3rd Annual Conference on COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

THE DEVELOPMENT OF ELDERLY COMMUNITY THROUGH SELF CONCEPT ENHANCEMENT IN ACHIEVEING RESILIENCE IN TAMAN LANSIA YOGYAKARTA

Evita Yuliatul Wahidah
STAIDA Muhammadiyah Garut
E-mail: evitayuliatulwahidah.21@gmail.com

Agus Salim
Universitas Lambung Mangkurat Banjarmasin
E-mail: agus.salim@ulm.ac.id

Sangkot Sirait
UIN Sunan Kalijaga Yogyakarta
E-mail: sangkot_sirait@yahoo.co.id

Erika Setyanti Kusumaputri
UIN Sunan Kalijaga Yogyakarta
E-mail: erika.kusumaputri@uin-suka.ac.id

Nurmashani Mustafidah
STIT Muhammadiyah Bojonegoro
E-mail: nurmashani@gmail.com

Abstract: *This Community Service is based on the implementation of social-based University Community Engagement (UCE) to connect education world with community. This coaching is designed using several methods, which are: the classical method by delivering content through a verbal approach with a variety of discussions in the room (indoor) as well as the game method and light simulation (outdoor). The result is identified as 60 participants were declared successful. It is proved that at the level of resilience there are 51 participants (85%) have very high resilience, and 9 participants (15%) have high level of resilience. The resilience items selected by the most patients are strongly agree, found in two characteristics, which are existential aloneness, 45 participants (75%), and meaningfulness characteristics, 48 participants (80%). The conclusion is social-based community service activities by developing the elderly community in Taman Lansia Yogyakarta through self-concept improvement program have significant impact on resilience.*
Keywords: *Elderly Community Development, Self Concept Enhancement, Resilience.*

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

INTRODUCTION

Community service is an activity that aims to help certain communities in several activities without expecting any form of reward. In general, this program is designed by various universities or institutes in Indonesia to make a real contribution to Indonesian nation, especially in developing the welfare and progress of the nation. Community service activities are one part of Higher Education.Tri Dharma.

Community service activities are in the form of social services, teaching, training and so on. It aims are creating technological innovations to encourage Indonesia's economic development by commercializing research results; provide solutions based on academic studies of the needs, challenges, or problems faced by the community, both directly or indirectly; carry out activities that are able to eradicate marginalized people (preferential option for the poor) at all strata, that are people who are excluded economically, politically, socially, and culturally; and transfer technology, science, and art to the community for the development of human dignity and the preservation of natural resources.[1]

Community service program activities are important activities for academics as one of the embodiments of Higher Education Tri dharma implementation. Therefore, in addition to teaching and conducting research or study, lecturers are also obliged to carry out community service both to develop and apply knowledge.

Elderly age is included in the phase of self-integrity or despair that is able to have meaning in life. The elderly who are included in this phase have a wise nature, and able to solve their problems well, so they manage to have prosperity and meaning in life. On the other hand, for the elderly who are in the phase of despair, they see their life as having many problems that are difficult to solve, so that the elderly who are in this phase have less prosperity in their lives.[2] Base on this situation, the assessment and the sustainability of the elderly community development program needs to be conducted.

The conditions described above show that the elderly need to adapt on their old age. Therefore, they need the ability to cope with stress and problems, which is called resilience.[3] Resilience is important when someone wants to bounce back from problems. According to Wagnild and Young (1993) resilience is person's ability to adapt in facing life's difficulties. So, it can be concluded that someone who has resilience, then he can rise from adversity or difficulties in his life.

Resilience can be formed because it is influenced by 2 factors, which are external factors including childhood experiences, such as close relationships with the environment,[4] role model that can lead to happiness and independence[5] and the contribution of effective family support.[6]

---

[1] Ministry of Research, Technology, and Higher Education. 2016. Panduan Pelaksanaan Penelitian dan Pengabdian Masyarakat di Perguruan Tinggi Edisi X Tahun 2016. P. 4

[2] Dwiaprinda Rachmawati, Ratih Arruum Listiyandini, Peran Konsep Diri Terhadap Resiliensi Pada Pensiunan, Jurnal Psikogenesis, Volume 3, Issue 1, December 2014, 1-12.

[3] Dewi, F.I.R, Djoenaina, V., dan Meilisa. Hubungan antara resiliensi dengan depresi pada perempuan pasca pengangkatan payudara (Masektomi). Jurnal Psikologi. Vol.2, No.2. 2004.

[4] Wagnild, G.M. dan Young, H.M. The Development and Evaluation of The Resilience Scale. Journal of Nursing Measurement. Springer Publication,1993.

[5] Djudiyah. Model Pengembangan Konsep Diri dan Daya Resiliensi melalui Support Group Therapy: Upaya Meminimalkan trauma psikis remaja single parent. Laporan Penelitian, 2010. Accessed on June, 2022 (www.researchreport.umm.ac.id)

[6] Listiyandini, R. A. Intervensi Kelompok Untuk Mengembangkan Resiliensi Perempuan yang Mengalami Peristiwa Trafiking. Jurnal Psikogenesis Fakultas Psikologi Universitas YARSI. Vol.2, no.1, December 2013.

