

## **CULTURAL IMPACT ON THE QUALITY OF LIFE OF THE ELDERLY IN YOGYAKARTA**

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### **Abstract**

United Nation estimates that in 2050 the number of the world's elderly will reach 1.6 billion, Indonesia is ranked 4th in the country with the largest elderly population after China, India and America. The structure of the aging population in Indonesia is an indication of the higher average life expectancy. The life expectancy of Indonesians in 2015 is 70.8 years, projected to increase to 72.2 years in 2030-2035. The increase in the number of elderly people as a result of increasing life expectancy needs to be balanced with efforts to keep the elderly in good quality of life, so they can contribute to development. Yogyakarta is a province with the highest number of elderly presentations among 34 provinces in Indonesia, namely 13.4%. Yogyakarta is known as one of the cultural cities in Indonesia. The attitude of life in the Javanese tradition, which is still practiced by the older generation, needs to be pursued in the midst of the onslaught of foreign culture due to the advancement of information technology that has the potential to change the values of life. This research was conducted in Yogyakarta in 2016, to study the impact of the values of the Javanese tradition practiced by the elderly in their daily lives towards the quality of life. The study was conducted with quantitative and qualitative approaches, with a cross sectional design. The research sample amounted to 110 elderly taken from a population of 15,891 using random sampling techniques. The quality of life of the elderly was measured using the WHOQOL BREF instrument, cultural variables were measured using a questionnaire and carried out a qualitative study with in-depth interviews and focus group discussions. Univariate, bivariate, and content analysis data analysis was done. The results showed that 82.7% of the elderly were the high quality of life. The values of the Javanese tradition practiced by the elderly have a very significant impact on quality of life, with an odd ratio of 97.7. As the conclusion: Javanese philosophy that is lived and practiced in daily life contributes to determining the quality of life for the elderly in Yogyakarta, Indonesia.

**Keywords: Javanese philosophy, quality of life of the elderly**

### **1. INTRODUCTION**

According to the predictions of the United Nations, the number of elderly people in the world will reach 1.6 billion by 2050. Indonesia ranks 4th in the most elderly population, after China, India and America. The National Development Planning Agency (Bapenas) of the Republic of Indonesia predicts that by 2035, the number of elderly people in Indonesia will reach around 48.2 million from a total population of 305.7 million.

Yogyakarta Special Region (DIY) is the region with the highest life expectancy compared to other provinces in Indonesia. The money expenditure index as an indication of economic well-being is also high, but the percentage of poor people is the highest compared to other provinces in Java. In March 2014 the poverty rate was 544,870 people, in March 2015 it was 550,230 people (BPPS Yogyakarta 2015). However, consistently the highest life expectancy (UHH) in DIY. In

2010, life expectancy was 74.2, in 2013 it was 74.45 years, and in 2014 it rose to 74.50 years. This index is the highest number and is followed by DKI Jakarta.

Sleman is a district in Yogyakarta with the highest UHH of the population in Indonesia. According to (BPS, 2010) UHH residents in Sleman regency reached 75.1 years. While UHH at provincial level DIY is 73.2 years. Various socio-demographic factors: 1) gender, 2) education, 3) work, 4) income, 5) spiritual activities, 6) family support, 7) social activities, 8) number of children owned by the elderly, 9) and values cultural values that are lived out by practicing in daily behavior are important to study. DIY is famous as a cultural city in Indonesia. Cultural elements that include social systems, religious systems, traditions, customs, and Javanese art are important to be preserved by transforming through learning to successive young generation amid the onslaught of foreign cultures flowing in the current global era.

## 2. MATERIALS AND METHODS

This research is a descriptive analytic study with quantitative and qualitative approaches, with a cross sectional design. The quantitative approach is to find out the socio-demographic characteristics of the elderly, while the qualitative approach is to explore information about the appreciation of the elderly in Javanese culture in their daily lives. The study was conducted at the Ngaglik 1 Health Center Technical Implementation Unit (UPT), Sleman Yogyakarta. The research sample was 110 elderly taken by simple random sampling technique. Univariate, bivariate, multivariate and content analysis data analysis.

