as a mechanism to transform passive social support into productive and structured empowerment. Older persons should not only receive assistance but also be given opportunities to develop skills and participate in economic activities that align with their physical and social capacities. Programs such as batik training, food processing, sewing, and home-based production can help older persons remain active, productive, and socially engaged.

From the aspect of social and economic participation, the study found that older persons in Jatisari Village remain actively involved in social life, including religious activities, community meetings, rotating savings groups, and elderly health posts. This participation is important because it strengthens social cohesion, reduces loneliness, and maintains emotional well-being. However, economic participation remains limited and mostly informal in nature. Some older persons have experience in trading, food production, sewing, or supporting family businesses, but these activities are not yet organized into collective economic systems.

One elderly participant stated: “I used to make snacks to sell at small stalls, but now I only do it occasionally because there is no group or support system to continue it.”

This condition indicates the need for a social entrepreneurship model that integrates social participation with economic empowerment. Productive activities for older persons should not only be viewed as income-generating efforts but also as spaces for social interaction, learning, and self-actualization. Through this approach, social entrepreneurship can provide dual benefits, namely economic improvement and social well-being, where older persons remain valued and socially connected.

From the aspect of knowledge and awareness, the findings indicate that some older persons still perceive old age as a period of rest and reduced activity. This perception is influenced by cultural norms as well as protective attitudes from families who tend to limit older persons’ involvement in productive activities. In fact, when appropriately adjusted to their physical condition, participation in productive work can improve psychosocial well-being and self-esteem.

As stated by one informant: “My children prefer me to stay at home because they think working might be too tiring for me.”

Therefore, social entrepreneurship development must begin with awareness raising among older persons, families, and communities. Older persons need to understand that productive engagement is not a burden but a means to maintain mental health, preserve skills, expand social relationships, and strengthen life meaning. Similarly, families and communities need to recognize the productive potential of older persons when proper support systems are available.

From the aspect of skills, older persons in Jatisari Village possess diverse capabilities, including batik making, food processing, sewing, trading, and home-based production activities. The existence of Batik Umi May represents a key local asset that demonstrates the potential of older persons to remain productive through culturally rooted economic activities. Batik production not only provides economic value but also preserves cultural identity and creates opportunities for social interaction among older persons.

If developed systematically, Batik Umi May can function not only as a production site but also as a community-based training center and social entrepreneurship hub for older persons.

This discussion confirms that social entrepreneurship for older persons in Jatisari Village requires strong institutional support. Village government, community cadres, social workers, MSME actors, families, and local institutions must collaborate to build a sustainable mentoring system. This support may include skills training, strengthening elderly business groups, access to micro-capital, digital marketing assistance, production mentoring, and partnerships with village-owned enterprises or CSR programs.

Similar findings are reported by Monreal & Gómez (2010), who highlight that rural older populations often possess strong local knowledge but require institutional support to transform their capabilities into sustainable economic activities.

In addition, Sihotang & Siahaan (2022) emphasize that elderly empowerment programs in Indonesia tend to remain welfare-oriented rather than productivity-oriented, limiting the transformation of elderly potential into economic contributions.

Thus, the findings of this study reinforce that the development of social entrepreneurship for older persons in Jatisari Village is highly possible when it is grounded in local potential, supported by institutional systems, and aligned with the needs and capacities of older persons. This model can enhance elderly independence, strengthen social participation, preserve dignity, and contribute to the formation of a more inclusive and elderly-friendly village.

Jatisari Village as a Resource Rich But Access Poor Ecosystem

The research results show that Jatisari Village has quite diverse resources. The village has strong social networks, families that remain the main source of support, basic health facilities, routine social activities, and local business units. Conceptually, this condition can be referred to as a resource rich environment. However, older persons do not yet have adequate pathways to access these resources productively. This finding can be formulated as a resource rich but access poor condition, namely a condition in which resources are available but not connected to groups that require empowerment.

