

DOI: 10.5281/zenodo.11425198

INTERGENERATIONAL RELATIONSHIPS AMONG OLDER PERSONS WITHIN FAMILIES AND PEER SUPPORT IN COMMUNITY-BASED REHABILITATION

Muhammad Akbar¹, Soni Akhmad Nulhaqim¹, Nandang Alamsah Deliarnoor², Risna Resnawaty²

¹Department of Social Welfare Science, Padjadjaran University, Indonesia.
muhammad22270@mail.unpad.ac.id, ORCID: <http://orcid.org/0009-0003-7354-6733>

²Department of Social Welfare Science, Padjadjaran University, Indonesia. soni.nulhaqim@unpad.ac.id
ORCID: <http://orcid.org/0000-0002-8250-6616>

³Department of Government Science, Padjadjaran University, Indonesia. nandangalamsah@gmail.com,
ORCID: <https://orcid.org/0000-0002-3145-0069>

⁴Department of Social Welfare Science, Padjadjaran University, Indonesia. risna.resnawaty@unpad.ac.id,
ORCID: <https://orcid.org/0000-0002-0489-4959>

Received: 10/10/2025

Accepted: 10/11/2025

Corresponding Author: Muhammad Akbar
(muhammad22270@mail.unpad.ac.id)

ABSTRACT

This study explores intergenerational relationships within families and peer support groups in Community-Based Rehabilitation (CBR) at Cibiru Wetan Village, Bandung Regency, using Bengtson's six dimensions: association, affective, structural, functional, consensus, and normative. A qualitative case study was employed to collect data from three-generation families, CBR administrators, and village authorities through interviews, observations, and document analysis. Findings reveal dynamic familial intergenerational relationships marked by intense engagement, transparent and regular communication, and shared activities (association). Emotional closeness is reflected through longstanding cultural values such as Silih Asah, Silih Asih, and Silih Asuh, alongside mutual respect and understanding of economic situations (affection). Structurally, proximity within census blocks, combined with the dominant role of older adults, supports family interactions. Functional ties are seen in reciprocal financial, material, and emotional support. Consensus is evident in joint decision-making and organized planning beyond households, as exemplified by angjangsana (pilgrimage) activities. Normative aspects highlight the family's focus on religious values and the continual reinforcement of these principles. In peer support groups, intergenerational bonds are maintained by scheduled meetings, direct and indirect communication, and collaborative activities. Affection is shown by mutual care and respect, while geographical closeness motivates older adults' participation (structural). Financial contributions are voluntary, supporting group functions, while emotional encouragement and prayers provide ongoing support (functional). Consensus and normative dimensions are demonstrated through intentional, collective decision-making and the shared value of Nyaah Ka Kolot, emphasizing openness, unity, and consistently reiterated care for elders. This study highlights the crucial role of cultural values and structured support systems in maintaining intergenerational relationships within family and community rehabilitation contexts.

KEYWORDS: Intergenerational Relationships, Older Person, Family, Peer Support, Community-Based Rehabilitation.

1. INTRODUCTION

The study of ageing and the global increase in the ageing population is an interesting topic for in-depth analysis. It has also become a matter of international concern through the United Nations General Assembly resolution 33/52 in December 1978, which mandated all countries to pay attention to the issue of ageing. This was followed up in 1982 in Vienna, Austria, through the World Assembly on Ageing as an international action plan to provide economic and social protection for the older person. The action plan also recommended paying attention to data, education and training, health and nutrition, housing and environmental protection, social welfare, income security, and employment for the older person. The main objective of the international action plan is to address population ageing, which is not only the responsibility of the government but also of the community in overcoming various issues related to population ageing (United Nations, 2022).

Exactly two decades later, in 2002, the second meeting on ageing in Madrid, Spain, discussed the results of the previous assembly in Vienna, Austria. The meeting concluded that it was necessary to pay special attention and prioritise concrete steps by countries to address issues related to population ageing, especially in developing countries, and to include the issue of ageing in the development agenda in various fields. The next priority was to build partnerships between the public and private sectors and involve non-governmental organisations that contribute to building societies for all ages, creating an environment that supports older people, and measures aimed at strengthening intergenerational solidarity (WHO, 2021).

Based on data (WHO, 2022), the rate of population ageing is much faster than in the previous decade. The population in this age group will increase, even exceeding the number of toddlers in 2020. It is predicted that by 2030, 1 in 6 people in the world will be 60 years of age or older. Meanwhile, in the 35 years (2015-2050), the number of people in this age group will increase from 12% to 22% of the total world population. The shift in population distribution towards older ages is known as an ageing population, as is the case in Japan, where more than 30% of the population is over 60 years old. Therefore, in facing the challenges of population ageing in the form of demographic changes, countries are required to guarantee health, social protection, and a social environment for the older person.

Indonesia has entered the category of countries with an ageing population. The United Nations, through UNDESA (United Nations Department of

Economic and Social Affairs), states that if a country has a population aged over 60 years old, it is included in the category of countries with an ageing population. Similarly, according to Adioetomo (2018), the population structure can be said to be ageing if the proportion of people aged 60 years and above has reached 10 per cent or more. Statistical data (Central Statistics Agency, 2022) indicate that the percentage of older persons in Indonesia has increased by 6.32% over the last 50 years, reaching 10.82% of the total population in 2021. This is expected to rise by 1.18% in 2024, to 12% of the total older person population.

The older person population is projected to increase by 9.08% over the next 24 years, reaching 21.08% of Indonesia's population by 2045. In 2021, Indonesia had 10 provinces with the largest populations, with eight classified as having an ageing population exceeding 10%. The Special Region of Yogyakarta had 16.69%, East Java, Bali, and Central Java had 13%, North Sulawesi had 12%, while South Sulawesi, Lampung, and West Sumatra had 10%. The remaining provinces, DKI Jakarta and West Java, were at 9.90% and 9.78%. Meanwhile, the life expectancy of Indonesians has increased, with an average of 69.67 years for men and 73.55 years for women in 2021, or nationally at around 71.57% (Central Statistics Agency, 2022). In 2024, out of 38 provinces in Indonesia, 21 provinces will have an older person population percentage above 10%, seven provinces above 9%, and 10 provinces still below 9%. The Special Region of Yogyakarta is the province with the highest percentage of older persons at 16.28%, while the Papua Pegunungan Province has the lowest percentage of older persons at 3.81% (Central Statistics Agency, 2024).

