

***Elderly Karo in Self-Reliance
(Case Study: An Illustration Of The Life Of Elderly Ethnic Karo In Kecamatan Tiga
Panah, Land Karo District, North Sumatra)***

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Abstract – Senior citizens is one of crucial issues faced by many countries in the world today. The composition of the inhabitants of elderly increased with rapidly both in developed and developing countries, at this time when viewed of a composition of the Indonesian population, it can be said that Indonesia has a structure inhabitant of old. North Sumatra Susenas 2013 based on the number of senior citizens as much as 6.33 %. And when looked at from the results of the provincial BPS office through North Sumatra in 2014 the number in many as 842.913 soul. For that researchers would be interested to see what is the case of Karo to ethnicity. It is a part ethnic Karo ethnic that is in North Sumatra inhabiting the region mainly in Karo District. Based on the data from the province of North Sumatra the year 2015 it was discovered that the population of the elderly in the province of North Sumatra 6.78 %, the rate is still including free from the community old fluffy structures, but in the same year in Kabupaten Karo to the total number of 8.5 % who could be classified as the community old fluffy structures. Research methods that were chosen were qualitative through directly from the subject of in-depth interviews (in-depth interview), that which data recorded with a tape recorder assisted by other stationery. Then the production of transkripnya by changing the results of the interviews from the shape of recording into the shape of inscribed with the tools called f4. The research results show that elderly Karo lansia-lansia is an independent who are still able to perform daily activities, social activities and religious activities. The concept of elderly according to the community Karo is a little different with the government. If the government wants to see seniors from the perspective of the age of, the community Karo see seniors from the perspective of productivity. For them the age of 60 years still capable of doing activities, for that category for the elderly should be according to the peacock is from age 75 years up. Because of that age parents will reduce their activity. Life satisfaction senior citizens very measurable, even though it is all that depends on individual. But in a society Karo, cawir metua is evidence the level of satisfaction made and to be achieved in all the life of elderly Karo. ada two of factors affect elderly Karo independence, the first is because health support possible and the second is cultural factors Karo, cultures shame worked in others. Of the areas is in their homes is a place that they want their old. Live in the atmosphere kampung

Keywords: *elderly, independence, aktivitas dailing diving*

PRELIMINARY

Rheumatoid arthritis is one of the crucial issues faced by many countries in the world today. The elderly population increased by leaps and bounds in both developed and developing countries. Based on data from the United Nations 2015, there has been increasing since 2000, predicted in 2015 and 2030 and 2050 the number of elderly will continue to rise. For example in Africa were 42.4 million in 2000, and then in 2015 have become 64.4 million and predicted in 2030 will increase to 105.4 million and is expected to be in 2050 220.3 million. And the increase in from eropah 147.3 million by the year 2000, increased 176.5 million by the year 2015 and predicted in 2030 will increase to 217.2 million and in it was 2050 to reach 242.0 million. Then there are the Asia in 2000 319.5 million senior citizens and in

2015 has risen to 508.0 million senior citizens and it is predicted in 2030 844.5 continues to rise to. Million senior citizens and in 2050 be 1.293.7 million seniors. When viewed further, increase in the number of seniors from 2000 to 2015 there has been increasing 51.9 percent in the region of Africa to, 19.8 percent in the European territories of and there was a rise in 59.0 percent in Asia region. (world population ageing 2015).

Indonesia is a country largest its fourth population in the world, after China, India and the United States, but most in the Southeast Asia of 10 countries which joined in ASEAN, the projection of 2010-2035, Indonesia will enter the period elderly (ageing), where 10 % the population will age 60 years and older, in 2020. The number is predicted increase in 2025 of 11.8 percent, years 2030 be 13.8 percent and then it is estimated that

in 2035 will be 15.8 % of the population. (infodatin: 2015).

Now when viewed of composition indonesians, it can be said that indonesia has structure inhabitant of old. Not only seen from the population, structure inhabitant of old can also be seen from the percentage of population in certain age group. A country said fluffy structures old if have population elderly over seven percent (Soeweno, 2009).