## 3. RESULTS AND DISCUSSIONS

### Univariate Analysis

Based on univariate analysis, the following results were obtained:

Table 1.1. Frequency Distribution of Elderly Quality of Life in Ngaglik1 Public Health Center Sleman Yogyakarta

Variable	Frequence (N)	Percentage (%)
Quality of life		
Not good	19	17,3
Good	91	82,7
<b>Total</b>	<b>110</b>	<b>100.0</b>

Table 1.2  
Distribution of Elderly Gender Frequency in the Work Area  
Ngaglik 1 Health Center Sleman Yogyakarta

Variable	Frequence(N)	Percentage (%)
Sex		
Male	45	40,9
Female	65	59,1
<b>Total</b>	<b>110</b>	<b>100.0</b>

Table 1.3  
Frequency Distribution of Elderly Education in the Work Area  
Ngaglik 1 Health Center Sleman Yogyakarta

Variable		Frequency (N)	Percentage (%)
Education basic	Not school	60	54,5
	Primary school		
	Junior High		
high	Senior High	50	45,5
	University		
Total		110	100.0

Table 1.4  
Frequency Distribution of Elderly Work in the Work Area  
Ngaglik 1 Health Center Sleman Yogyakarta

Variable		Frequency (N)	Percentage(%)
Employment			
Un-employe		66	60
Employe		44	40
Total		110	100.0

Table 1.5  
Distribution of Frequency of Elderly Income in the Work Area  
Ngaglik 1 Health Center Sleman Yogyakarta

Variable		Frequency (N)	Percentage (%)
income			
low		71	64,5
high		39	35,5
Total		180	100.0

Table 1.6  
Distribution of Frequency of Elderly Spiritual Activities in the Region  
Ngaglik 1 Public Health Center Sleman Yogyakarta

Variable		Frequency (N)	Percentage (%)
Spiritual activity			
Not diligent in worshiping		29	26,4
Diligent in worshiping		81	73,6
Total		110	100.0

Table 1.7  
Distribution of Frequency of Elderly Family Support in the Region  
Ngaglik 1 Public Health Center Sleman Yogyakarta

Variable		Frequency (N)	Percentage (%)
Family support			
Not supportive		29	26,4
suppport		81	73,6
Total		110	100.0

Table 1.8  
Distribution of Frequency of Elderly Social Activities in the Region  
Ngaglik 1 Public Health Center Sleman Yogyakarta

Variable	Frequency (N)	Percentage (%)
Social activity		
Rarely	18	16,4
often	92	83,6
<b>Total</b>	<b>110</b>	<b>100.0</b>

Tabel 1.9  
Distribusi Frequency berdasarkan Jumlah Anak dalam Keluarga Lansia di Wilayah  
Kerja Puskesmas Ngaglik 1 Sleman Yogyakarta

Variable	Frequency (N)	Percentage (%)
Total children in family		
Little (0 – 2)	49	44,5
Many ( $\geq 3$ , dst)	61	55,5
<b>Total</b>	<b>110</b>	<b>100.0</b>

Table 1.10  
Frequency Distribution based on Javanese Culture Tradition Behavior  
in the Ngaglik 1 Public Health Center Sleman Yogyakarta

Variable	Frequency (N)	Percentage (%)
Culture		
Less Behavior is in harmony with Javanese Philosophy and Traditions	12	10,9
Be behaving in harmony with Javanese Philosophy and Traditions	98	89,1
<b>Total</b>	<b>110</b>	<b>100.0</b>

Table 1.11  
Frequency Distribution of Attitudes and Understanding Behavior towards Javanese Culture  
in the Ngaglik Public Health Center 1  
Sleman Yogyakarta

Variable	Percentage (%)
Culture	
1. Efforts to use uploads in everyday language settings	78,18
2. Understanding the philosophy of ojo dumeh, which means do not contradict in behaving	79,09
3. The attitude of narimo ing pandum, meaning that I am grateful for whatever God has given me in this life	69,63
4. Samadyo attitude, which means it is not tired in pursuing social status in my life	72,18
5. Attitude respecting other people's opinions that are different from mine in everyday life	78,18
6. Philosophy feels life is temporary so there is no need to go beyond the limits	76,72
7. The attitude of assuming puppets is a story of real human life	76,72
8. The attitude to carry out the Javanese tradition, one of which is nyadran	76,54