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

Internal factors are factors that come from inside of a person (a person's characteristics). Someone who has resilience according to Rutter (in Wagnild and Young, 1993) can be influenced by high self-esteem, belief in himself, problem solving, and satisfaction of interpersonal relationships. Similar to Richmond et. all (in Wagnild & Young, 1993) that resilience can be influenced by self-discipline, self-confidence, curiosity, self-esteem, and self-concept.

Elderly age has an impact on a person's self-concept, becoming negative, such as seeing himself badly and not being able to respect himself.[7] Low self-esteem occurs because retired people lose some important aspects of their lives.[8] A negative self-concept will also affect a person's mental health. The effect of this negative self-concept will affect both interpersonal relationships and other mental functions.[9] Given the importance of self-concept for the elderly, researchers are interested in studying this problem and continuing with community service through coaching.

In order to develop community service activities more productively, more structured and with higher quality results, coaching for the elderly community is held at Taman Lansia Yogyakarta. This guidance is carried out by implementing a self-concept improvement program in order to gain resilience.

METHOD

This community service starts with the study on the elderly community at Taman Lansia Yogyakarta with a population of 60 elderly people in the Condong Catur Sleman Elderly Park, Yogyakarta. The entire population is used as respondents in this study.

The research method or strategy was used in achieving the expected goals in the stages of community service activities through field research. The results of the field research that was conducted earlier obtained the following results: There is a positive relationship between self-concept and resilience in the elderly at the Taman Lansia Yogyakarta. That is, if the self-concept is high, the resilience will also be higher for the elderly in the Taman Lansia Yogyakarta. On the other hand, if the self-concept is low, the resilience of the elderly in Taman Lansia Yogyakarta is also low.

The normality test used in this study is One-Sample KS, with a significance of $p > 0.05$, the data is said to be normal. Based on the results of the normality test, it is known that the significance is 0.167 for the self-concept variable and 0.116 for the resilience variable. Based on these results, it can be concluded that the distribution of the data in the study shows a normal distribution. This study uses a correlational approach which aims to determine whether there is a correlation between self-concept variables (X), and resilience variables (Y). The measuring instrument used in this study is a resilience scale based on Connor and Davidson's concept, which are The Connor-Davidson Resilience Scale (CD-RISC). The validity test used in this research is the content validity test.

It is proved by the conclusion that at the level of resilience there are 51 participants (85%) with very high resilience, and 9 participants (15%) that have a high level of resilience. The resilience items chosen by the most patients are strongly agree, found in two

---

[7] Eliana, R. Konsep Diri Pensiunan.Tesis. Medan :USU, 2003, Accessed on April 2014 (www.library.USU.ac.id)

[8] Ibid

[9] Djudiyah. Model Pengembangan Konsep Diri dan Daya Resiliensi……, 67

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

characteristics, which are existential aloneness, on the statement item carrying out coping actions well 45 participants (75%), and the meaningfulness characteristic on the item I feel grateful in life 48 participants (80%), while on the selected resilience item, they disagree, which are the characteristics of perseverance on the item can go through difficult times because they already have previous experience as many as 18 participants (30%).

Those result become the reason that the study was held for the elderly community at Taman Lansia Yogyakarta. This guidance is carried out by implementing a self-concept improvement program in order to gain resilience.

This coaching is designed using several methods, including: the classical method by delivering theory through lectures with consultation, variations in discussion in the room (in door), game and simulation methods (outdoor). The material carried includes self-image, which is a picture of oneself, and self-esteem is an assessment, an estimate of self, I am ideal (ideal-self), I am seen by oneself (self-as seen by-self) and I as seen by others (self-as seen by-others) and self-experience. The material is strengthened by the concept of resilience which includes aspects of personal competence; trust in one's instincts; positive acceptance of change and secure relationships; control and factor and spiritual influences. This coaching is supported by infrastructure facilities including classrooms, LCD projectors, laptops, equipment and supplies for games and simulations.

RESULTS

The activity carried out in this community service is to provide a self-concept improvement program in order to improve social resilience to the elderly community at Taman Lansia Yogyakarta. The main activity in the context of improving social resilience to the elderly community at Taman Lansia Yogyakarta is a self-concept improvement program.

Self-Concept: Conceptualization and Its Application in Increasing Resilience in the Elderly
Theoretical Study of Self-Concept in the Elderly

Elderly is the final stage of development in the human life cycle and is characterized by a person's failure to maintain a balance of health and physiological stress conditions. Elderly is also associated with decreased ability to live and sensitivity individually. Old age can also be said to be a golden age because not everyone can reach that age, so if someone is old it will require more nursing actions, both promotive and preventive, so that he can enjoy the golden age and become a good old age, useful and happy. When viewed in terms of age, the age limit for the elderly is above 60 or 65 years and above, while the references used as reasons for determining this age are economic reasons, such as retirement and income tax exemption.[10]

The basis of self-adjustment for individuals is awareness of self and the environment. Self-awareness refers to self-image and self-assessment. Meanwhile, environmental awareness refers to the individual's perception of the environment, both social, non-social, physical and psychological.[11] This description and assessment of oneself and the environment is called as self-concept.