To north sumatra based on susenas 2013 the elderly of 6.33 %. And if seen from the results of the provincial BPS office through north sumatra in the number in 2014 with 842.913 soul. This number will more interesting when examined in greater said, which is there are peningkatkan the number of population in the age of 65 + up than aged 60 - 64. This show an increase on a chart the life, that is certain very affecting structure kependudukan. And if seen from the results of the provincial bps office through north sumatra in the number in 2014 with 842.913 soul.

The increasing number of population elderly requiring attention and special treatment in the implementation of the development. There are two deals with the elderly, the potential for the elderly and senior citizens are not potential. In government regulation No. 43/2004 explained above that elderly potential is senior citizens who are still had the capability to meet their needs for own and usually rely on others. Meanwhile, senior citizens are not potential is senior citizens who have does not have the capacity to meet their needs for alone and usually hinged to others. The people of the elderly are not potential this is what can be development burdened. Hence, any of various anemic conditions elderly it should be implemented in examined so that development programs that run able to protect and empower the people of senior citizens.

Despite the existence of a complaint against a health problem of the elderly also happen on psychology. Because his condition continued to decline resulted in the emergence of worries to snap at him. Whether an outsider himself will treat you the same as he is still healthy or productive, respectful, loving. All these questions arise as a result of the decline of the self that occurs. For that, it takes special attention to the elderly in the implementation of the development.

In policy on the government of indonesia, the development and elderly development set so elderly developed through family environment approach (*family base*). Argument is mentioned by paradigm in accordance with elderly empowerment that elderly is of family matters which is also in accordance with culture of society and ekonomik cheaper. In this study researchers would be interested to see what is the case of karo to ethnicity. It is a part ethnic karo ethnic that is in north sumatra inhabiting the region mainly in karo district.

Based on data from bps north sumatra 2015 year note that the population elderly in the sumut 6.78 %, it was including free from the old structured, but in the district karo of 8.5 % which is the old structured. This is a causing interest writer for research on society Karo.

RESEARCH METHODS

To obtain a deep understanding and specifically for the phenomenon of social and to understand this study in kompleksitasnya, but this study adopted qualitative approaches. The use of a qualitative methodology expected to give a sense of state of elderly comprehensively. Emik view the force used to analyze the elderly ethnic karo life. Research sites is in Kecamatan Tiga Panah, Kabupaten Tanah Karo, north sumatra. Choice of location for the this according to a study will be done, which is to describe the lives of elderly karo.

Data collection method used in this research is observation partisipan. observasi participating states merupakan a gatherer of the data being handalan researchers anthropology. With the observations participating states, researchers were able to see and walk with merasakan penomena occurring as an ingredient of research. While acting as a supplement data will interviews were conducted in depth. Interview is the process of receive explanation for research purposes by means of a question and answer session while face to face between the person interviewing as the proportion of respondents with use. In this research used in-depth interviews (*indepth interviewing*). The process of interview didasar entirely on the expansion of the reporter question spontaneously in natural interaction.

Interview have been done on satukeluarga informants consisting of husband and wife. Interviews were conducted on elderly to get data

life and the elderly in kesehariannya. Data obtained directly from the subject of through in depth interviews (in-depth interview), which recorded data with a tape recorder assisted stationery other. Then cut out transkripnya by changing interviews from the recording into a written with tools called f4. Furthermore the data in coding, at this stage the required deep sense of data full attention and openness to hal-hal that comes out what would excavated. Based on the theory and interview guidelines researchers draw up a framework early analysis as reference and guidelines in doing coding.

This with the guidebook, researchers re-read a transcript of that interview and do coding, do data relevant to the subject. Relevant data have been given codes and brief explanation, then grouped or categorised according to the framework of the analysis made.