Table 1.11  
Description of Javanese Elderly Quality of Life in the Working Area of Ngaglik1 Public Health Center Sleman Yogyakarta

<b>o</b>	<b>Domain</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std.Deviation</b>
1	<i>Phisic</i>	56	94	79,66	6,563
2	<i>Pshychologic</i>	64	94	79,86	5,891
3	<i>Social</i>	56	94	79,68	6,755
4	<i>Environment</i>	69	94	82,69	5,640

### Bivariate Analysis

Based on bivariate analysis, it is known that the socio-demographic variables are related to the quality of life of the elderly in Yogyakarta which can be observed in the following table:

Table 2.1  
Relationship between Gender and Elderly Quality of Life in Ngaglik 1 Public Health Center Sleman Yogyakarta

Sex	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Male	7	15,71	38	84,4	45	100	0,692	0,814
Female	12	8,5	53	81,5	65	100		
<b>Total</b>	<b>19</b>	<b>17,3</b>	<b>91</b>	<b>82,7</b>	<b>110</b>	<b>100</b>		

Table 2.2  
Relationship between Education and Elderly Quality of Life in the Ngaglik 1 Public Health Center Sleman Yogyakarta

Education	Quality of life						P	OR
	Not good		Good		Total			
	N	%	n	%	n	%		
Low	15	25	45	75	60	100	0,019	3,833
High	4	8	46	92	50	100		
Total	19	17,3	91	82,7	110	100		

Table 2.3  
Employment Relationships with Elderly Quality of Life in the Ngaglik 1 Community Health Center Sleman Yogyakarta

Employment	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Un-employe	17	25,8	49	74,2	66	100	0,004	7,286
employe	2	4,5	42	95,5	44	100		
Total	19	17,3	91	82,7	110	100		

Table 2.4  
Relation of Income with Elderly Quality of Life in Ngaglik 1 Public Health Center Sleman Yogyakarta

Income	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Low	18	25,4	53	74,6	71	100	0,002	12,906
High	1	2,6	38	97,4	39	100		
Total	19	17,3	91	82,7	110	100		

Table 2.5  
Relationship between Spiritual Activities and Quality of life of the Elderly in the Ngaglik 1 Public Health Center Sleman Yogyakarta

Spiritual activity	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Not diligent	12	41,4	17	58,6	29	100	0,000	7,462
Diligent	7	8,6	74	91,4	81	100		
Total	19	17,3	91	82,7	110	100		

Table 2.6  
Relationship between Family Support and Quality of life for Elderly People in the Ngaglik 1 Public Health Center Sleman Yogyakarta

Family support	Quality of life				Total		P	OR
	Not good		Good					
	n	%	N	%	n	%		
Not supportive support	10	34,5	19	65,5	29	100	0,004	4,211
	9	11,1	72	88,9	81	100		
Total	19	17,3	91	82,7	110	100		

Table 2.7  
Relationship between Social Activities and Quality of life of Elderly People in the Ngaglik 1 Public Health Center Sleman Yogyakarta

Social activity	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Rarely	9	50	9	50	18	100	0,000	8,200
Often	10	10,9	82	89,1	92	100		
Total	19	17.3	91	82.7	110	100		

Table 2.8  
The Relationship of the Number of Children in the Family with Quality of life for Elderly People in the Working Area of Ngaglik 1 Public Health Center, Sleman Yogyakarta

Total children	Quality of life				Total		p	OR
	Not good		Good					
	n	%	n	%	n	%		
Little	15	30,6	34	69,4	49	100	0,001	6,287
Many	4	6,6	57	93,4	61	100		
Total	19	17,3	91	82,7	110	100		

Table 2.9  
Relation of Javanese Culture Tradition Behavior with Quality of life of Elderly in Ngaglik 1 Public Health Center Sleman Yogyakarta

Culture	Quality of life				Total		P	OR
	Not good		Good					
	n	%	n	%	n	%		
Poor Behavior in Accordance with Javanese Philosophers and Traditions	9	75	3	25	12	100	0,000	26,400
Behaving in Javanese Philosophy and Tradition	10	10,2	88	89,8	98	100		
Total	19	17,3	91	82,7	110	100		