---

[10] Santrock, John W. Life-Span Development. (Perkembangan Masa Hidup). Volume II. Fifth Edition. Jakarta: Renika Cipta. 2004.

[11] Muntholi'ah, *Konsep Diri Positif Penunjang Prestasi PAI,* (Semarang: Gunung Jati, Offset 2002), p. 27.

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

In terms of self-concept, there are several experts who provide an explanation of this by conveying definitions which include the following: Malcolm Hardy Steve Heyes stated that the self-concept contains self-image, which is a picture of oneself, and self-esteem. which is an assessment, an estimate of self.[12]

Jalaluddin Rakhmat stated that self-concept is "our self-image and assessment".[13] William D. Broke quoted by Jalaluddin Rakhmat stated that the self-concept is "those physical, social, and psychological perceptions of ourselves that we have derived from experiences and our interaction with others."[14] "Self-concept is a view of ourselves in the form of physical, social and psychological, obtained from our experiences and relationships with other people. Paul S. Centi stated that the self-concept is nothing but the idea of oneself.[15]

Muthafa Fahmy stated that self-concept is "a collection of people's introductions to themselves and their assessment of themselves."[16] Clara R. Pudjijogyanti states that self-concept is "an individual's view and attitude towards himself."[17] Charles Harton Cooley, quoted by Jalaluddin Rahmat' stated that the self-concept is called the mirror theory (looking glass-self) we see ourselves as attractive people, imagine how other people see our appearance and will eventually experience feelings of pride or laughter.[18]

Anita E. Woolfok, revealed that, Self-concept is perception about ourselves. In addition, he also quotes the opinion of Hilgard and Atkinson self-concept is "the composite of ideas, feelings, and attitudes people have about themselves."[19]

From the above understanding, conclusions can be drawn regarding the notion of self-concept, which are: self-concept is an individual's attitude and view of the whole situation in himself, which includes physical, social and psychological obtained from our experiences and relationships with other people.

Base on the conclusions above about the notion of self-concept, the author will provide an analysis that a person's self-concept is formed through individual perceptions of himself and is influenced by experience and interactions with his environment.

Each individual has a significant difference in the development and formation of a solid (positive) self-concept, this is indeed natural because everyone has varied social settings and different self-experiences. In the process of forming a positive self-concept it takes relatively long time, because in general an individual will experience the maturity of his self-concept in adulthood. In order for a person's self-concept to be formed ideally, a conducive condition is needed for each individual in terms of physical, social and psychological.

---

[12] Malcolm Hardy and Steve Heyes, *Pengantar Psikologi,* Ali Bahasa Dr. Soenardji. (Jakarta: Erlangga, 1985), p. 137.

[13] Jalaluddin Rakhmat, M.sc *Psikologi Komunikasi,* (Bandung: Remaja Rosdakarya, 1996), Cet XIII, p. 99.

[14] Ibid, p. 99

[15] Paul Centi, Mengapa Rendah Diri, (Yogyakarta: Kanisius, 1993), p. 9

[16] Musthafa Fahmy, Penyesuaian Diri, Alih Bahasa: Dr. Zakiah Darajadjat, (Jakarta: Bulan Bintang), p. III

[17] Clara R. Pudjijogyanti, Konsep Diri Dalam Pendidikan, (Jakarta: Arcan, 1988), p. 2

[18] Jalaludin Rahmat, Op.Cit, p. 99

[19] Anita E. Woolfok, *Education Psychologhy*, (USA: Schuster Company, 1995), 6 th, ed.P. p. 74

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

Study and Conception of Resilience

Grotberg (1995) states that resilience is a person's ability to assess, overcome, and improve themselves or change themselves from adversity or misery in life.[20] Because everyone must experience difficulties or problem and no one lives in the world without any problem or difficulty. Milstein and Henry suggest that there are several factors that affect resilience, including internal and external factors.[21] Internal factors are the abilities contained in individuals, for example by using their own abilities to solve life problems. While external factors are forces that come from outside the individual that can provide motivation to solve problems, such as family, school environment, community, and peers.

The dimensions of resilience according to Connor and Davidson (2003) consist of five aspects, which are: personal competence; trust in one's instincts; positive acceptance of change and secure relationships; control and factors and spiritual influences, which will be explained as follows: First, Personal competence; high standard and tenacity. This aspect explains the personal competence of individuals where individuals feel as people who are able to achieve goals even in situations of setbacks or failures. Individuals when experiencing pressure or stress tend to feel doubtful that they will succeed in achieving goals so that high standards and tenacity are needed in the individual. Indicators in this aspect are being able to become competent individuals; able to be a tenacious individual; and have high standards.