A. The discussion of a general picture of the informants

A elderly ethnic karo named pulung br tarigan who fondly known as tigan andri. In indonesian language tigan is grandma, the call came from tarigan tigan new and abbreviated to call tigan in language karo and andri was the name of the greatest kept from his granddaughter. The husband of tigan is called solomon sembing and they are married for almost 50 years. The age of tigan andri currently 70 years when viewed at cards id he born in dated 28 december 1947 but from her when asked he forget because formerly date of birth that origin made just, and according to him should be his days older than by which it is rendered in this identity card. Tigan having four children his first the birth of these men and the second boy until the four women. Currently tigan having 14 people him isaac 8 men and 6 female and 6 people chirrup (3 men and 3 women). She is no it can be said cawir metua fourth because her son was married and to have a child. Tigan work as farmers and bolang retired from held. Tigan also in pertua appointed emeritus in the church gbkp (church of protestant christianity) was trusted. Pertua emeritus of the world means having as church committees that is in select by the congregation the church gbkp as church committees for 25 years because every five years or so done voting for an election church committees and decent tigan always elected for

five successive period, so that emeritus title when she fit in successive church committees in the election of the good without a flaw. When it has got his pertua emeritus and they shall be church committees forever or the days of his life without having to get a vote from the congregation because had been considered out of pass. In the church gbkp pertua emeritus highly esteemed and gbkp elders by the congregation.

Appearance he always reflect simplicity and keramahaan for every man. Even though has wrinkles and many black spots in to face and arms and legs because aging will of his life, but he still looks pretty with yahya. Tigan having the skin somewhat dark or we say in indonesia the skin saporilla ripe, his face of which is oval as well as the long nose into alias snub nose. He has a mole birthmark truck over his lips a mole are also have feathers. High tigan for about 165 cm. This tigan are still very much walk as the house of other young, no concern at all visible pain or weak as he walk. Usually seen elderly other humpback much as he walked and many complain that pain walk or difficult to stand, here tigan still seems to powerful and still dexterous in performing all activities done without any complaints against him

B. Diskripsi aktiviti dayling living elderly Karo

The house condition tigan not too dirty or fall apart, it is just that guest room seats a little but not neatly organized and many small tobacco ceceran-ceceran and stalk sirih close with a seat on the floor. Maybe that night tigan eat sirih guest room and he could not cleared him. About a half seven tigan out of the bedroom, walk at the bath and before it can the bathroom tigan have to pass through the space watch and he sees me sitting in a chair while watching. I say hello to say tigan he just woke up. The workmanship of his sleep that s colored blue the heavens and sendal flops a swallow and a hat the skullcaps white that still sticky in his head, the face lethargic and dull in the way only a who realized out of his sleep tigan smiled who becomes obvious many wrinkles around his face even though smile up from a novel, compulsion his lips because he has not been so is sober one hundred percent. He continue the way to the bathroom to wash his face to make it look fresh. About ten minutes tigan was in the bathroom, he puts them out in ran his hand over the waters which were diwajahnya with a towel.

Then, dabbing droplets of water on his face, tigan drink two glasses with duralex white glass of moderate size. Tigan replace his his sleep with the usual used daily. He initiates an activity the usual she did their jobs every day, the first time he did cooking rice them in magic com, he minyari for rice (menyiari rice: winnow rice with tampah are made of bamboo who plaited to clean from rice bran that is smooth and ashes or pasih who terikut in rice. Before winnow rice first he soaking a pan magic com so that the rice that sticky go away from the rest of the last night, when he was done winnow and cleans pots tigan admit rice already clean into pots and memasakkannya into magic com tidk forget mencolokkan electricity as well as the press of a button magic com at the bottom for cooking.

Clear the table eat tigan not far from magic comnya are, he was dabbing a dining table and make dirty dishes and a glass that of a message you sent into one bucket that is specialized for dirty dishes. He sweep the house with very agile and clean, sweeping every corner and bawah-bawah under the desk and a closet. One by one his job at finish, he did not do his job mengharapkanku maybe she thought she was very able to do such a thing. He also proceeded to spray the flowers of which are is in his yard ranging from his red rose suffered another blow sopnya budding and leaves which are now beginning to yellow tigan when not to travel in my bolang at the office. I just remember it when he is smiling see its flowers are being budding and he said tigan happy times if tigan flowers bloom kayak for this again, can make the heart and mind of happy he said with a smile. After flush its flowers are made his heart happy tigan take mat penjemuran if the tigapanah, mats penjemuran it is a tent blue commonly used as a tent to the party but here tent was divided into how part to make a pedestal was drying result of the fields brown, pecan, corn pinang and lain-lain. Tigan expand mat penjemurannya on his yard and manarik sack white said fertilizer urea containing pinang still yellow and shed pinang the mat it up. And pinang flattened with a spade to be quick drying and turns brown. Every corner of a mat last tigan give bamboo as a parapet its function so that pinang not straggle. Tigan and bolang looks like they divide duty of tigan because at the time the sort of be done with the house, bolang give chicken, duck dn fish they eat behind. After that

