

Development of the AGIL Model for Elderly Survival at the Association of the Elderly at GPIB Tamansari, GKJ 55, and GPDJ Siloam in the city of Salatiga

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Abstract

Some churches in Salatiga have fellowships for the elderly. These fellowships are named differently: in the Protestant Church in Western Indonesia (GPIB) Tamansari Salatiga, it is called PKLU (Fellowship of the Elderly); in GKJ 55, it is named Persekutuan Adiyuswo; and in the Pentecostal Church in Indonesia (GPDJ) Siloam, it is referred to as Kaum Usia Lanjut. Old age is a period when individuals reach maturity in the life process. During this stage, individuals experience various changes and challenges, including adapting to old age, achieving life goals, integrating into their surroundings, and maintaining patterns in their personal and communal lives. Some elderly fellowships make individuals feel uncomfortable and withdraw from activities, while others motivate them to continue participating. This study aims to develop the AGIL concept, which includes adaptation, goal attainment, integration, and latent pattern maintenance, to support the sustainability of the elderly fellowship at GKJ 55, GPIB Tamansari, and GPDJ Siloam in Salatiga. The research employs a qualitative-constructive method. The results show that the elderly adapt both as leaders and members of the fellowship. The purpose of participating in these fellowships is to socialize with fellow seniors, communicate, feel happy, and enjoy themselves. Integration among elderly members and leaders is evident in every fellowship activity. Pattern maintenance is achieved through the continuity of monthly fellowship and worship services, ensuring the sustainability of the elderly fellowship at GKJ 55, GPIB Tamansari, and GPDJ Siloam in Salatiga.

Keywords: Model, AGIL, Elderly, Church.

A. INTRODUCTION

Humans reach maturity in the life process during the later stages of life, specifically at the stage of old age (elderly). According to the World Health Organization (WHO), the elderly are classified into four categories: middle age (45-59 years), elderly (60-74 years), old (75-90 years), and very old (over 90 years). Currently, there are an estimated 500 million elderly individuals worldwide with an average age of 60. WHO projects that the global elderly population will reach 1.2 billion by 2025 and will increase to 2 billion by 2050. Furthermore, WHO states that 75% of the elderly population by 2025 will be in developing countries, with half of that number located in Asia.

The seven stages of human development include infancy, early childhood, middle and late childhood, adolescence, early adulthood, middle adulthood, and late adulthood (elderly). Many changes and challenges occur in the elderly as part of the aging process, such as a decline in biological, psychological, and social functions.

These changes undoubtedly act as stressors for the elderly and impact their overall well-being. The deterioration of physical and cognitive functions can significantly affect the quality of one's later years. Achieving a successful and happy old age is the primary goal of this developmental stage because success in life is a key factor in ensuring the well-being and continuity of life for the elderly (Medawati et al., 2020).

Elderly individuals experience changes and aging as they grow older. Aging influences various changes, including physical, cognitive, and psychosocial aspects (Luthfiana, 2019). All these changes can cause stress for the elderly, negatively affecting their well-being and progressively reducing their quality of life. Under such conditions, the health of the elderly should become a particular focus for the community, especially for their families, who can provide both physical and emotional support. This support helps them lead productive lives according to their capabilities, adapt to society, and experience happiness in their old age (Friska, 2020).

One survival theory that can be applied is Parsons' Structural Functional Theory. According to Parsons (Laurer, 1982 in Wirawan, 2012), the study of social change should begin with an examination of social structure. From this premise, Parsons deductively developed four functional needs: latent maintenance, integration, goal attainment, and adaptation, which are known as the AGIL framework. This is explained in detail as follows:

1. Adaptation, A system must be able to address critical external situations and adapt to its environment while adjusting the environment to meet both simple and complex needs. It should be capable of adapting to physical, non-physical, and social environments.
2. Goal attainment, A system must be able to articulate and achieve its primary objectives. Every human action inherently has a specific purpose. However, individual goals often conflict with the broader social goals that extend beyond personal interests. This principle applies not only within group-based communities but also in individualistic societies. Since individuals must coexist within a social system, personal objectives must align with the greater goals of the group. This does not imply that personal goals are unimportant; rather, achieving them requires adjustment to the objectives of the social system within which the individual's actions take place.
3. Integration, every system must maintain internal coordination among its components and establish communication across all divisions, ensuring unity. The concept of integration reflects the presence of social solidarity, where each element functions according to its role and status. The bond of solidarity will disintegrate if the elements that constitute the system prioritize their individual interests over the collective good. Therefore, in the context of integration, the concept of wholeness is an essential aspect of this phenomenon.
4. Latent maintenance, every system must strive to maintain balance as much as possible. It requires mutual care, preservation, and improvement of both individual motivations and cultural patterns that create and sustain these motivations. This can be achieved by establishing actors as stabilizers within

the system.