Second, trust in one's instincts; tolerance of negative affect; strengthening effect of stress. This aspect relates to calmness in action. Individuals who are calm tend to be careful in taking a stand on the problems at hand. Individuals are also able to cope with stress quickly and stay focused on goals even though they are experiencing pressure or problems. The indicator in this aspect is trust in instinct; tolerant of the bad; and able to cope with the effects of stress.

Third, positive acceptance of change and secure relationships. This aspect relates to the ability in accepting difficulties positively and if you are in trouble, being able to relate securely to others. Individuals show the ability to accept problems positively so that they do not affect the individual's social life with others. Indicators in this aspect are able to accept change positively and can maintain good relations with others.

Fourth, control and factor. This aspect is the ability to control oneself and achieve goals. Individuals have control over themselves in achieving goals and have the ability to ask for and get social support from others when experiencing a problem. Indicators in this aspect are being able to control oneself; able to control themselves.

Fifth, spiritual influences. This aspect relates to the ability to always fight because of his belief in God and destiny. Individuals who believe in God will assume that the problems which exist are destiny from God and must be get through with positive feelings so that individuals must continue to struggle in achieving their goals. The indicator in this aspect is that the individual believes in God and the individual believes in destiny.

Resilience scale to measure resilience in this study, we use a scale based on the standard scale by Connor and Davidson (2003), which is called The Connor-Davidson Resilience Scale (CD-RISC). The author adds items/statements in the scale using a model developed from a Likert scale adaptation with four alternative answers, namely Strongly Agree (SS), Agree (S),

---

[20] Grothberg,E. (1995). A Guide to promoting resilience in children: Strengthening the human spirit. The series early childhood development: Practice and reflections. Number 8. The Hague: Benard van Leer Voundation.

[21]

3rd Annual Conference on
COMMUNITY ENGAGEMENT
A C C E

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

Disagree (TS), and Strongly Disagree (STS). This scale consists of 48 item statement items that measure reliability.

Self-Concept Components fo Resilience

One's self-concept is formed from two components, which are the cognitive component or knowledge possessed by the individual, and the second is the affective component or the individual's attitude. As stated by Jalaluddin Rakhmat: there are two components of self-concept: a cognitive component and an affective component.[22]

First, the cognitive component. Cognitive component is an individual's knowledge about his condition. The cognitive component is an explanation from the elderly who will give a picture of themselves in old age. This self-picture will form a self-image.[23] The cognitive component of the elderly self-concept is an attitude of objectivity at the elderly about himself, so that this cognitive component is data about the elderly who are obtained because of objectivity.

Second, the affective component. The affective component is an individual's assessment of himself. Jalaluddin Rakhmat suggested that "the affective component is also called self-esteem. This is something that will generate to self-acceptance. The affective component which is the result of the elderly's assessment of what is in himself is a person's subjective attitude to himself. So the affective component is someone's subjective data. So it can be concluded that the cognitive component is objective data, while the affective component is subjective data.

John F. Pretrofesa in Nana Syaodih Sukmadinata formulates that there are three components of the me concept or self-concept, which are: I am ideal (ideal-self), I am seen by myself (self-as seen by-self) and I am seen by others (self-as seen by-others).[24]

Different with Adi W. Gunawan, he said that the self-concept consists of three components, which are::[25] First, self-ideal. The self-ideal is a picture of the person we would really like to be if we could be like that person. The elderly in this case ideally are those who are able to make adjustments to decreased physical strength, able to adjust to the death of a mate. In addition, they are able to find relationships with peers and are able to carry out social and civic obligations. On the other hand, ideally the elderly has the ability to make adjustments with reduced salaries and retirement conditions and are able to realize appropriate physical living conditions.[26]

Second, self-image. Self-image is the way we see ourselves and think about ourselves now or in the present. Self-image is also often referred to as "self-mirror".[27] For the elderly, self-image associated with resilience is the elderly who are able to obtain satisfaction in the family as a place to live in old age, adjusting to life with income as a pension. In addition, being able to foster a pleasant routine life, being able to make relationships with children and

---

[22] Jalaluddin Rakhmat Op. Cit. p 100

[23] Clara R. Pudjiyogyanti, Op.Cit. p. 3

[24] Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan*, (Bandung: Remaja Rosda Karya, 2004), Cet. II, p. 142

[25] Adi W. Gunawan, *Genius Learning Strategy Petunjuk Praktis Untuk Menerapkan Accelerated Learning*, (Jakarta: Gramedia Pustaka Utama, 2003), 1st Edition, p. 19

[26] Hoeda mans, Jadilah Diri Sendiri, (Semarang: effhar offset, 2006), 2nd Edition, p. 2

[27] Adi W. Gunawan, Op Cit, p. 21.