Access problems appear in several aspects. First, there is no specific program that systematically maps the skills, interests, and needs of older persons. Second, there is no mentoring mechanism that connects older persons with village economic units. Third, information about productive activity opportunities does not effectively reach older persons. Fourth, family and community support is more emotional than capacity building in nature. Within the framework of Ife and Tesoriero (2014), this condition shows that resources have not yet become empowerment strength because they are not accompanied by opportunities, knowledge, and skills.

Social entrepreneurship can become an approach that bridges this gap. If local resources are mapped and organized, older persons can be involved in activity chains that suit their capacities, such as light production, packaging, batik coloring, material preparation, simple quality control, product storytelling, or community based marketing. Thus, social entrepreneurship does not merely establish a new business, but reorganizes the relationship between the potential of older persons, families, communities, and local markets.

Batik Umi May as an Entry Point for Elderly Social Entrepreneurship

Batik Umi May has an important position in this study because it reflects an early practice of elderly social entrepreneurship. This enterprise shows that older persons can still manage productive activities that have economic and cultural value. Before the COVID 19 pandemic, this activity had involved older persons in the production process. After the pandemic, the participation of older persons decreased due to health factors, the death of some members, and

the lack of support to reactivate productive groups. This condition is in line with the study of Foo Chung et al. (2020) regarding the impact of the pandemic on the labor force participation of older age groups.

From the social perspective, Batik Umi May can be developed as a learning space and meeting space for older persons. Batik making activities can be adjusted to the work rhythm of older persons, carried out in environments close to home, and developed in small group forms. From the economic perspective, batik products have market opportunities because they contain the local identity of Sumedang. From the cultural perspective, batik activities help preserve local knowledge and skills. This combination of social, economic, and cultural values makes Batik Umi May suitable to be positioned as an entry point for social entrepreneurship.

To become social entrepreneurship, this activity needs to be developed beyond the pattern of an individual enterprise. Batik Umi May can function as a light training center, an incubator for productive elderly groups, a place for intergenerational apprenticeship, and a connector with village owned enterprises, PKK, MSME actors, and CSR programs. This pattern is in line with the view of Defourny and Nyssens (2010) that social enterprise is not only viewed from its legal business form, but also from its social mission, actor involvement, and the way the organization creates collective benefits.

Social Participation That Has Not Become Empowerment

Older persons in Jatisari Village are active in social activities such as religious gatherings, rotating savings groups, and community meetings. These activities are important because they maintain social relationships, reduce loneliness, and provide emotional support. However, this social participation has not fully transformed into empowerment. Older persons are present as participants, but they are rarely involved as parties who express aspirations, determine program forms, or decide the direction of productive activities.

This condition can be called participation without empowerment. This means that older persons are involved in social activities, but their involvement does not expand their access to resources, does not increase productive capacity, and does not strengthen their position in the village decision making structure. In social work practice, this kind of participation needs to be enhanced into meaningful participation, namely participation that provides older persons with voice, choice, roles, and control (Hokenstad & Restorick Roberts, 2010).

In the social entrepreneurship model, social participation needs to become an entry point for organizing. Religious gatherings, elderly health posts, and community meetings can become spaces for identifying interests, mapping skills, forming business groups, and disseminating training information. In this way, social activities do not stop at the function of social gathering, but become social infrastructure for elderly entrepreneurship.

Limitations of Knowledge, Literacy, and Market Access

The knowledge and awareness of older persons regarding rights, services, business opportunities, and self development remain limited. Some older persons only know about routine activities that they usually attend, while information about training programs, productive assistance, or business opportunities is not effectively delivered. This condition prevents older persons from viewing themselves as a group that can be productively empowered.

Knowledge limitations also appear in the business aspect. Older persons who have productive skills are not yet widely familiar with packaging, product quality standards, digital marketing, simple financial recording, or collaboration with younger business actors. In fact, social entrepreneurship requires the ability to transform skills into products or services that can be accepted by the market while also bringing social benefits. Choi and Majumdar (2014)

emphasize that social entrepreneurship is a complex concept because it contains elements of social value, innovation, market, and institutions.