The increase in life expectancy has resulted in a growing older population, which can be seen from various perspectives, both positive and negative (Akbar, 2020). The government's success through welfare development programmes has had a direct impact on the community in terms of employment, education, health services, social protection, and other stimulus services that can improve the quality of life of the older person, making it good, productive, and dignified. Another issue is that as the number of older people increases, so do the social problems faced by older individuals, their families, peer support, and their social environment, even on a larger scale, such as social policy. Problems related to the older person include crimes such as violence, criminal acts, and mistreatment, which occur in 0.79% of the older person population (Central Statistics Agency, 2021) and have decreased to 0.47%

(Central Statistics Agency, 2024). Although the number and condition have decreased, ideally, this should not happen to the older person, who should be enjoying the end of their lives happily with their loved ones. Then, WHO (2021), at the global level, a study conducted in 28 countries in 2017 reported that 1 in 6 older people had experienced physical, sexual, psychological, emotional abuse, economic exploitation, neglect, abandonment, and loss of respect and dignity.

Data from the Central Statistics Agency (2024) indicate that the percentage of older persons living with three generations (including children/in-laws, and grandchildren, or children/in-laws, and parents or parents-in-law) is relatively high at 35.73%. Furthermore, 21.71% live with their spouse and 34.45% live with their immediate family (children/in-laws or parents/parents-in-law in one household). These data show an increasing trend from the previous year, 2023, where 34.68 per cent of older person lived with three generations in the household, 33.66 per cent lived with their immediate family, and 22.07 per cent lived with their spouse. This phenomenon continues to occur, indicating an increase in the number of older people living with three generations and their immediate family. This ultimately leads to various changes in attitudes, family functions, and disruptions in intergenerational relationships. Intergenerational relationships have been used to refer to relationships between members of different generations (Brownell, 2008). According to (Mabry, J.B., Schmeekle, M., and Bengston, 2001), intergenerational relationships occur between family members in the same lineage – parents and children, grandparents and grandchildren – interacting at the microsocial level.

Indonesia has an Eastern culture and religious teachings that require us, as the younger generation, to serve our parents, including caring for, providing for, and supporting the older person. The younger generation is seen as a source of support for the older person, socially, economically, and health-wise, considering that children are the only close relatives who can assist their parents. With family support, the older person will feel happy and can improve their mental health and maintain intergenerational solidarity. Children and family members are the first and foremost components in protecting the older person. Children are considered a source of support when they are old and unable to live independently, whether for economic or health reasons (Afrina, ED., Herni R., Aqilatul L., Adrian C., 2020).

The role of children or family members can be carried out by providing free time to discuss, listen,

maintain their emotional and motor stability, check their health regularly at health services, exercise together, spend free time together, engage in recreational and spiritual activities, or provide opportunities to access older person services in their immediate environment. In addition to physical and economic problems, older individuals also face challenges in their relationships with their social environment. This is even though one of the developmental tasks in old age is to form relationships with people of the same age and to adapt well to their social role for the next generation. However, the failure to achieve these developmental stages in old age results in poor intergenerational relationships.

The demographic shift towards an ageing population, coupled with cultural changes and emergency conditions like the Covid-19 pandemic, will affect the intergenerational gap, particularly in terms of geographical separation and communication among grandparents, children/in-laws, and grandchildren/great-grandchildren. According to Izuhara (2010), economic restructuring, demographic changes, shifts in social norms, and a greater emphasis on family life have resulted in greater diversity in family structures, households, and intergenerational relationships. According to Brownell (2008), intergenerational relationships refer to relationships between members of different generations. Similarly, according to Fahrudin (2018) and Yusuf (2019), intergenerational relationships involve positive interactions, cohesion, and sentiments between older people and their adult children, as well as between grandparents and their grandchildren. Intergenerational relationships are not only a pattern of interaction between older family members and their adult children or grandchildren/great-grandchildren, but also a means of improving the psychological well-being of the older person themselves by fulfilling aspects of acceptance, affection, and achievement (Fahrudin, 2018).

Intergenerational relationships have become a new dimension in today's society (Brownell, 2008) that not only contributes to improving family understanding and adaptive abilities, but also helps develop a stronger and healthier society through community-based programmes that have a significant impact on the participation of both younger and older generations. However, developments and various cultural influences, as well as the flow of technological information and other demands of life, have resulted in a gap in intergenerational relationships with the older

person. For example, the busyness of children or other family members means that the older person does not receive direct emotional, informational, or instrumental support, so they rarely communicate or know the needs of the older person. If family members are financially capable, it is not uncommon for them to use services/nursing outside the family. However, suppose family members are not financially capable. In that case, the older person will feel lonely and not receive attention from their children or family members who are busy with their own activities. Yet the values instilled by parents in their children are something they hope will be reciprocated when they reach old age. Attention, affection, attitude, and behaviour, free time, and respect are greatly needed by older person parents (Aprilia, 2018).

One of the crises in the psychosocial development stage experienced by the older person is ego integrity versus ego despair (things that satisfy them versus things that disappoint them). They have experienced a wide range of positive and negative things in life, so it would be perfect if they had the opportunity to talk about their lives. Therefore, one of the specific needs in the older person development stage is to be a good listener to them. Another example is the transfer of older person to social service centres/nursing homes due to internal and external factors affecting the older person themselves, which is a shift in values and an increasing generation gap (Andriani, 2013). In addition, it is not uncommon to find many older person who are still working, even though old age is the right time to instill norms, culture, and knowledge in the next generation. The older person works in the informal sector with low levels of education and lives in rural areas to earn a living, and even becomes the backbone of their families because their economic conditions are not yet fulfilled (Affandi, 2009).

Families and peer support have a responsibility as the closest social environment for the older person. This is very important considering that the support provided to the older person from families and peer support can minimise the tendency to avoid functional, cognitive, mental, and spiritual disorders. Family and peer support can help older adults meet their daily needs and access available services so that they can be more productive, have a good quality of life, and play an active role in society. Therefore, it is necessary to maximise the function of a good family to improve the quality of life of older adults (Dewianti, Adhi, K.T., Kuswardhani, 2013). Even the Second World Assembly on Ageing in 2002 recognised that solidarity must be instilled between

generations at all levels, both within families and communities, so that no older person is discriminated against and their rights are not violated. In Erikson's seven stages of psychosocial development, each stage is about individual development based on the dynamics of intergenerational relationships with family and others. These intergenerational relationships facilitate the achievement of successful resolutions in the later stages of life (Youdin, 2014). Research (OECD, 2012) even explains that older people are not only recipients of services but also providers of services, at least in the smallest environment, namely their families or to the next generation.