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

grandchildren, and being able to develop interest and concern for people outside the family, so they are able to find the meaning of life.[28]

Third, self-esteem. Self-esteem is defined by Adi W. Gunawan as the tendency to see oneself as capable and have the effort to face the challenges of life that are basic and deserve to live happily. Self-esteem can also be interpreted by how much the elderly like themselves.[29]

Self-Concept Aspects in Increasing Resilience at the Elderly

The interpretation of experience brings the elderly to think positively or negatively about themselves. The elderly who are resilient believe that they are competent enough individuals will contribute positively to their subsequent attitudes and behavior so that they become resilient in the midst of social life. In responding to the self as a whole, Clara divides it in three ways: First, the conscious self-concept, which are the individual's view of his abilities, status and role. Second, I am social or I am according to others, which is the individual's view of how other people view or judge him. Third. I am ideal, which is an individual's expectation of himself or what he will become in the future, so it is more of an individual's aspiration.[30]

This self-interpretation and response will form a person's self-concept. Their own selves will choose to be a person with a positive self-concept or in the other hand with a negative self-concept. The formation of self-concept is basically closely related to self-esteem, failure or success achieved by a person.

Hurlock divides self-concept in physical and psychological images. Physical images are usually formed and related to physical appearance, attractiveness and conformity to their sex and importance body parts to behave and self-esteem in the eyes of others. While the psychological self-image is based on thoughts, feelings and beliefs emotions, this image consists of qualities and abilities that affect adjustment to life, its characteristics and self-confidence and various types of aspirations and abilities.[31] In line with Hurlock, Ali-Suf Sabri shared his self-concept in two aspects, which are the physical aspect and the psychological aspect. Physical aspect consists of concepts related to appearance, suitability, posture according to gender standards, usability body in behavior or activities and the potential of his body in the eyes of others. While the psychological aspects in the form of abilities and shortcomings, values or self-esteem and their relationships or associations with other people. At first these two aspects were separated, but gradually merged into one.[32]

From the description above it is clear that the self-concept can be distinguished in two aspects: First, the physical aspect. Physical condition is having a role in the formation of self-concept, the treatment of people around will be responded to as an ability or deficiency. Height, weight, skin tone, eye gaze, body proportions will be closely related to attitudes towards self with feelings about personal abilities and the ability to accept others.[33]

---

[28] Elida Prayito dan Erlamsyah. Psikologi Perkembangan Orang Dewasa. Padang: UNP Perss. 2002. p. 79.

[29] Ibid, hlm. 22

[30] Clara R. Pudjiyogyanti, Op.Cit. hlm. 8-9

[31] Elizabeth B.Harlock. "Child Development" Terj. Tjandarasa, Perkembangan Anak, Jilid I, (t.kpt: Gelora Aksara Pratama, 1993), hlm. 58.

[32] M. Alisuf Sabri, Pengantar Psikologi Umum dan Perkembangan, (Jakarta: Radarjaya Offset, 1997), hlm 93-94

[33] R.B. Burn, "The Self Concept Theori, Measurement, development and behavior" Translation Edition, Eddy Konsep Diri Teori, Pengukuran, Perkembangan dan Perilaku, (Jakarta: Arcan, 1993), p. 191

3ʳᵈ Annual Conference on
COMMUNITY ENGAGEMENT
A C C E

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

People oftenly respond negatively to people who look bad and give positive responses to people who look good, this response is an expectation that will strengthen or weaken a person's self-esteem. Someone who is considered as an attractive person has a good chance in social interaction. Thus it is clear, that physical appearance is very influential on a person's self-concept. A person's response to his physical appearance will be considered as an capable person or vice versa. Regarding this, Islam forbids its people from falling and feeling sorry for themselves as reflected in the letter Ali Imron verse 139 as follows:

The meaning is, Do not be weak, and do not (also) be sad, though you are the people of the highest (degree), if you are believers (QS. Ali Imron: 139)[34]

Second, the psychological aspect. Psychological aspects are closely related to the psychological condition of the elderly, both regarding thoughts and feelings. Between thoughts and feelings, both affect the self-concept of the elderly regarding their abilities and shortcomings, their characteristics, self-confidence and aspirations. These thoughts and feelings are the result of their experiences, where the elderly interact, all of which have a strong influence on the self-concept of the elderly, both within the family and society.

The family is the first social group for the elderly to interact, therefore, all responses from family members are very meaningful and have a very significant influence on the subsequent development of self-concept so that they are able to form high resilience. Better treatment from them will have a positive influence on the development of self-concept, behavior patterns and adjustments. All smiles, flattery, praise, awards will cause a positive assessment of ourselves. Meanwhile, ridicule, insult and rebuke will lead to a negative self-assessment.[35]

Rasulullah stated

It means, Zuhair bin Harbin and Muhammad bin Abdullah bin Namir have told me everything from Ibn Uyainah said Ibn Namir, Sughyan has told me from Umar and in fact he heard that Nafi bin Jabir told from Abi Shuraykh al-Khaza'i that the Prophet SAW actually said: Whoever believes in Allah, and the Last Day, then do good with his neighbors, and whoever believes in Allah, and the Last Day, then honors his guest, and whoever believes in Allah. and the Last Day, then either say good or be silent. (HR. Muslim)[36]