### Multivariate Analysis

Based on multivariate analysis, it is known that the cultural variables practiced in daily life through attitudes and behavior according to Javanese tradition are the dominant variables that make the elderly Yogyakarta Quality of life Good, as shown in the following table:

Table 3.1  
Multivariate Final Modeling

Variable	p_value	OR	95% CI
1. Education	0,293	0,303	0,033-2,814
2. Work	0,194	4,847	0,448-52,473
3. Income	0,057	74,068	0,881-6,224E3
4. Spiritual Activity	0,133	3,451	0,687-17,331
5. Family Support	0,251	2,563	0,513-12,799
6. Social Activities	0,002	15,803	2,690-92,827
7. Culture	0,001	97,799	5,820-1,643E3

### Qualitative Data Analysis

Based on the focus of group discussion (FGD) conducted with the elderly and community leaders, as well as experts in Javanese culture, conclusions were drawn on the variables that were studied about the appreciation of the elderly towards Javanese culture which is practiced in daily life as follows:

No	Variable	Summary
1	<i>Unggah-ungguh/etiket</i>	The practice of respecting others is reflected in the use of Javanese (kromo) inggi, madyo, and ngoko languages, which distinguish age levels. Likewise in eating habits, and other social behaviors in the community.
2	<i>Ojo Dumeh dan Alon-Alon Waton Kelakon</i>	Ojo dumeh means not to be arrogant or not to be overbearing. A humble attitude makes the community, especially the elderly, become more calm in living their lives. Alon alon waton this means not to be in a hurry or hurry, giving guidance that everything must be done by listening to the voice of the heart.
3.	Principle actions <i>Nastiti, Gemi, Empan Papan, Rigen dan Satitahe</i>	The principles of the action of Nastiti, Gemi, Empan Papan, Rigen and Satitahe contribute to the perspective of the elderly about financial management to be economical, careful and thorough. These principles are still developing in the community
4.	<i>Guyub/kaguyuban</i>	Kaguyuban / association / group in the form of social activities that have positive value for the elderly, for example reciting, social gathering, gymnastics, nngamel (playing Javanese gamelan instruments)
5	<i>Narimo Ing Pandum, Samadya, Dugo Prayoga Dan Amemangun Karyenak Tyasing Sesame.</i>	The perspective of accepting something as a blessing from God that must be grateful, not demanding, able to measure one's abilities, and work in society in accordance with their respective roles for a dignified life. This perspective is lived by the elderly in their daily lives.
6.	<i>Manungso Mung Sadrema Ngelakoni</i>	Life guidelines for not complaining a lot, must be able to be grateful for the gift of life from God, and live with full responsibility and joy, this philosophy is lived by the elderly.
7.	<i>System religi</i>	Elderly practice their belief in God Almighty through practice, actions that are in accordance with the religion they embrace, which are colored by the belief of Kejawan.
8.	<i>Tradisi Nyadran</i>	The Nyadran tradition is carried out with the aim of sending prayers to deceased ancestors. Performed once a year before the fasting month arrives, by visiting ancestral meals to be cleaned.
9.	<i>About Wayang</i>	<i>Wayang/Puppet is used as a spectacle and guidance of life, through figures that reflect the good and evil.</i>

**Quality of life Elderly**

The results showed that 82.7% of the elderly with Quality of life Good, the highest score in the environmental domain was 82.69, greater than the other domains (scientific, psychological, social). The environment where the elderly live is not limited to the physical condition of the house and the surrounding environment, but in a broader sense the environment can be in the form of an inner atmosphere among fellow citizens in the form of security, comfort, protection from political conflict, sara, quarrels, power struggles and violence.

**Gender with Quality of life Elderly**

The results showed that elderly men had a proportion of 81.5% lower compared to elderly women who had a proportion of 84.4% with Quality of life Good. The results of the statistical test obtained p value 0.629 which means that  $p > \alpha$  (0.05) means that there is no relationship between the sexes and the Quality of life of the elderly. with OR = 0.814, it means that the elderly woman has the opportunity to have a Good Quality of life of 0.814 compared to the elderly male.