Although family is the primary and foremost element for the older person, peer support and community also play an essential and inseparable role in maintaining intergenerational relationships with the older person. It is not uncommon to find that older people feel lonely in their family environment, experience social isolation, but feel comfortable in social environments outside the family, communities, and even institutions (nursing homes and rehabilitation centres) as places that provide better responsibility and care. Therefore, in terms of the Person in Environment concept, older people are not only bound to their family environment, but also their social environment, peer support, community, and society. According to Iffe (2008), people who cannot live independently are seen as the responsibility of society rather than their families, so it is society and the state themselves that will determine the best way to meet their needs. If people need personal or emotional support, they can seek it from members of peer support groups or other community members, rather than from counsellors or therapists who require payment.

Based on the background discussion and a review of previous research, as well as the results of a Scopus search engine and mapping in Vos Viewer, 173 articles were found, both research-based and literature-based, related to intergenerational relationships among older persons. These articles show that research related to intergenerational relationships among older persons in families and peer support in community-based rehabilitation institutions has not been conducted. Therefore, research that combines intergenerational relationships among older persons in families and peer support as beneficiaries of community-based rehabilitation (CBR) is new and has not been conducted by several researchers previously. This gap highlights the importance of research on intergenerational relationships among older persons

within families and peer support in community-based rehabilitation. It is believed that as older person recipients of community-based rehabilitation (CBR) services, maintaining intergenerational relationships should not only focus on families but also on peer support. **Based on the problem statement, the research questions answered in this study are:**

1. What are the intergenerational relationships among the older persons within families in Community-Based Social Rehabilitation Institutions (CBR) in Cibiru Wetan Village, Cileunyi District, Bandung Regency, West Java Province?
2. What is the relationship between older generations in Peer Support at the Community-Based Social Rehabilitation Institution (CBR) in Cibiru Wetan Village, Cileunyi District, Bandung Regency, West Java Province?

2. RESEARCH METHOD

In this study, the researchers used qualitative methods with a case study approach. According to Creswell (2012), qualitative methods were employed because they were conducted in natural settings that developed organically and were not manipulated by the researchers. The presence of the researchers did not affect the dynamics of the objects being studied, thereby facilitating a more profound understanding of the social situation. In fact, Creswell (2018) explains that qualitative research is an approach to exploring and understanding the meanings of individuals or groups that are considered social or human problems. The information is collected by talking to people and observing their behaviour in a natural context, which is the main characteristic of the researcher. In addition, this research requires a deep and comprehensive understanding of constructing research questions that aim to reveal the meaning of a social phenomenon that is currently occurring. In this study, the researcher will look at the patterns of intergenerational relationships among older persons in the context of family and peer support in community-based rehabilitation (CBR) in Cibiru Wetan Village, Cileunyi District, Bandung Regency.

The unit of analysis in this study indicates who or what has the characteristics to be studied (Soehartono, 2001). Therefore, the unit of analysis in this study is the pattern of intergenerational relationships among older individuals within the context of their family and social environment. Cibiru Wetan Village serves as a single entity that

illustrates this pattern, specifically focusing on the intergenerational relationships among older individuals in the context of family and peer support.

The criteria for determining informants in this study were as follows: (1) older person, (2) older person family members and (3) peer support for the older person, such as fellow older person who access community-based rehabilitation (CBR) services, both from the same generation and younger generations, and (4) administrators of community-based rehabilitation (CBR) in Cibiru Wetan Village. Meanwhile, informants were selected purposively, i.e., selected based on specific considerations and objectives, namely, informants who met the criteria and were considered knowledgeable and had an understanding of the questions in the proposed problem formulation.

The informants in this study are older individuals who access services from CBR Cibiru Wetan and their family members, who live with two younger generations (children, grandchildren, or great-grandchildren) in the same census building or those who reside in different census blocks. The family informant is determined to be older people aged 60 years and above who receive services at CBR Cibiru Wetan. Elderly families aged 18-59 years and their grandchildren or great-grandchildren, who are at least 12 years old and also access services from CBR. The peer support informant includes fellow elderly individuals and younger generations, as well as officers from CBR Cibiru Wetan. Specifically, the profiles of informants are presented in the following table.

Table 1: Family Informant.

No.	Older Person Informant (1st generation)	Child Informant (2nd generation)	Grandchild Informant (3rd generation)
1.	YT, Female, 61Years Old	YT Child, Female, 44 Years Old	YT Grandson, Female, 21 Years Old
2.	OC, Male, 75 Years Old	OC Child, Male, 37 Years Old	OC Granddaughter, Female, 25 Years Old
3.	CO, Female, 63 Years Old	CO Child, Female, 40 Years Old	CO Granddaughter, Female, 18 Years Old
4.	TI, Female, 64 Years Old	TI Child, Female, 45 Years Old	TI Granddaughter, 20 Years Old
5.	CP, Female, 65 Years Old	CP Child, Male, 38 Years Old	CP Grandson, Male, 15 Years Old
6.	RT, Male, 70 Years Old	RT Child, Female, 50 Years Old	RT Grandson, Male, 21 Years Old
7.	YY, Female, 79 Years Old	YY Child, Female, 53 Years Old	YY Granddaughter, Female, 15 Years Old
8.	TK, Female, 61 Years Old	TK Child, Female, 42 Years Old	TK Grandson, Male, 21 Years Old

Table 2: Peer Support Informant.

No.	Informant	Position
1.	FR, Female, 50 Years Old	Head ff CBR
2.	HL, Female, 60 Years Old	Secretary of CBR
3.	NN, Male, 59 Years Old	Therapist
4.	SR, Female, 52 Years Old	Social Service Division

The participation of the informants in this research was fully voluntary. The informants had the right to withdraw their participation in the study at any time without providing a reason. The research is conducted ethically, following the ethical procedures to the letter and evidently prioritising the welfare, privacy, and protection of the participants.

3. RESULTS AND DISCUSSION

Intergenerational Relationships Among Older Persons in Families

Intergenerational relationships within the family are an essential aspect that can influence social and emotional dynamics within the family unit. This is especially true for older person individuals who live with their families, where there are several generations within the household. The older person has entered the final stage of life, as stated by E. H. Erikson (1978), that the crisis in the psychosocial development stage experienced by the older person is ego integrity versus ego despair (things that satisfy them versus things that disappoint them). The older person has experienced a wide range of positive and negative things in life, making it perfect and effective for them to share their stories. Therefore, one of the specific needs or developments of the older person is to be a good listener to the younger generation in their families.

3.1. Affection

One of the key dimensions that plays a role in intergenerational relationships is affection, which includes emotional bonds and love between family members from different generations within the family. Affection not only serves as a glue between individuals, the younger and older generations, but also as a foundation for healthy and quality interactions. In the context of the family, affection can be seen as an element that underlies the quality of the relationship between the older and younger generations. Families with high levels of affection tend to exhibit more open and respectful communication. This is important because effective communication can reduce the potential for conflict

and increase understanding between generations. In addition, the emotional support provided by family members can help individuals cope with life's challenges, thereby strengthening intergenerational bonds.