A high self-concept can be created if family conditions are characterized by high integrity and tolerance between family members and the positive attitude of parents who will bring children to see their parents as positive figures and will bring children to self-confidence, feel supported by parents.[37]

In Islam, self-concept is also called self-image. In Islam, self-concept is more complex, not only seeing oneself as an elderly person who looks attractive, friendly, and self-confident, but the Muslim self-concept views oneself more with benchmarks of Muslim quality, faith and *muhsin* based on Islamic teachings.[38]

Islamic self-concept is not only limited to how the elderly believe, feel (*al-Qalb*) think

---

[34] Soenrajo dkk, *al-Qur'an dan Terjemahnya*, (Semarang: Toha Putra, 1989), p. 98

[35] Clara Pudjijogyanti, *Op.Cit*, p. 31-32

[36] Imam Muslim, *Shahih Muslim*, Juz I, (Beirut Lebanon: Dar al-Fikr, t.th), p. 39

[37] Clara Pudjijogyanti, Op.Cit, p. 31-32

[38] Hana Djumhana Bastman, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami,* (Yogyakarta: Pustaka Pelajar, 1995), p. 125

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

about themselves (*al-aql*) which will eventually encourage behavior (*al-nafsu*).[39] However, Islam's self-concept reaches deeper into the spiritual aspect. Where are the attributes of Allah SWT. which is included in *Asmul Husna* which is the noble potential of the human mind.[40] A Muslim will believe that every person has positive qualities, and it is up to the elderly to develop them.

DISCUSSION
Self-Concept Classification as an Effort to Strengthen Resilience

Self-concept can be categorized into two, which are positive self-concept and negative self-concept. Although in reality it is very difficult to find the elderly who really have a completely positive self-concept in every aspect of life. Positive self-concept itself can usually increase the ability of the elderly to love and be loved. So that they are able to get along with others with an open, honest attitude and give a genuine sense of love, and can serve others without being hindered by their personal needs/insecurities.

After coaching the elderly community through increasing self-concept in an effort to increase resilience, the elderly in Taman Lansia Yogyakarta showed indicators of a positive, resilient self-concept, which was written as follows: confident in their ability to overcome problems, feel equal to others, accept without shame, realize that everyone has various feelings, desires and behaviors that cannot be fully approved by society, able to improve himself because he is able to express his disliked personality and try to change it.

Furthermore, a positive self-concept will look more optimistic, full of confidence and always be positive about everything, against the failures they experience. Failure is not seen as death, but rather as a discovery and a valuable lesson to move forward. People with a positive self-concept will be able to appreciate themselves and see positive things that can be done for success in the future.

For the elderly who have a negative self-concept and low resilience, it can be described with the following criteria: first, sensitive to criticism, people cannot stand the criticism they receive and are easily angry or angry. For the elderly, this correction is often perceived as an attempt to lower their self-esteem. Second, very responsive to praise even though they may pretend to avoid praise. The elderly could not hide his enthusiasm when receiving compliments because it was seen as a way to increase his self-esteem. Third, hypercritical attitude, the elderly who tend to always complain, criticize, belittle others, are not smart and are unable to express appreciation/recognition to others. Fourth, they tend to feel disliked by others, feel unnoticed, view others as enemies so that they cannot create the warmth and intimacy of friendship, will never question themselves, and consider themselves as victims of a social system that is not right. Fifth, being pessimistic about competition as revealed in his reluctance to compete with others in making achievements. Elderly people who think they will be powerless against competition that harms them.

---

[39] By *al-aql* humans can think, realize the world from the world and are free to make choices with the heart, humans have feelings, with al-nafs have the desire and willingness to do a behavior - Jalaluddin, *Op.Cit.* p. 178

[40] *Ibid,* p. 172

3ʳᵈ Annual Conference on COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

Self-Concept Factors that Affecting Resilience

The self-concept of the elderly is influenced by several factors, including physical conditions, psychological development, the role of the family, and the socio-cultural environment.

The factors that influence self-concept consist of the following: First, self-esteem which is defined as an important value in oneself compared to others. Second, power, which is related to superiority and the interior value of being equal to other people. Individualization, which is defined as the degree to which a person distinguishes himself from his peers (others). Third, Identification, which is self-identification of other special people, is identified as placing the self in a category of "us" to other people. Fourth, social dependence, which is the degree to which a person prepares himself as a part of a group of others. Fifth, centrality, which is the degree to which a person takes an inward orientation and an outward orientation. Sixth, Complexity, which is the degree of differentiation of the self-concept.

In addition, the factors that influence self-concept are initial experience, cultural influences, physical characteristics, attractiveness, intelligence, emotions of failure and success, name, social institution, school influence, family influence and level of adjustment.