bolang picked up breakfast gomak noodles to eat that morning. Hour for eight we eat together on the counter eating those who made of wood and plastic in lapis with tablecloths and kursinyanya also green plastic chairs. Prepping my a plate for meal made from canned and have flowers in the middle of the plate could be, the plates of which very outdated if compared with a plate now. After i have completed all plates, glass, washing hands, nai and everything. To make a prayer with the language of tigan karo that foods and beverages in the lord bless that. There was in fact a anchovies wear long beans fried and given taucho chili sauce, saying he had not seen tigan cook on the morning, he only cook on afternoon and stew of afternoon enough to tomorrow morning again. While of noodles that bought bolang only one bag it and we for three the noodles noodles gravy to its function to reconsider it was only casting the white rice. Because even though there are home tigan noodles must remain get mixed with rice white so as not to a stomach bug he said from us small first. Though usually if own breakfast in my house if only take alone noodles rice but if home tigan they were must change because tigan must chatty if feed without white rice.

Hour and a half and ten bolang tigan depart kegereja with uses a cart year old they there. At about twelve tigan and bolang home from the church, tigan replace his kebaya into his home. To be used as bolang buy pecal for lunch today. Same as this morning prepping my platters canned and glass and washing hands and anchovies remained the same taken from a larder only this time sayurnya pecal and this morning noodles in addition terinya fish. Tigan is still a a maker of the prayer which pray for food and drink in language karo. After eating tigan take kampelnya again and roll sirih made lime with gambier and start over turning to the right and left of sontil in lengketkan at lower lip. If ready to eat wonderful one to eat sirih said tigan same like laki-laki if ready to eat i want to smoking he said back to me. After enjoying sirihnya tigan and bolang bersiap-siap more to go home minnows new mourn for one member of family they died, in language karo they go for ngapuli which means to give comfort to those who mourn. Around hour and a half and three afternoon tigan bolang back from the depths of ngapuli, boiling with the decline of the capital city of jakarta and make tigan look fatigue. He a seat in

the porch his house because in house had been destroyed by heat, he roll up again betel nut, which want to she had for. Though still there are sirih in his mouth because betel nut, which edible last there has not jacob sons had eaten up.

Every chance he got to eat sirih, every time there was leisure, every sit down and beristirahan after finish the job or after breakfast, day and night tigan roll up sirihnya and ate calmly on a chair malasnya. Enjoying which the wind blows on the terrace home and enjoy sirihnyanya tigan might consider vegetable will dimasaknya for later afternoon. Until he told me want to cook umbut (acacia and in cut down is inside a kind of stem white can eat), gnashing or language indonesianya green bean and yams or cassava. At about three tigan call me take umbut besides a house that there are several trees bananas on tanami. Tigan take a scabbard and roll the sheaths on their heads as a hood or substitute for a cap for protecting the head from the heat of the sun. Tigan membaa a blade that is not too large and long but fairly sharp when in use. A banana tree tigan choose to be employed in tebangnya and be to him in umbut a part is taken. His hands are still very much to cut the tree bananas and mengupasi the banana tree up the positions inside the tree of which are edible every separated from the banana tree. Tigan cut down two trees bananas and produce many umbut. After megambil umbut tigan and me to the back of his house to get sere as seasoning the manufacture of a vegetable umbutnya.