The fact revealed in this study is the same as the research (Ekawati, 2011), but different from the results of Ng. Nawi's research in Purworejo, Central Java, which obtained results that elderly women tend to have a poor quality of life compared to men. This may be due to differences in social and economic status among the elderly population in Purworejo, whose jobs are mostly farmers and the economy is middle to lower, whereas in this study there are still many female elderly who still work and do activities outside the home.

**Education with Quality of life Elderly**

Based on the results of the study, the elderly with high education had a proportion of 92% having Quality of life Good while the elderly with low education had a proportion of 75%. The statistical test results obtained p value 0.019 means that  $p < \alpha$  (0.5) means that there is a relationship between education with Quality of life elderly, with OR = 3.833, meaning that the elderly with high education have the opportunity to have a Quality of life Good of 3.833 compared to the lowly educated elderly.

The results of this study confirm the opinion of Tamher & Noorkasiani (2009), that the level of education contributes to problem solving. The higher the education of a person, the more life experience he experiences, so that he is better prepared to face the problems that occur. Generally, the elderly who have higher levels of education can still be productive. The results of this study are in line with Sugiharti's (2010) research.

**Work with Quality of life Elderly**

Based on the results of the study of elderly who do not work have a proportion of 74.2% with Quality of life Good, while the elderly who work have a proportion of 95.5%. The results of statistical tests obtained p value 0.004 means that  $p < \alpha$  (0.5) means that there is a relationship between work with Quality of life of the elderly. with OR = 7,286 which indicates that the elderly who work have a Quality of life Good of 7,286 compared to the elderly who do not work.

This fact provides a justification about the importance of empowering the elderly to remain productive as a fulfillment of psychological, social, cultural and health needs. UU no. 13 of 1998 Chapter II Article 3 states that efforts to improve the social welfare of the elderly are directed so that the elderly can be empowered so that they play a role in development by paying attention to function, wisdom, knowledge, expertise, maturity, age

and physical condition as well as the maintenance of elderly social welfare levels ( Elderly National Commission, 2010).

### **Income from the Quality of life of the Elderly**

Based on the results of the study, it was found that the elderly who had low income had a proportion of 74.6% with Quality of life Good, while the elderly who had high income had a proportion of 97.4% with Quality of life Good. The results of statistical tests obtained p value 0.002 which means  $p < \alpha (0.5)$ , meaning that there is a relationship between income and Quality of life, with  $OR = 12.906$ . High-income elderly people have the opportunity to have a Quality of life Good of 12.906 compared to the elderly with low income.

The results of similar studies were found by Noghami, Safa, and Kermani, 2007., that income contributes to Quality of life. This fact is in line with research (Yuliati, 2012), that Quality of life emphasizes more on perceptions related to satisfaction with the position and condition of the elderly in his life and tends to be influenced by how much economic and social needs are achieved. Nandini's research in 2015 found that Quality of life would be bad if economic status was low because it caused obstacles to obtaining nutritious healthy food, adequate education, adequate housing and services in dealing with optimal health problems.

### **Spiritual Activities with Quality of life Elderly**

Based on the results of the study, the elderly who were less diligent in worship had a 58.6% proportion of quality of life, while the elderly who diligently worshiped had a proportion of 91.4% with quality of life Good. The statistical test results obtained p value 0,000 means  $p < \alpha (0.05)$  means that there is a relationship between spiritual activities with quality of life of the elderly, with  $OR = 7.462$  meaning that elderly who diligently worship have the opportunity to have a Good Quality of life of 7.462 compared to the elderly less diligent in worship.

These results are not different from Prasetya's findings, 2014, that prayer has a significant influence on improving the quality of life of elderly people in the elderly community of Dukuh Joko, Condongcatur Village, Depok District, Sleman Regency, Yogyakarta. The definition of prayer alone is simply bringing the heart and soul to God. The majority of the elderly who diligently worship have a very good Quality of life. This is because the elderly with a diligent religious activity get closer to the creator.

### **Family Support with Quality of life Elderly**

Based on the results of the study, the elderly who lacked family support had a proportion of 65.5% with Quality of life Good while the elderly who received family support had a proportion of 88.9% with Quality of life Good. The statistical test results obtained p value 0.004 means that  $p < \alpha (0.05)$  means that there is a relationship between family support with Quality of life of the elderly, with  $OR = 4.22$ , meaning that the family provides support the opportunity to have a Quality of life Good of 4.221 compared to elderly who lack family support. According to Yuli (2014) family support is needed by the elderly to meet the physical and emotional needs of each individual. Family support is an interpersonal form that protects a person from the effects of bad stress (Kaplan and Sadock, 2002).