Research on the elderly is essential because findings from Suwartiningsih's study on the *Survival Strategy of Elderly People in Salatiga* revealed that trust, economic stability, psychological resilience, and social values serve as the foundation for their survival strategies. Additionally, previous studies conducted by four FKIK students under Suwartiningsih's guidance further emphasize the importance of elderly research: (1) Adaptation of the Elderly in Fulfilling Psychosocial Developmental Tasks (Nurani, Desi, & Suwartiningsih, 2022); (2) Goal Achievement in Elderly Developmental Tasks at Panti Wredha Salib Putih (Lahinda, Desi, and Suwartiningsih, 2023); (3) Integration in Achieving Elderly Developmental Tasks (Saiya, Desi, & Suwartiningsih, 2022); and (4) Maintenance Patterns for Elderly Developmental Tasks at Panti Wredha Salib Putih, Salatiga (Ansig, Desi, & Suwartiningsih, 2023). These studies serve as references for understanding the significance of elderly research and continue to build upon earlier findings, particularly by applying the AGIL framework to services for the elderly in three churches.

The results of an interview with Mrs. Sumarno, a member of GPIB Tamansari Salatiga, revealed that participating in the elderly fellowship at church strengthens her and makes her feel less alone. She expressed that meeting others and praising God gave her a sense of purpose, saying, "Life still feels meaningful. Although sometimes I feel uneasy about troubling friends for pick-up and drop-off" (Interview, March 20, 2023). Meanwhile, an interview with Mr. Rohmadi, one of the Adiyuswo administrators at GKJ Salatiga, highlighted the aspect of faith. He stated, "Participating in Adiyuswo activities and serving as a committee member is not just a matter of responsibility but also about our faith in God. So, whatever the activity, I will surely join because it is good and will strengthen our faith in God" (Interview, July 23, 2023).

Based on the background description above, the research problem formulation is: How can the AGIL model be developed for the sustainability of the elderly in the Fellowship of the Elderly at GPIB Tamansari, GKJ 55, and GPDI Siloam in Salatiga City? Therefore, the purpose of this research is to develop the AGIL model for the sustainability of the elderly in the Fellowship of the Elderly at GPIB Tamansari, GKJ 55, and GPDI Siloam in Salatiga City.

B. METHOD

This research uses a qualitative approach, and the type of research is constructive. The qualitative approach refers to research procedures that yield descriptive data, including what is written, said by people, and observed behaviors. The constructive type of research involves a framework where the entire process occurs simultaneously in the form of data collection, processing, interpretation, and the application of qualitative data (Koentjaraningrat, 1994). Constructive research is more applied compared to descriptive research, as descriptive research is a method for studying the status of a group of people, an object, a set of conditions, a system of

thought, or a class of events at the present time (Nasir, 1999).

The observation unit in this study is the existence of the elderly in the fellowship groups at GPIB Tamansari Salatiga, GKJ 55 Salatiga, and GPDI Siloam Salatiga, namely the fellowship leaders and members. Observations were made when the elderly prepared fellowship activities, both individually and in groups, as well as during the fellowship events. The researchers participated in the fellowship activities at the church with the elderly in all three churches and also invited the Tular Nalar team (Mafindo) to conduct activities on digital literacy for the elderly. This activity helped identify how the AGIL model is applied in the fellowship groups at the three churches chosen for the research.

The analysis unit of this research is the application of the AGIL model for the sustainability of the elderly in the fellowship groups at the three churches. In this study, the researchers used three data collection techniques: interviews, observations, and documentation (Sugiyono, 2020). The research team collaborated with Mafindo (Tular Nalar) to conduct joint activities with the elderly at the three churches to implement the elements of AGIL in each church's fellowship for the elderly.

C. RESULTS AND DISCUSSION

Based on the interview with Mrs. Widyawati, a member of the Adiyuswo fellowship at GKJ 55, she mentioned that the adaptation process is done by getting to know each member's character and communicating during every activity. She also interviewed Mr. X, who stated that adaptation happens naturally during each fellowship activity, as the Adiyuswo members have known each other since they were young and attended church together. As they entered old age, they also became members of this fellowship (interview, August 12, 2024).