A lack of affection can hinder the adaptive abilities of family members and potentially cause problems in interpersonal relationships. Therefore, it is essential to understand the role of affection in building and maintaining positive intergenerational relationships. The affection shown in this study includes love, understanding, and respect. Affection has a significant impact on the quality of intergenerational relationships within families. The affection, understanding, and respect shown by children as the second generation and grandchildren as the third generation to the older person as the first generation will strengthen emotional bonds, increase support, encourage open communication, and reduce conflict within the family. Affection will play an essential role in creating a healthy and harmonious family environment so that the older person can live their life better.

Several activities within the family, whether in a census building, a census block, or a house/kitchen building, are demonstrated through affection, understanding, and respect for the older person. Affection is shown through the closeness of the younger generation in joint activities, communication, and attention related to health and spirituality, and providing psychosocial support to grandparents who are in poor health or have lost their spouse. Affection is also expressed through giving advice and helping fellow family members when they encounter problems, which is reflected in the Sundanese cultural values of *silih asah*, *silih asih*, and *silih asuh*. Conversely, the older person show their affection for their children and grandchildren by giving good advice, sharing negative experiences that should not be repeated, fulfilling their educational obligations up to high school level, building a place to live not far from them, and instilling values of devotion from an early age, such as helping each other and preparing for the role changes that the younger generation will experience in the future. This is in line with Berns (2010), who states that the family is the primary and foremost place for social interaction. The interactions that occur are deep, nurturing, and enduring, providing a sense of security for all family members.

Similarly, the younger generation always understands and appreciates the condition of the older person by always being there for them, especially when their health declines, when they feel

lonely, which is shown through intense communication, accepting advice given for their future well-being, fulfilling the needs of the older person without being asked, and supporting their activities with CBR Cibiru Wetan. Conversely, the older person shows understanding towards the younger generation, their children, and grandchildren, by understanding their busy schedules at work or school, so they are not always around, especially if they live far away. In addition, the older person understands that their children's economic conditions are not always good, so they do not want to burden them with fulfilling their needs. In fact, the older person often expresses appreciation for the activities carried out by their children and grandchildren. The willingness of the older person to express gratitude to family members is a characteristic of a strong family (Ponzetti, 2003).

In terms of affection, the younger generation shows respect for the older person through their attitude towards activities like going to work or school, by following advice and seeking suggestions and opinions from the older person due to their experience, and by offering to drive them if needed. Similarly, the older person's attitude of respect towards the younger generation is demonstrated by allowing all family members to express their opinions, visiting children or grandchildren if they live far away, and giving children and grandchildren freedom by not getting too involved in decisions about choosing a life partner, job, or education. This shows that respect arises and develops among family members, starting from good relationships within the family. Those who have been with family members for a long time, respect, understand, and love them well, and have understood their characteristics from an early age, will influence their social personality (Thompson, 2007). The success of the family's affective function can be seen in a happy family. The aspects that need to be fulfilled by the family to fulfil its affective function are a positive self-concept, a sense of belonging and being loved, respect, mutual care, mutual appreciation, and bonds of living together (Taviyanda & Siswanto, 2016).

Affection in Sundanese culture is manifested through three primary values, namely *silih asah*, *silih asih*, and *silih asuh*. These values serve as a glue that strengthens intergenerational relationships, creates a harmonious family environment, and fosters a sense of security and mutual respect.

- a. *Silih Asah* : Reminding each other and sharing knowledge or advice. The older generation instills values of goodness and life experiences in the younger generation. In comparison, the

younger generation can also provide new insights to their elders, especially regarding developments in the modern world.

- b. *Silih Asih* : Loving and caring for one another. This affection is evident in daily attention, closeness in family activities, and psychosocial support when a family member experiences difficulties.
- c. *Silih Asuh* : Mutual nurturing and protection. The older generation nurtures and guides the younger generation, while the younger generation also cares for and attends to the needs of the older person, especially when their health declines.

In addition, the *Indung Tunggul Rahayu* philosophy emphasises that mothers are not only biological figures, but also centres of affection, nurturing, and guardians of noble values within the family. Mothers are a source of happiness and well-being that supports family harmony, in line with the values of mutual love (*silih asih*) and mutual care (*silih asuh*) in Sundanese culture. *Bapak tangkal darajat* describes fathers as the pillars or supporters of the family, who play a role in providing protection, honour, and social status. This role of the father is closely related to the values of respect and responsibility in the family, which strengthen respect between generations in family relationships.

Parents' expectations for their children are often expressed through traditional Sundanese songs that are rich in meaning, such as "*Neleng Gung Neleng Gung Geura Gede Geura Jangkung Geura Sakola ka Bandung*". This song symbolises the hope that children will grow up to be healthy, intelligent, and highly educated, even to the extent of attending university in a big city like Bandung. By integrating the Sundanese values of *Silih Asah*, *Silih Asih*, and *Silih Asuh* into family life, *Indung Tunggul Rahayu*, *Bapak Tangkal Darajat*, and instilling hope through traditional songs such as "*Neleng Gung Neleng Gung*", Sundanese families can build harmonious intergenerational relationships, full of love, mutual understanding, and mutual respect. This becomes an essential foundation for the well-being and happiness of all family members, especially in supporting the older person to live their later years with meaning and joy.

3.2. Association

The dimension of association also plays an essential role in building and strengthening interactions between older and younger generations. Association encompasses the level of involvement and social interaction that occurs between family

members of different generations. Families that have a regular level of association every day tend to show more positive interactions, where family members support each other and share experiences. In the context of West Java, where family values are highly upheld, namely *silih asah*, *silih asih*, and *silih asuh*, the importance of association in intergenerational relationships becomes even more relevant. The involvement of family members in joint activities, such as religious holidays, social activities, and daily support, can strengthen the bonds between older and younger generations. This dimension of association refers to the frequency of face-to-face meetings, communication, and joint activities by all family members of different generations (Bengtson & Roberts, 1991). This further strengthens emotional attachment and becomes a bridge for the exchange of assistance and values upheld in the family. However, the frequency of face-to-face meetings, communication, and joint activities is not only about quantity but also about their meaningfulness and quality, which can increase family resilience (Lestari, 2012).