Basically, the formation of the self-concept at the elderly will not be separated from the influence or judgment of others on a person's self, although not all other people have the same influence on a person's individual. In addition, self-concept is not a factor that is brought from birth, but a factor that is learned and formed from individual experiences in relation to other individuals. In this interaction, each individual will receive responses from others.

When the elderly has received a bad recognition from the surrounding community. It is difficult for him to change his bad self-concept, even worse if that person lives in a discriminatory society where the terms majority and minority are known.[41] If he is on the side of the majority, his self-esteem will be more able to develop, while if he is a member of a minority group, experiencing a lot of bad treatment from the majority group, it is more difficult for him to accept his own situation.

Benefits of Self-Concept for Increasing Resilience

Elderly people who have a positive perception of themselves will make their self-concept positive and so the otherwise. Elderly who develops a positive self-concept will develop traits such as self-confidence, self-esteem, self-acceptance, otherwise the elderly who develop a negative self-concept will feel inferior or less capable and not confident.[42]

The benefits of self-concept for the development of resilience in the elderly community in Taman Lansia Yogyakarta in accordance with Connor and Davidson's theory include: First, personal competence; high standard and tenacity. This aspect appears in the elderly who have personal competence who feel as people who are able to achieve goals even in situations of setbacks or failures. Elderly who when experiencing pressure or stress tend to feel doubtful that they will succeed in achieving their goals so that high standards and tenacity are needed in the individual. This elderly has indicators of being able to become competent individuals; able to be a tenacious individual; and have high standards.

Second, Trust in one's instincts; tolerance of negative affect; strengthening effect of stress. The elderly has calm in their actions and tend to be careful in taking a stand on the

---

[41] ST. Vembriarto, Sosiologi Pendidikan, (Jakarta: Grasindo, 1993), p. 54
[42] Hanna Djumhana, Op.Cit, p. 128

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

problems they face. So that they are able to cope with stress quickly and stay focused on the goal even though they are experiencing pressure or problems. The indicators are the elderly who have faith in instincts; tolerant of the bad; and able to cope with the effects of stress.

Third, Positive acceptance of change and secure relationships. The benefit is that the elderly has the ability to accept difficulties positively and if they are in trouble, they are able to have safe relationships with others. The elderly is able to show the ability to accept problems positively so that they do not affect the individual's social life with others. The indicator is shown by being able to accept change positively and being able to maintain good relations with others.

Fourth, Control and Factors. Elderly will have the ability to control themselves and achieve goals, and have the ability to ask for and get social support from others when experiencing a problem. The indicators appear in the ability to control oneself; able to control yourself

Fifth, Spiritual influences. The elderly will have the ability to always fight because of their belief in God and destiny. Elderly people who believe in God will assume that the problems that exist are destiny from God and must be passed with positive feelings so that individuals must continue to struggle in achieving their goals. Indications are shown in believing in God and destiny. This has been explicitly explained in Surah Luqman verse 12 as follows:

Meaning, And indeed We have given wisdom to Luqman, which is: "Be grateful to Allah. And whoever is grateful (to Allah), then verily he is grateful for himself; and whoever is not grateful, then verily Allah is Rich and Praiseworthy." (QS. Luqman: 12)[43]

The Reflection on Community Service through Coaching

Evaluation in this community service activity should be carried out continuously and sustainably. In addition, support from various parties, especially the government, is highly expected for the development of community service programs towards a practical setting.

Follow-up program to develop community service activities more productively and to be developed in various regions. There is structuring in community development and assistance activities. From this community service program, it is hoped that there will be development, starting from material enrichment, adding more varied methods, and using supportive media. This is an effort to optimize the implementation of community service activities. In addition, the expansion of the network to collaborate in improving community service programs.

CONCLUSION

This community service is based on the implementation of a social-based University Community Engagement (UCE) to connect the world of education with the community. The program that is being rolled out is for the coaching Elderly community at Taman Lansia Yogyakarta by implementing self-concept improvement in order to improve social resilience

This coaching is designed using several methods, including: the classical method by delivering content through a verbal approach with a variety of discussions in the room (in door) as well as the game method and light simulation (outdoor). The materials that are carried include self-picture/Self-image, self-esteem, Self-Experience, ideal-self, self-as seen by-self-as seen by-others. The material is strengthened by the concept of resilience which includes

---

[43] Soenarjo dkk, Op.Cit, p. 654

aspects of personal competence; trust in one's instincts; positive acceptance of change and secure relationships; control and factor and spiritual influences. This coaching is supported by infrastructure facilities including classrooms, LCD projectors, laptops, equipment and supplies for games and simulations.

Practically empirically, the coaching for the elderly community at Taman Lansia Yogyakarta as many as 60 participants was declared successful. It is proved by the conclusion that at the level of resilience there are 51 participants (85%) very high resilience, and 9 participants (15%) have a high level of resilience. The resilience items chosen by the most patients strongly agree, found in two characteristics, namely existential aloneness, on the statement item carrying out coping actions well 45 participants (75%), and the meaningfulness characteristic on the item I feel grateful in life 48 participants (80%), while on the selected resilience item, they disagree, namely the characteristics of perseverance on the item can go through difficult times because they already have previous experience as many as 18 participants (30%). It can be concluded that social-based community service activities by fostering the elderly community in the Yogyakarta elderly park through the self-concept improvement program have a significant impact on resilience.