In an interview with Mrs. Suzana from GPDI Siloam (interview, September 12, 2024), she mentioned that adaptation is done by sitting with different people during every worship service, making an effort to communicate so that, over time, she gets to know many friends. Mr. Hendrik from GPIB Tamansari said that there was no difficulty adapting in the elderly fellowship because his peers were of the same age and had known each other since before joining the fellowship, as they all attended the same church. However, he emphasized that his attitude, being from Manado, needed to be considered. "Fortunately, my wife is from Salatiga, so my friends easily accepted us" (interview, August 24, 2024).

Mrs. Kastono, the chairperson of the elderly fellowship at GPIB Tamansari, said that adaptation is done by getting to know the elderly more closely and engaging in conversation. As the chairperson, she felt responsible for supporting the group. "I am close in age to my fellow members. I must adapt by adjusting my way of speaking because my friends come from different regions, not only from Java. I also need to adjust the timing for each planned event" (interview, August 24, 2024).

The research findings align with those of Arfiansyah (2019), who states that the adaptation process requires adjustments in various aspects, and this can be achieved through the implementation of physical guidance services, religious/spiritual

guidance, social guidance, and skill development services. It is clear that the adaptation process starts with a willingness to get to know and interact with others. Additionally, the findings of Mustike (2018) indicate that the social adaptation process for the elderly is done through introductions with long-time elderly members, showing friendliness, engaging in interactions, and participating in activities organized by the care center. Elderly members in care centers aim to reduce misunderstandings among themselves in the facility by understanding each other and maintaining a peaceful and comfortable environment. This attitude helps in the adaptation process to ensure a harmonious and peaceful condition.

Lowe (2022) conducted a study on elderly adaptation, which found that successful adaptation can make elderly individuals more inclusive, particularly for those experiencing memory issues and dementia. This is also evident in the elderly at GPDI Siloam, where individuals over 80 years old, who may have forgotten certain things, are still able to attend fellowship activities due to the adaptation of the fellowship leaders, who guide and accompany them fully. The adaptation recognizes that the strength of the elderly gradually decreases over time. On the other hand, the elderly can also adapt to the leaders, as they accept the care provided by the leaders and follow the recommendations of the fellowship leaders at each church.

The application of goals among the leaders and members of the elderly fellowship can be seen in the interview with Mr. Rahmadi, the leader of the Adiyuswa fellowship at GKJ 55 Salatiga, who said that the purpose of joining the Adiyuswa fellowship is to fellowship with peers, to share experiences (interview, August 12, 2024). In an interview with Mrs. Suyadi at GPIB Tamansari, she mentioned that the goal of joining the fellowship was to make friends and find happiness. "I actively participate because I enjoy it, and I can also walk from my house to the church for exercise, which helps me maintain my health in my old age" (interview, August 24, 2024). An interview with Mrs. Rina, a leader of the Age of Grace fellowship at GPDI (September 12, 2024), stated that the purpose of becoming a leader in the elderly fellowship was to serve the elderly even before they reached old age. "It is truly joyful because I can serve the elderly; it's a beautiful opportunity. I hope that when I am elderly, others will serve me well and kindly." This aligns with Talcott Parsons' theory of Goal Attainment, which states that for an organization to continue functioning, each member must have a common goal. This is also supported by research titled **Feasibility of Goal Attainment (GAS) Scaling as a Patient-Reported Outcome Measure for Older Patients in Primary Care**, which proves that GAS can provide references in primary care for patients with future-oriented goals (Stolee, 2023).

The application of integration among the leaders is expressed by Mrs. Miske from GPDI Siloam (interview, September 12, 2024), who mentioned that the leaders help each other in serving the elderly, and the elderly eagerly look forward to meeting each other during worship. Integration is also evident during the activity with Mafindo, where the leaders provide services to the members of the elderly fellowship, explaining the materials presented by the Mafindo facilitators. They also exchange information during the anti-hoax socialization activity by Mafindo. The elderly

enthusiastically participated, communicating with each other during the training process, and social integration was evident as they responded to commands and questions. The same type of integration occurred at GKJ 55 Salatiga, where the leaders and members of the Adiyuswa fellowship attended with joy and responsiveness. Integration between the leaders and the elderly was visible during the Mafindo activity, where the leaders greeted everyone with smiles and joy and guided the elderly who were frail. The elderly also showed integration by helping each other when someone was ill. An interview with Mrs. Suprapti revealed that when given a task by the leader, she would always help her friend if the task was completed and her friend still needed assistance (interview, August 12, 2024)..