The frequency of face-to-face meetings and communication between the older and younger generations is demonstrated through several activities, such as meeting when asking for permission to leave for work or school, returning from work or school, accompanying them to look after the shop, asking about household needs, and gathering together. Each meeting includes advice and guidance from the older generation to the younger generation regarding work, education, spirituality, and health. As for families within the same census block, face-to-face interactions occur at specific times, such as once a week, or when there are no activities, such as work, school holidays, or other conditional situations, such as staying at home. Although interactions are limited due to distance, busyness, and free time, meetings are held at least once a week. The use of communication tools also plays an important role when separated geographically, through the facilitation of children and grandchildren, communication with distant family members continues. The frequency of face-to-face meetings and communication is often considered the most important, because it will form the attachment of the older person to their children and grandchildren (Lestari, 2012). However, this does not mean that being geographically separated reduces the meaning and quality of intergenerational relationships themselves.

In the component of joint activities in the association dimension, the characteristics of families

in one census building, one census block and one house/kitchen building are almost the same, as shown through activities such as gathering together (*liwetan*), preparing to welcome Ramadan (*munggahan*), visiting family graves, sightseeing trips, accidental family activities, holidays or participating in CBR Cibiru Wetan recreational activities. This indicates that all family members engage in routine activities. However, for activities outside of routine, such as recreation, the older person often invites their grandchildren to join in the activities of the Cibiru Wetan CBR. This can be a shared experience and memory, which may not have been possible when with the family.

3.3. *Functional*

The functional dimension in the theory (Bengtson & Roberts, 1991) is defined as a measure of how often and to what extent members of the family across generations help each other and exchange resources, both material and emotional. This dimension is essential for assessing the strength of concrete support networks within families, especially for the older person living with their children and grandchildren. Financial/material assistance is provided in various ways by family members of different generations. Suppose the older person has good financial capabilities. In that case, they provide support in the form of housing, education, land, and entrepreneurial activities that can be continued by their children and grandchildren, even if their children and grandchildren already have jobs or decent housing. Conversely, suppose the children, as the second generation, possess good financial capabilities. In that case, they assist by providing financial support, meeting business needs, paying off bank loans, and topping up electricity tokens. This form of support can indirectly reduce psychological and social pressure on the older person because it can directly solve problems related to material matters (Lestari, 2012). This occurs because many older persons do not prepare financially for their old age, making it inevitable that within a family structure, the older person must depend economically on their children or younger relatives (Central Statistics Agency, 2024).

In terms of emotional support, family members from three generations, both in the same census building and census block, show various forms of support, such as encouraging them when they experience misfortune, motivating them to stay healthy, supporting positive activities, and often providing free time to interact meaningfully with all family members, especially the older person. The

quantity of interaction is an essential foundation for forming quality relationships (Lestari, 2012). Meanwhile, support outside the family environment is obtained by the older person as a generation of CBR Cibiru Wetan, where, after each activity, the older person is allowed to express their opinions, seek emotional support by pouring out everything they have felt in the family environment, and then find solutions if needed (Ife, 2008). This functional dimension is often influenced by other dimensions, such as affection, which is an emotional relationship that tends to encourage more intense exchange of assistance; the structural dimension, where geographical distance provides opportunities for financial and emotional support; and the normative dimension, where strong family values instilled by the older person in their children and grandchildren increase awareness in providing financial and emotional support.

3.4. Consensus

The consensus dimension in intergenerational relationship theory, according to Bengtson & Roberts (1991), highlights the importance of shared values, attitudes, and beliefs in maintaining cross-generational family cohesion. This dimension assesses the extent to which family members have aligned perceptions, principles, or orientations on fundamental matters they consider important in life. The values, attitudes, beliefs, perceptions, and principles held by each family member can be realised through agreement or harmony in carrying out activities. This study examines agreement in decision-making and planning activities.

Agreement in decision-making is demonstrated in dealing with various problems. For instance, in cases involving health problems, there was agreement on the need for a quick and appropriate decision to operate on an older person's parent without relying on BPJS (Social Security Administration Agency), but instead using personal funds. Agreement in decision-making was also shown when choosing a place to live, whether geographically close or far away, due to factors such as work, economic capacity, and independence. Agreement was also shown in choosing a life partner and continuing education. Agreements in decision-making continue to take into account the advice and opinions of parents as the first generation. Agreements are made through deliberation that listens to all family members' opinions based on their respective values, attitudes, beliefs, and principles. Agreements focused on matters related to financial assistance or household needs will be adjusted to the capabilities of family

members.

Agreements in decision-making are also demonstrated when facing internal conflicts or conflicts with external parties. For example, when a family member becomes pregnant outside of marriage, it is followed up with a discussion between the two families. This demonstrates maturity and the proper functioning of the family (Ponzetti, 2003) by resolving issues through consensus and using warm interactions in constructive problem solving (Rueter & Conger, 1995). In addition to the consensus-based decision-making process, role changes are also carried out within the family. If one of the grandparents is ill or widowed, decision-making is taken over by the other. Then it shifts to the children as the younger generation, who do not have to be the eldest or those living with the older person, but children who are considered/agreed by all family members to have good abilities in terms of expressing opinions, education, and economic stability.

Activities outside the home that the family carries out on a regular or incidental basis, whether recreational or spiritual in nature, also require an agreement among all family members in planning the activities. Therefore, agreement in planning activities outside the home (village) is demonstrated through open communication (Lestari, 2012), as well as through deliberation or support by participating in recreational and spiritual activities carried out by CBR Cibiru Wetan. This is based on several factors, namely the free time available to family members (Lestari, 2012), work, educational activities, geographical distance between family members, and financial capabilities. Based on the two components of the consensus dimension above, agreement in joint decision-making and agreement in planning activities based on mutual agreement, open communication, and providing support can reflect the similarity of values, attitudes, or beliefs among family members regarding the importance of togetherness in reaching an agreement.

3.5. Structural

In the structural dimension, the most emphasised aspect is geographical distance, which is interpreted as the structure of opportunities for intergenerational relationships. Researchers have divided families into those living in the same census building and those living in the same census block. This dimension has an impact on the development of good interactions between the older person and their children and grandchildren. The geographical distance component also affects the frequency of face-to-face

meetings and the use of media in communication, which has an impact on the dimensions of association, affection, and functionality, making it difficult to realise (Bengtson & Roberts, 1991).

Geographical distance has an impact on communication, physical closeness, and active involvement in daily activities, which can potentially lead to psychological, emotional, and social consequences. Although communication technology can be utilised, physical closeness remains essential for building and strengthening intergenerational relationships within the family (Sugitanata, 2020). Therefore, it is not uncommon for older person who feel lonely and need friends for communication or support to turn to the CBR Cibiru Wetan officers. This is in line with the opinion (Ife, 2008) that individuals who need personal or emotional support will be able to seek it from other members of the community.