Back of the house tigan a very broad and virtually all the tanami in a great variety of vegetables start eggplant, jipang, sere, saffron, cayenne pepper the price of, bangun-bangun, leaves sweet, a nut long and many others. Other than the field place tigan to plant, tigan have a garden behind her house who makes he can make them happen near his house. So for kitchen purposes and bumbu-bumbu the kitchen start from turmeric, the price of vegetables ginger tigan do not have to buy them at the market because students have in back gardens complete monetary and vegetables that is very healthy without any chemicals that sprayed and fertilizing into the vegetables. In addition to gardening to plant vegetables or traditional medicine behind her house, tigan also made use of back of a house to raise chicken, ducks and jumbo catfishes. Tigan

also dig out of the ground under trees cassava cassava in order to get the tree. Tigan choose a tree that is large and parents for his fruit from cassava has also been large. After able by the use of a knife used when cut banana last, fruit cassava have started to look. Tigan cutting down trees cassava, and pulled fruit cassava which are on the ground. The result of fruit singkongnya very reasonable, tigan is cutting down trees cassava last he also plant it again by cutting down trees cassava elderly into two parts and cast stem singkongnya they cut into the ground. Said cut down tigan in but it must be planted again that there is another we want to wait and we eat later, not only in extract but not planted and he said. After entering sere, cassava into basket, tigan also bring i see jipangnya is it there a large and can be taken or not. Tigan jipang look for them on the top of it because this jipang who propagates plants. Tigan make a kind of a house made of the bamboos to jipang spread to every bamboo. But not many had also won three other tigan striking result. it is, tigan also had said that it is always jipangnya section of the test the tigan went by the house of the neighbors. But sometimes they do not get so tigan jipangnya again because the dahulu people. We let go home and put vegetables that we are getting dikebun tigan back of the house. Tigan back invite me to sit down and look pale in front of because he feels the need to little break to start boiling their food for the afternoon.

C. The concept of senior citizens for the karo

Informants enough to know what is become known as senior citizens, because it other than determined by the government, the church also has been set for the elderly in the days of his life. But according to the community should karo of ages in elderly is started from 70 or 80 years bahkan kind described informants:

"elderly are full of days. In the church regulations and government elderly is from above enampuluh year. The name being now provided by a church is olive gbkp. The name rendered because olive trees surrounded by his son. In its karo that the elderly enampuluh five years he was not said elderly. Argued that the karo who was enampuluhan years still age produktif. tetapi age suitable will be elderly is 80 years, and aged under 80 of has not fit so elderly because it is still longer work. Usually elderly have a job :

1. To the church and a collection of prayer.
2. Keep grandson / chirrup
3. Guarding the house of
4. The point his job only home just

So as to justify that the elderly they better who have been 70 or 80 years up because they activity. For them at the age of 60 years, they are still active to work in the fields so that it would not worthy of dikatan senior citizens. While senior citizens are those who are unable to work again

D. Life satisfaction on ethnic karo elderly

Beginning as said that satisfaction is living conditions satisfied. Satisfaction of individual masing-masing very bervariasi. Satisfaction was the result of action and measures are taken by individuals. Satisfaction relating to how individuals keep his promise to conscience. (Yudiantara, 2008: 89). It is defined as a reflection of individual feelings about the past, present and future. For the karo, satisfaction were has been met him job as in terms of finished his duties, sangap ertuak corpulent and sangkep nggeluh.

Those who have it is said done its duties namely who has been married for all his sons. Who has been married anaknya-anaknya all the sufficient income. And all his sons only children get along each other. A very old man pay the duty as it is called cawir matua. Cawir metua this is life satisfaction on elderly karo. That those who have been cawir metua usually done traditional ceremonies, which is customary cawir matua.

Hold the event peradatan cawir metua this was done in some steps that will pass because it is a customary ceremony who is held to be sacred by any karo communities. Because is held to be sacred by the community karo so will bring a lot of those who were very tenderly present and come diacara it is to make the event it is success this and lasted well and smoothly. As kalimbubu, sembuyak, senina and others right present diacara this and this turned out to be the very important there as they who were about to give the small bowls (the small bowls: a prayer to all the activities carried out by a party) parties, if they do have a lot of money but not set kalimbubu or sembuyak and the other so activities that they did will not mean and will not be able to do

E. Factors independence

In accordance with defenisi independence according to Steinberg (2002) informed that there is independence is the ability of an individual to be acting and behaving in a single soul. Steinberg (2006) also explains that independence is the ability to own governing the behavior to choose and make up your own mind and also able to do it without dependent is. Opinions were made by Lerner in 2001 who said that independence is capability someone not to other depending on the person and is responsible for what is done.