Therefore, interventions for older persons should not only take the form of tools or capital assistance. Productive assistance must be accompanied by elderly friendly business literacy. Training materials need to be simple, practical, repeated, and experience based. Older persons do not have to be forced to master all digital processes, but they can be involved through role division. For example, older persons can produce or maintain product quality, while younger cadres assist with documentation, promotion, and online sales. This intergenerational collaboration pattern can strengthen the sustainability of social enterprises.

Strategic Model of Social Entrepreneurship for Older Persons

Based on the research findings, the social entrepreneurship model for older persons in Jatisari Village can be built through five strategies. First, mapping the potential of older persons, which includes skills, health conditions, business interests, work experience, free time, and family support. This mapping becomes the basis so that programs are not uniform, but are adjusted to the capacity of each older person.

Second, the formation of Productive Elderly Business Groups as a collective forum. This forum does not have to be large, but it must provide a meeting structure, division of tasks, member records, production plans, and mentoring mechanisms. Small groups are more suitable for the characteristics of older persons because they are easier to manage, socially closer, and allow emotional support among members.

Third, the development of community based business incubation. Units such as Batik Umi May can become training loci, while home based food and craft enterprises can become companion units. Incubation does not only include production training, but also packaging, product storytelling, simple recording, pricing, and market testing. This approach is consistent with the principles of social entrepreneurship that emphasize innovation, sustainability, and the creation of social value (Austin et al., 2006; Weerawardena & Mort, 2006).

Fourth, the involvement of social workers as facilitators, advocates, brokers, and community mentors. Social workers can facilitate needs mapping, connect elderly groups with village owned enterprises and MSMEs, strengthen older persons' confidence, and advocate for programs in village planning. Fifth, cross sector collaboration through village government, the Social Service Office, PKK, elderly health posts, universities, MSME actors, and CSR. Elderly social entrepreneurship will not be sustainable if it only relies on individual older persons, because older persons need a stable support ecosystem.

Table 1. Empowerment Findings and Implications for Elderly Social Entrepreneurship

Dimension	Main Findings	Implications for Social Entrepreneurship
Resources	Social capital, family, basic services, and local business units are available, but have not been productively connected to older persons.	Asset mapping and connecting mechanisms are needed among older persons, families, MSMEs, village owned enterprises, and local markets.
Participation	Older persons are active in social activities, but have not been involved in village economic decisions and programs.	Social activities such as religious gatherings and elderly health posts can become the basis for organizing elderly business groups.
Knowledge	Information regarding rights, services, training, and business opportunities has not effectively reached older persons.	Elderly friendly business literacy, regular socialization, and mentoring by cadres or social workers are needed.

Skills	Older persons have skills in sewing, cooking, batik making, trading, and making home based products, but capacity development is still lacking.	Batik Umi May and home based enterprises can become social incubators for collective production, packaging, and marketing.
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Source: Processed from research findings, 2025

Practical Implications for Village Policy

The main implication of this study is the need to shift from a service approach to a productive empowerment approach. Village level elderly programs should not only consist of social assistance, health checks, or routine activities. These programs need to be complemented by capacity strengthening so that older persons have opportunities to contribute according to their interests and abilities. In this regard, the Village Medium Term Development Plan and Village Government Work Plan need to explicitly include an elderly empowerment agenda.

The village government can begin by collecting data on productive older persons, forming elderly business groups, providing activity spaces, strengthening integrated elderly health posts, and facilitating partnerships with local MSMEs. The Social Service Office can support through elderly friendly training modules, appropriate productive assistance, cadre training, and program monitoring. Families play a role in maintaining motivation and providing psychosocial support, while local business actors can open gradual production opportunities that do not burden the physical condition of older persons.

With this design, elderly social entrepreneurship can encourage three outcomes at once. First, economic outcomes in the form of additional income and increased independence. Second, social outcomes in the form of increased confidence, social relationships, and recognition of the dignity of older persons. Third, community outcomes in the form of strengthening local culture, intergenerational collaboration, and the growth of a more inclusive village.