The structural dimension proposed by Bengtson & Roberts (1991) is also related to the number of family members and family health. It is considered that a large number of family members provides many opportunities for social support, and good health enables family members to visit or help the older person. However, the number of family members and good health will significantly depend on and be influenced by the dominant role in the family. These dominant roles are influenced by changes in the roles themselves, geographical distance, and the abilities of each family member. When grandparents, as the first generation, experience health problems or are left without a partner, their role will be transferred to one of their children. It will then be transferred to the child who often provides assistance, the child who lives in the same house or at the closest distance, and this is not limited to the first child. The dominant role in the family will shape behaviour and social expectations (Ariany, 2002), whereby one or more members will be more active or dominant in driving interactions with all family members.

3.6. Normative

The normative dimension is one of the six main dimensions of intergenerational solidarity proposed by Bengtson & Roberts (1991). This dimension refers to the strength of commitment to family roles and the fulfilment of intergenerational obligations. It indicates the extent to which family members feel bound by values, norms, and obligations to support each other and fulfil their expected roles within the family.

In this study, the normative dimension refers to

the components of rules and values within the family and the element of maintaining these family values. Berns (2010) states that the family is a means of transmitting values, beliefs, attitudes, knowledge, skills, and techniques from the previous generation to the younger generation. Even (Minuchin, 1974) explains that the family performs an essential function for the continuity of society from generation to generation, with two main functions, namely providing psychosocial protection for its members and transmitting cultural values to the next generation.

Family rules and values are all forms of norms, unwritten rules, and values upheld in the family. This is demonstrated in the importance of education, being devoted to parents, helping others, carrying out work with integrity, maintaining daily behaviour, and performing religious duties. This is done from generation to generation and is passed down so that it becomes ingrained in the family. Furthermore, with family members living in proximity, the application of values and rules within the family can be felt and seen directly by all family members.

The component of maintaining these values in the family is the family's effort to instill, teach, and preserve family values and norms to the next generation. This is demonstrated not only through advice and guidance, but also through exemplary attitudes and daily behaviour, providing opportunities for all family members to express their opinions, and communicating during family gatherings. This exemplary behaviour is repeated so often that it becomes a habit and even a family tradition. In addition, developing spirituality (Lestari, 2012) through activities such as praying in congregation, reciting the Quran, and visiting graves can be a means of imparting advice and passing on the values embraced by the family. The older person also instills the vital value of cooperation within the family, where family members feel obliged to help and care for their parents because of the values taught since early childhood, such as those embraced in Sundanese culture, namely *Silih Asah*, *Silih Asih*, and *Silih Asuh*. Families actively maintain and continue certain traditional rhythms as part of their family identity (Lestari, 2012).

This normative dimension includes values instilled in the younger generation. The values of *Indung Tunggal Rahayu* and *Bapak Tangkal Darajat* are highly relevant and enrich the understanding of roles and responsibilities within the family:

d. *Indung Tunggal Rahayu* symbolises the role of the mother as the source of life, the guardian of

harmony, and the centre of love in the family. This value emphasizes the importance of the mother's role in instilling noble values, nurturing, and maintaining family traditions. The mother, as the *tunggul* (root) that brings *rahayu* (prosperity and safety), becomes a symbol of exemplary behaviour in preserving family values.

e. *Bapak tangkal darajat* depicts the father as the pillar of the family's dignity and honour. The father's role as protector and guardian of the family affirms his commitment to upholding the family's good name and passing on cultural values and social norms. The father, as *tangkal* (supporting tree) who maintains the family's *darajat* (dignity), is a symbol of strength and responsibility in intergenerational solidarity.

These values reinforce the normative dimension by emphasizing the family's function as an institution that holistically transmits values, norms, and obligations through the roles of both mother and father, thereby maintaining intergenerational solidarity. For one census building or one house/kitchen building, this is practised daily so that the implementation of the values embraced by this family typology can be monitored.

4. INTERGENERATIONAL RELATIONSHIPS AMONG OLDER PERSONS IN PEER SUPPORT

Intergenerational relationships among the older person with peer support at CBR Cibiru Wetan complement the intergenerational relationships that occur within families. In fact, it is not uncommon for CBR Cibiru Wetan activities to prompt families to follow suit or at least gain a deeper understanding of their families. Regardless of economic independence, the older person greatly needs support, both informal support from families and formal support from the government or private institutions (Central Statistics Agency, 2023). Intergenerational relationships in peer support are often demonstrated by sharing experiences, providing motivation, and creating a sense of togetherness among the older person through educational, spiritual, and recreational activities.

Peer support has a significant impact on the mental health of older adults by reducing loneliness, improving emotional well-being, providing practical support, encouraging activity, offering a positive perspective, and improving overall quality of life. Therefore, it is essential to promote programmes that strengthen social relationships among older adults in community-based rehabilitation or other communities. The involvement of older adults in

social activities in CBR is also essential to improve their quality of life. The active participation of older adults in community activities can encourage physical and mental activity and strengthen social relationships. In fact, several studies show that intergenerational relationships among older person with peer support can improve quality of life (Soewignjo et al., 2020), psychological well-being (Setiawan & Mariyati, 2023), and reduce feelings of loneliness (Zaim, 2023) among older person.

4.1. Affection

The dimension of affection in intergenerational relationships between older persons and peer support encompasses components such as affection, understanding, and respect, as exemplified by the CBR Cibiru Wetan officers. Activities that show affection in this dimension are demonstrated through reciprocal activities between the CBR Cibiru Wetan officers and the older person themselves. Since its inception, CBR officers have had a strong commitment to providing services to older persons voluntarily and as another form of devotion to their parents. The enthusiasm of older individuals participating in various activities motivates CBR Cibiru Wetan officers to continue encouraging them to remain active in their twilight years and take responsibility for their well-being as a community. Likewise, for the older person, the activities they participate in at CBR Cibiru Wetan make them feel loved, appreciated, and supported to remain active and productive through health services, recreational and educational activities, educational assistance, administrative services, and other social welfare services. This is because they do not receive such support within their family environment. As stated by Ife (2008), people who cannot live independently are seen as the responsibility of the community, rather than the family or the state. Therefore, it is the community itself that will determine the best way to meet their needs.

Similarly, the components of understanding and respect in this dimension of affection are demonstrated through the activities of the Cibiru Wetan CBR officers in understanding the character, nature, behaviour, condition of the older person and the condition of their families, as well as promoting acceptance, local knowledge and local wisdom as the younger generation, namely *Nyaah Ka Kolot* (love for the older person). The life experiences of the older person place them not only as respected elders in their community, but also as agents of change in their families and surrounding communities (Central Statistics Agency, 2023). In providing services, the

Cibiru Wetan CBR officers also make time to provide social welfare services. They are ready to receive complaints that have long been unspoken by the older person.