The main health problems of mentioned above often happens in elderly need known and understandable by anyone who frequent contact with care for elderly in order to provide care to hit degrees seoptimal maybe health. Several diseases often suffered elderly: is as follows

- less move: with physical disorders, soul, and environmental factors can cause elderly less move. The most frequently are impaired bone, the joints and muscles, a nervous breakdown, and heart disease and blood vessels.
- the cause of volatility on his senior citizens can be intrinsic factor (matters relating to the state of the body sufferers) good because the process of aging, disease and extrinsic factors of which they originating outside of the body like medicines have particular and environmental factor. Issue of the often of elderly crashed during certain are for damaged a portion of the body which results in pain, a broken bone, an injury to the head, burns because hot water because of falling into place bathroom. Other than that, fell to cause the elderly how it starts to move is quite limited. Although some elderly fell not until causing death or disorder severe physical, but the incident should be considered is not the light. Crashing on elderly can cause trouble psikologik of loss of self esteem and feelings of falling again, so for the next elderly would be afraid to walk to protect him from danger fell.
- beser: beser urinate (tubs) is one of the problems often found on elderly, the discharge of urine unwitting, in number and kekerapan quite caused health problems or social. Beser tubs is an issue

which have been considered reasonable and normal in elderly, although it actually undesired occurs either by the elderly and their families.

Consequently arising problems, good health problems and socially, all will worsen the quality of life of the elderly. With the elderly beser often reduce drink with hope to reduce these complaints, so as to cause elderly lack of fluid and also a reduced ability bladder. Beser tubs often be accompanied by beser defecate (chapter), was to give heavier complaints beser the last.

A case study this study describes how elderly can and is able to do his own activities. They live without assisted by their settling down. They are still go to the field except in. It is based on the independence of the health of those still as good as the results of the interviews:

“To provide get a hand others or anak-anak. We still healthy, can still going well instead can still into the field. Because of age we are still 70 years.”

A writing about the properties of the community karo tridah wake up that i wrote the number is high think malu. tulisan he they are also the results of the interviews to three people experts customs karo namely late father.)Nulbasi wake up, late father.)Sental sinuraya, and late father.)Gancih tarigan and incomes of excavation writings with the theme of similar already written for a long time. There are at least written on the article 15 the properties of that are widely owned by human beings karo.

This is in line with a statement of informants when asked why so do not live with his sons and prefer to live in their own house, they said :

“for what living with the kids. We do love same children. Instead diawal-awalnya they prevent us to work into the field with an we fell in, and pity saw us. And they said they a lot of money and capable of to maintain and tending we in a house that large. But we do not will be satisfied if live same children or relatives. According to custom the instruction karo here live with children who have been settling down shame, as parents who do not relatively affluent”

This statement and then with a statement:

“When young elderly mengumpulkan money for money on the day old, not to treat anak-anak and can meet the needs of yourself and no trouble her children “

THE CONCLUSION

The research already performed on a the elderly karo independent this, even obtained: conclusions as follows:

1. Elderly karo elderly is an independent who are still able to perform daily activities, social activities and religious activities.
2. The concept of elderly according to the community karo is a little different with the government. If the government wants to see seniors from the perspective of the age of, the community karo see seniors from the perspective of productivity. For them the age of 60 years still capable of doing activities, for that category for the elderly should be according to the peacock is from age 75 years up. Because of that age parents will reduce their activity.
3. Satisfaction elderly very measurable, even though it is all that depends individuals. But in society karo, cawir metua is evidence of the level of satisfaction made and trying to achieve in all the elderly karo.
4. There are two factors affect elderly karo independence, the first is that support possible health and the second is cultural factors karo, the culture shame drape live in others.
5. Houses located in their homes are the most they want in the old days them. Living in the village.

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