According to Weiss (in Anastasia and Maurizka, 2019), there are six aspects of social support known as "The Social Provision Scale", which are:

1. Emotional attachment, Emotional attachment usually arises from feelings of comfort or safety towards others or sources of social support.
2. Social integration, Individuals can obtain the feeling that they belong to a group where they can share interests, concerns, and engage in collective activities.
3. Reassurance of worth, individuals who have achieved success due to their own skills or abilities will receive appreciation or recognition from others.
4. Dependable support, this type of social support provides assurance to someone facing problems, knowing there are others they can rely on to help them solve their issues.
5. Guidance, this aspect of social support involves a social relationship, such as between a student and a teacher, which provides positive outcomes.
6. Opportunity for nurturance, this is an essential aspect of interpersonal relationships, where individuals feel needed.

Referring to the results of the interviews, it can be linked to one of the aspects of social integration, as the elderly have fellowship with peers of the same age and shared spiritual approaches. This allows the elderly to receive social support in practicing their spirituality.

The elderly who participate in fellowship also reduce or even eliminate feelings of loneliness, as stated by Mr. Palar from GPIB Tamansari, Salatiga. He mentioned that participating in the fellowship provides the opportunity to converse with others and meet other elderly members, which helps combat loneliness. Although at home there are sometimes children and grandchildren, joining the fellowship still gives him the motivation to continue being active. Social support through fellowship makes the elderly feel they have friends and social connections. This is also supported by research conducted by Batara and Sri, which found that the higher the social support, the lower the loneliness among single adult prisoners, and conversely, the lower the social support, the higher the loneliness (Batara & Sri, 2020). The application of integration within the fellowship is evident in the three churches that have elderly fellowships, both among the leaders and members.

The application of pattern maintenance is seen in the preparation for fellowship, which is always preceded by an invitation in the WhatsApp group (WAG) of the elderly fellowship from each church. Additionally, for those who require transportation, the church van will pick them up. The main activity of the elderly fellowship is worship, which takes place once a month. Pattern maintenance is also evident in the elderly group at GPIB Tamansari, where choir practice is held every Friday at 10:00 AM, and at GKJ 55, where choir practice occurs every Sunday after worship at 09:00 AM. In an interview with Mr. Palar, a member of PKLU at GPIB Tamansari Salatiga, he mentioned that the elderly worship service is always scheduled to ensure it is not forgotten; otherwise, it would be easy to miss, so he asks his wife to remind him (interview, August 24, 2024). Similarly, in an interview with Mrs. Titik at GKJ 55 Salatiga, she mentioned that she always tries to arrive early before the fellowship event to chat with her elderly friends, as they only meet at elderly events (interview, August 12, 2024). Outdoor worship is also held by the elderly fellowship at all three churches to maintain the sense of togetherness among the elderly. Through this outdoor worship, the elderly can converse during the journey and even share their thoughts, which strengthens their bond.

D. CONCLUSION

The elderly fellowships in three churches GKJ 55 Salatiga, GPDI Siloam, and GPIB Tamansari Salatiga apply the elements of AGIL, which include adaptation carried out by the leaders towards their members, among the leaders themselves, and between members, considering the dynamics of each elderly group at each church. At GKJ 55, adaptation is not difficult because most members are Javanese, and the elderly members have known each other since their youth. At GPDI Siloam, adaptation is also carried out by getting to know one another at each worship activity and greeting each other to understand each elderly member's character. At GPIB Tamansari, adaptation is more diverse because both the leaders and members come from various ethnic groups, so the adaptation begins with understanding each elderly member's ethnic background, followed by communication and interaction during each worship activity. The aspect of goals for the three churches is that the purpose of joining the elderly fellowship is to get to know fellow believers of the same age, to bring joy, and to create a sense of happiness. Integration is needed as part of the sustainability of the elderly fellowship, where members help each other, remain faithful, and foster a sense of belonging to the fellowship. Pattern maintenance is implemented by the elderly leaders and members in the three churches, starting with providing information and inviting elderly members to participate in each fellowship activity, conducting worship services, and engaging in activities.

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