Conversely, the older person shows understanding and respect for CBR officers by demonstrating acceptance and patience, especially towards the limited services provided by CBR Cibiru Wetan in terms of service speed, budget constraints, facilities, and infrastructure. In addition, the older person demonstrates their understanding and respect by actively participating in all activities and following the instructions of CBR Cibiru Wetan officers. The components of affection, knowledge, and respect are the emotional foundation that enables warm and mutually supportive relationships between community members. In the context of the volunteer services provided by CBR Cibiru Wetan, this affection encourages people to voluntarily help others because of their empathy, concern, and appreciation for the needs and conditions of others. Volunteer services based on this dimension of affection help build an inclusive and empowered community, where everyone feels valued and has a vital role to play. This also creates an atmosphere conducive to dialogue, collaboration, and mutual empowerment (Ife, 2008).

The reciprocal activities between CBR officers and the older person show how close the emotional bond is, which encourages empathy, care, and appreciation for the needs of the older person, supported by Sundanese cultural values in strengthening this affective dimension, namely:

a. *Silih Asah*: (mutual encouragement or mutual reminders and knowledge sharing): Cibiru Wetan CBR officers not only provide services, but also share knowledge and experiences with the older person, as well as learn to understand their characters and needs. Conversely, the older person also provides life experiences and wisdom that are valuable lessons for the younger generation.

b. *Silih Asih*: (mutual love): The sincere love between officers and the older person is reflected in the attention, psychosocial support, and services provided voluntarily. This love becomes an emotional foundation that makes the older person feel valued and supported to remain active and productive.

c. *Silih Asuh* (mutual care and protection): This relationship is also manifested in the form of assistance, supervision, and safety provided by officers to the older person, as well as the active participation of the older person in organised activities. This mutual care creates a sense of

belonging and shared responsibility within the community.

d. *Nyaah Ka Kolot* (affection for parents or the older person): This value is the primary foundation for the services and interactions between CBR officers and the older person. By prioritising affection and respect for parents, officers strive to understand the physical, psychological, and social conditions of the older person, as well as appreciate their role as agents of change in the family and community.

These values form a cultural foundation that strengthens solidarity, empathy, and respect, so that the services provided are not only physical and administrative in nature, but also touch on the emotional and spiritual aspects of the older person. It also encourages the formation of an inclusive and empowered community. Volunteer services based on affection and cultural values create a conducive atmosphere for dialogue, collaboration, and joint activities. Each member feels valued, has an important role, and is supported emotionally and socially.

4.2. Association

In the context of intergenerational relationships between the older person and peer support at CBR Cibiru Wetan, this association dimension includes the components of face-to-face frequency, communication, and joint activities. Various activities are demonstrated in these three components. Face-to-face meetings are held weekly every Saturday and include health checks, group exercises, *angklung* musical instrument practice, communal meals, and a chat session at the end of the activity. In addition, on Wednesdays, there are regular recitation sessions and Quranic studies for the older person. Face-to-face meetings, communication and joint activities are also held during incidental events, such as student practicums, student community service programmes, general election socialisation, participation in study tours and visits from various agencies, and celebrations of important days such as National Older person Day (HLUN), International Disability Day (HDI), Disaster Preparedness Day (HKB), Bandung Regency Anniversary, Independence Day, and other important days.

Additionally, joint recreational, educational, and tourist activities are scheduled and agreed upon by all older persons and CBR Cibiru Wetan officers. These activities will enhance the knowledge and experiences of older persons, allowing them to engage in firsthand experiences that they may not have had with their families. In every activity,

whether routine or incidental, communication is carried out openly in simple and common language appropriate to the conditions of the Cibiru Wetan area, namely Sundanese. Communication also uses mobile phones to facilitate communication between the older person and CBR Cibiru Wetan staff, or when they meet under certain conditions. The most common form of communication is the delivery of information well in advance of the activity, reminding them of both routine and incidental activities that will be held. This is also a positive activity that trains the memory of the older person. The frequency of face-to-face meetings, communication, and joint activities carried out by the older person with the support of their peers (peer support) and CBR Cibiru Wetan officers is part of the development of an effective and sustainable community, applying the values of social solidarity and community responsibility as the closest environment that can provide social protection. The older person also remains in their area and interacts with the community in their place of residence (Susilowati, 2021).

4.3. Structural

The structural dimension of intergenerational relationships among older persons with peer support encompasses aspects of geographical proximity (place of residence) and a dominant role in decision-making. Bengtson & Roberts (1991) revealed that this aspect of geographical proximity is crucial because it determines the extent to which the older person has the opportunity to interact with both cross-generational families and peer groups. If the structure of family interaction opportunities is limited, peer support becomes vital as a source of solidarity and well-being for the older person. When the structure of family interaction opportunities is low, for example, other family members are geographically distant, resulting in minimal contact, older adults tend to seek and build peer support networks in their communities and social groups. As stated by Ife (2008), when someone needs personal or emotional support, they can seek it from other members of the community.

Geographical proximity is one factor that influences the closeness of the older person to the younger generation. If the older person is still physically healthy and the distance is not too far, they sometimes walk to access services. In contrast, older adults who live too far away to walk sometimes rely on family members to drive them or on staff from the Cibiru Wetan CBR. They essentially want to access services at the Cibiru Wetan CBR, but are

constrained by the participation of family members who accommodate the interests and needs of older adults. Similarly, for older persons who are bedridden, home visits involving the older person's family are sometimes carried out. Therefore, the participation of family members is expected, as community-based programmes aim to include people of all ages (World Health Organisation, 2007).

In terms of the dominant role in decision-making, access, opportunity, and capacity play a crucial role in determining who can play a dominant role in the decision-making process, particularly when older persons are involved in CBR Cibiru Wetan as peer support. The dominant role in decision-making is not centred on one CBR Cibiru Wetan officer, but rather on proposing or conveying ideas, concepts, and activity plans. Therefore, the final decision is made through deliberation by opening up communication to all older persons.

4.4. Functional

The functional dimension in the theory of intergenerational relationships among older persons with peer support emphasizes the importance of exchanging assistance, both material and emotional (Bengtson & Roberts, 1991), as a glue for intergenerational relationships among older persons with CBR Cibiru Wetan officers as peer support. When assistance from the immediate family decreases, the role of peer support becomes essential. It acts as a complement to both financial/material assistance and emotional support, which can improve the psychosocial well-being of the older person.

The financial or material assistance component in this functional dimension is demonstrated in various activities. CBR Cibiru Wetan organises the management of funds obtained from multiple non-binding sources. These include senior citizens' social gatherings, voluntary contributions, selling garden produce during routine activities, receiving donations from donors, gifts from children or other family members, entrepreneurial income, student donations, and visits from various institutions and the local government. Assistance is provided in the form of money and goods, including chairs, teaching aids, musical instruments on loan, reading books, and other supporting items. Specifically for financial assistance, it is not uncommon for visits or study tours from the assisting institutions to be given directly to each older person. There are some older person who set aside money for savings or use it immediately. All assistance managed, whether received directly by CBR Cibiru Wetan or given

directly to the older person, is appropriately recorded and documented.