### **Social Activities with Quality of life for the Elderly**

Based on the results of the study, elderly people who rarely had social activities had a

proportion of 50% with Quality of life Good while the elderly who often had social activities had a proportion of 89.1% with Quality of life Good. The statistical test results obtained p value 0,000 means  $p < \alpha$  (0.05) means that there is a relationship between social activity with Quality of life elderly, with OR = 8,200, meaning that elderly people who often have social activities have the opportunity to have a Good Quality of life elderly of 8,200 compared to elderly people who rarely do social activities.

Similar results were found in research conducted by Ranttepadang, 2012, that there was a strong relationship between social interaction with the quality of life of the elderly. The better the social interaction of the elderly, the higher the quality of life. Social interaction can be maintained through associations, maintaining harmony in the family, interacting with others, and preventing isolation. In line with Rini's research, (in Siregar, 2014) the social interaction of the elderly helps the elderly get the opportunity to interact with each other so that positive relationships in the elderly will be formed and social relations will increase.

### **Number of children in the family with Quality of life elderly**

Based on the results of the study, the elderly who have fewer children have a proportion of 69.4% with Quality of life Good, while the elderly who have many children have a proportion of 93.4% with quality of life. The statistical test results obtained p value 0.001 means that  $p < \alpha$  (0.05) means that there is a relationship between the number of children with Quality of life of the elderly. with OR = 6,287, meaning that the elderly with children have a greater chance of having a Quality of life Good of 6,287 compared to the elderly who have few children.

The elderly who were the subjects of this study were the past elderly before the Family Planning program was planned, so there was no concept of a prosperous and happy little family. Singarimbun (1974) in Siregar (2003) conducted a study on residents around Yogyakarta who obtained the results that the number of children considered ideal was 4 and 5 people. Motivation to have a small number of children and values about children is an important aspect. Sometimes the number of children desired is greater than the number of children who are able to be treated with Good.

### **Culture with Quality of life Elderly**

Based on the results of the study, the elderly who behaved and behaved were not in harmony with the Javanese philosophy and tradition had a proportion of 25% with Quality of life Good while the elderly who still behaved in harmony with the philosophy and tradition of Java had a proportion of 89.9% with Quality of life Good. The statistical test results obtained p value 0,000 means  $p < \alpha$  (0.05) means that there is a relationship between appreciation of culture with Quality of life elderly, with OR = 26,400, meaning that elderly people who still behave in harmony with the philosophy and traditions of Javanese culture have the opportunity to have Quality of life Good elderly at 26,400 times compared to elderly who do not behave in harmony with Javanese culture.

According to (Deshmukh, 2015, conducting a study entitled "Role of Social, cultural and economic capitals in perceived quality of life among old-age people in Kerala, India" which obtained results that for all QOL, only cultural capital contributed significantly. An increase in one unit of cultural capital causes 3 units in the QOL score. Therefore, policies for parents must imagine, maintain our cultural and social norms along with economic intervention. Cultural capital is the only single determinant for the overall quality of life.

#### **4. CONCLUSION**

- a. Percentage Quality of life for elderly people in the working area of Ngaglik 1 Sleman Health Center, namely Good, with a proportion of (82.7%).
- b. Significant variables relating to Quality of life of the elderly are education, employment, income, spiritual activities, family support, social activities, number of children in the family and culture.
- c. Variables that are significantly related to Quality of life of the elderly are social and cultural activities.
- d. Culture is the most dominant factor related to the quality of life of the elderly. The results of the analysis found that OR from culture was 97.79 meaning that the elderly who were still in harmony with Javanese culture had an opportunity of 97.79 for quality of life Good.

#### **5. RECOMMENDATION**

- a. All elderly people must remain in balance physically, socially, spiritually, mentally and intellectually.
- b. Values, norms contained in Javanese culture must be transformed to the next generation in Yogyakarta not to become extinct by scouring foreign cultures.
- c. The Yogyakarta regional government must pay attention to the preservation and development of Javanese culture.

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