REFERENCES

Centi, Paul Mengapa Rendah Diri, Yogyakarta: Kanisius, 1993.

Clara R. Pudjijogyanti, Konsep Diri Dalam Pendidikan, Jakarta: Arcan, 1988.

Dewi, F.I.R, Djoenaina, V., dan Meilisa. Hubungan antara resiliensi dengan depresi pada perempuan pasca pengangkatan payudara (Masektomi). Jurnal Psikologi. Vol.2, No.2. 2004.

Djudiyah. Model Pengembangan Konsep Diri dan Daya Resiliensi melalui Support Group Therapy: Upaya Meminimalkan trauma psikis remaja single parent. Laporan Penelitian, 2010. Accessed on June, 2022 (www.researchreport.umm.ac.id)

Djumhana, Hana Bastman, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami,* Yogyakarta: Pustaka Pelajar, 1995.

Eliana, R. Konsep Diri Pensiunan.Tesis. Medan :USU, 2003, Accessed on April 2014 (www.library.USU.ac.id)

Fahmy,Musthafa, Penyesuaian Diri, Alih Bahasa: Dr. Zakiah Darajadjat, (Jakarta: Bulan Bintang), p. III

Grothberg,E. A Guide to promoting resilience in children: Strengthening the human spirit. The series early childhood development: Practice and reflections. Number8. The Hague: Benard van Leer Voundation. 1995

Gunawan, Adi W. *Genius Learning Strategy Petunjuk Praktis Untuk Menerapkan Accelerated Learning*, Jakarta: Gramedia Pustaka Utama, 2003, 1st Edition.

3rd Annual Conference on
COMMUNITY ENGAGEMENT

The Development of Elderly Community Through Self Concept Enhancement in Achieveing Resilience in Taman Lansia Yogyakarta

Hardy, Malcolm and Steve Heyes, *Pengantar Psikologi,* Ali Bahasa Dr. Soenardji. Jakarta: Erlangga, 1985.

Harlock. Elizabeth B. "Child Development" Terj. Tjandarasa, Perkembangan Anak, Jilid I, t.kpt: Gelora Aksara Pratama, 1993.

Hoeda mans,Jadilah Diri Sendiri, Semarang : effhar offset,2006., 2nd Edition

John, Santrock, W. Life-Span Development. (Perkembangan Masa Hidup).Jilid II. Edisi Ke lima.Jakarta: Renika Cipta.2004.

Listiyandini, R. A. Intervensi Kelompok Untuk Mengembangkan Resiliensi Perempuan yang Mengalami Peristiwa Trafiking. Jurnal Psikogenesis Fakultas Psikologi Universitas YARSI. Vol.2, no.1, December 2013.

Menristekdikti. 2016. Panduan Pelaksanaan Penelitian dan Pengabdian Masyarakat di Perguruan Tinggi Edisi X Tahun 2016.

Muntholi'ah, *Konsep Diri Positif Penunjang Prestasi PAI,* Semarang: Gunung Jati, Offset 2002.

Muslim, Imam, *Shahih Muslim*, Juz I, Beirut Lebanon: Dar al-Fikr, t.th.

Prayito, Elida dan Erlamsyah. Psikologi Perkembangan Orang Dewasa. Padang: UNP Perss.2002.

R.B. Burn, "The Self Concept Theori, Measurement, development and behavior" Terj. Eddy Konsep Diri Teori, Pengukuran, Perkembangan dan Perilaku, Jakarta: Arcan, 1993.

Rachmawati, Dwiaprinda, Ratih Arruum Listiyandini, Peran Konsep Diri Terhadap Resiliensi Pada Pensiunan, Jurnal Psikogenesis, Volume 3, No 1, Desember 2014, 1-12.

Rakhmat, Jalaluddin M.sc *Psikologi Komunikasi,* Bandung: Remaja Rosdakarya, 1996, Cet XIII.

Sabri, M. Alisuf. Pengantar Psikologi Umum dan Perkembangan, Jakarta: Radarjaya Offset, 1997.

Soenrajo dkk, *al-Qur'an dan Terjemahnya*, Semarang: Toha Putra, 1989.

ST. Vembriarto, Sosiologi Pendidikan, Jakarta: Grasindo, 1993.

Syaodih, Nana Sukmadinata, *Landasan Psikologi Proses Pendidikan*, Bandung: Remaja Rosda Karya, 2004, Cet. II.

Wagnild, G.M. dan Young, H.M. The Development and Evaluation of The Resilience Scale. Journal of Nursing Measurement. Springer Publication,1993.

Woolfok, Anita E. *Education Psychologhy*, USA: Schuster Company, 1995, 6 th, ed.