CONCLUSION

This study shows that social entrepreneurship for older persons in Jatisari Village, Tanjungsari District, Sumedang Regency, has strong potential to be developed as a community-based social empowerment strategy. The findings indicate that older persons should not only be positioned as recipients of assistance or objects of social services, but also as active subjects of development who possess life experience, skills, social networks, and the capacity to contribute to family and community life. In this context, social entrepreneurship becomes a relevant approach because it integrates economic and social objectives, particularly in increasing elderly independence, strengthening social participation, maintaining dignity, and providing opportunities for self-actualization in later life.

Based on the findings, older persons in Jatisari Village actually have access to various social resources such as family support, community networks, basic services, and local economic potential. However, this access has not yet developed into a structured empowerment mechanism. Older persons continue to receive support primarily in the form of social assistance, health services, and informal family care, but these supports have not been systematically directed toward productive capacity building. This condition indicates that the availability of resources alone does not automatically lead to empowerment if it is not accompanied by institutional support, training, mentoring, and access to economic opportunities.

This finding strengthens the concept of “resource rich but access poor,” showing that the main barrier in elderly empowerment is not the absence of resources, but the lack of structured access and institutional linkage to productive systems.

In terms of social and economic participation, older persons in Jatisari Village remain actively involved in social activities such as religious gatherings, community meetings, rotating savings groups, and elderly health posts. These forms of participation are important in maintaining social relationships, reducing loneliness, and strengthening emotional well-being. However, economic participation remains limited and largely informal. Although some older persons are involved in small-scale trading, food production, sewing, or assisting family businesses, these activities are not yet organized within a structured entrepreneurial system.

Thus, social entrepreneurship can serve as a bridging model that connects social participation with economic empowerment, ensuring that older persons remain active according to their capacities, interests, and physical conditions.

The study also reveals that knowledge and awareness among older persons regarding their economic potential, rights, and available opportunities remain limited. Many older persons still perceive old age as a period of rest and withdrawal from productive activities. This perception, combined with overly protective family attitudes, becomes a barrier to active participation in productive engagement. Therefore, empowerment through social entrepreneurship must begin with awareness building, motivation strengthening, and intergenerational mindset transformation.

From the perspective of skills and capacity development, older persons in Jatisari Village possess various productive skills such as trading, food processing, sewing, and batik production. The existence of Batik Umi May is a crucial entry point for developing elderly social entrepreneurship, as it integrates economic value, cultural preservation, and social empowerment.

Batik Umi May demonstrates that local-based enterprises can function as inclusive platforms for elderly empowerment by combining production, training, and intergenerational collaboration within a community-based economic system.

Theoretically, this study strengthens Jim Ife's empowerment framework by demonstrating that resources, participation, knowledge, and skills must be accompanied by institutional access mechanisms to effectively transform elderly potential into sustainable empowerment outcomes.

Practically, the study implies that village governments, social workers, and local business actors must collaborate in building a structured elderly social entrepreneurship ecosystem, including training programs, micro-capital access, marketing support, and institutional mentoring systems.

The main conclusion of this study is that social entrepreneurship for older persons can become a sustainable empowerment strategy when it is implemented in a planned, participatory, and locally grounded manner. This approach not only increases income opportunities for older persons but also strengthens social support systems that enable them to remain active, valued, and socially integrated. Therefore, collaboration among older persons, families, village governments, cadres, social workers, and local institutions is essential to transform elderly productive activities from individual efforts into collective community movements.

This study is limited to a single village context and uses a qualitative approach, which limits generalizability and does not measure long-term economic impacts quantitatively. Future research should quantitatively measure the impact of social entrepreneurship interventions on elderly income, social participation, and psychological well-being using a pre-post design with a control group across multiple villages in West Java. Such comparative and longitudinal studies are necessary to validate the effectiveness and scalability of elderly social entrepreneurship models in rural contexts.

Thus, this study contributes to the understanding that elderly empowerment requires a shift from a charitable approach toward a productive, participatory, and transformative

framework. Social entrepreneurship offers a strategic pathway to realize older persons who are independent, productive, dignified, and socially integrated within their communities.

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