In terms of emotional support, intergenerational relationships among older person in peer support play an essential role. They provide mutual feedback to support the social welfare services carried out. They help each other (*ngabantos*) by providing motivation, entertainment, and listening to complaints and hopes that may not be expressed within the family environment. This emotional support component cannot be separated from other aspects of intergenerational relationships, but rather influences and is influenced by different dimensions. For example, relationships full of affection, understanding, and respect (affection), intense interaction, communication, and joint activities (association), and geographical proximity (structural) will strengthen the exchange of assistance (functional).

4.5. *Consensus*

In the consensus dimension, the two components discussed are agreement in decision-making and agreement in planning activities (Bengtson & Roberts, 1991). These two aspects are demonstrated through the involvement of all parties, both CBR Cibiru Wetan officers and the older person, in submitting proposals, ideas, and concepts, which are then agreed upon by consensus. In the process, decision-making and agreement in planning are not sudden. Still, they are conveyed through routine activities, ensuring the older person's willingness and permission from their family, as well as the financial capabilities of each individual. In peer support groups, the older person often finds common values, experiences, and interests, so that the process of decision-making and activity planning becomes easier and more harmonious, participation becomes more active, and conflict is minimised.

4.6. *Normative*

In the normative dimension, the aspects of rules/values applied and how to maintain the values embraced (Bengtson & Roberts, 1991) are demonstrated through various activities for the older person with peer support groups. The rules and values adopted in CBR Cibiru Wetan aim to foster a sense of togetherness and care for older persons, which all age groups must practice. This is in line with the slogan of CBR Cibiru Wetan, *Nyaah Ka Kolot* (love for the older person). These values have been established, practised, and served as motivation since the establishment of CBR Cibiru Wetan. The older person has also agreed to this and continues to

be promoted, indicating that the activities of CBR Cibiru Lanjut Usia are carried out in collaboration with the older person. This means that people of all ages can take part in CBR activities. The values that exist within the family can also be transmitted to peer support groups, so that the older person continues to feel valued, supported, and has a social role. Furthermore, when family values or rules are not maximised (for example, family members do not have free time, there is a significant geographical distance, or there is a lack of attention), the older person tends to seek substitutes or complements to these values through peer support groups in the community (Ife, 2008).

Similarly, to uphold the values it espouses, CBR Cibiru Wetan continues to promote the values of togetherness and caring as peer support for the older person. In every activity, with patience and perseverance, these values are conveyed slowly and steadily, not only to the older person but also to their family members, so that they too can participate and at least gain a new understanding and experience in caring for the older person. The pattern of maintaining the values embraced by CBR Cibiru Wetan, "*Nyaah Ka Kolot*", is running well and has been internalized by all CBR officers. This is evidenced by the ongoing activities, the number of active older persons, the trust of family members in CBR activities, cooperation with various stakeholders, and appreciation from the Cibiru Wetan Village government itself. These values form a strong foundation for fostering solidarity, care, and respect for the older person, thereby ensuring that solidarity and social support are maintained sustainably within the community.

Based on the research results and discussion above, there are several criticisms of the dimensions in Bengtson & Roberts' (1991) theory of intergenerational relationships, which are based on field results and findings that the researcher will present. Essentially, the dimensions of intergenerational relationships within the family are conducive to maintaining these relationships and ensuring the welfare of older individuals. However, these dimensions predominantly view the older person as subjects in social relationships (recipients or providers of support) without paying sufficient attention to the active role of the older person themselves in shaping their identity and meaning of life through independent activities.

This is a problem not only for older adults who live in a census building, older adults who live only with their spouses, older adults who do not have successors, but also for older adults who have

families that are geographically distant and therefore do not have strong intergenerational relationships. However, older adults can still achieve their well-being through involvement in social activities or community activities. This study reveals that there are activities that strengthen intergenerational relationships between the older person and the younger generation in the community, in this case CBR Cibiru Wetan as a peer support group. Activities such as spirituality, education, and recreation can be triggers or transmitted to the family level. Conversely, there are activities carried out at the family level that can be transmitted to the community level or peer support groups.

Researchers found that there needs to be a medium within the family and a medium within the community in the form of peer support activities. These activities themselves are in line with the daily habits of the family and the wisdom of the local community, in this study in Cibiru Wetan Village, Cileunyi District, Bandung Regency. The research location has the characteristics of a Sundanese rural community at the foot of Mount Manglayang, which still adheres to the meaningful Sundanese cultural values of " " (cooperation), namely *Silih Asah*, *Silih Asih*, and *Silih Asuh*, *Indung Tunggal Rahayu Bapak Tangkal Darajat*, *Nyaah Ka Kolot*, and traditional songs as parents' hopes for their children, namely *neleng gung neleng gung*, *geura gede*, *geura jangkung*, *geura sakola ka Bandung*, which are still embraced today. Based on this, Bengtson and Robert's theory of intergenerational relationships emphasises social relationships in various dimensions, but this will be difficult to achieve if there are no activities for the older person that bring them together. This is because the dimensions of intergenerational relationships complement each other and need to be strengthened through quality and meaningful activities carried out by individuals with their families and peer groups in the community.

A perspective that emphasizes the role of older individuals' activities, integrated across the dimensions of social relationships, will provide a more comprehensive picture of the welfare of older persons and how they can live meaningful, healthy, and productive lives. Physical, social, and mental activities remain essential for maintaining the psychological and physical health of older adults on a personal level, not only through social relationships that directly affect their well-being. Therefore, the theory of intergenerational relationships needs to be supplemented or integrated with activity theory to be more comprehensive.

The activity theory proposed by Havighurst (1961) emphasises that active involvement in physical, social, and mental activities is a key factor in maintaining the health and happiness of older adults. The activity theory is a psychosocial theory of ageing that attempts to describe the individual's physical and social conditions that promote maximum satisfaction and happiness as individuals adapt to the various challenges of ageing (Teles & Ribeiro, 2019). According to this theory, positive ageing implies preservation, activity, and longevity (Havighurst, 1961). This theory states that older adults are more likely to age successfully when they remain active, i.e., when they maintain social interactions and perform productive roles in society (e.g., volunteering, participating in social groups or activities) while simultaneously replacing roles that are lost as they grow older. Activity becomes an adaptive and effective mechanism for coping with changes in old age. In addition to the activities of the older person themselves, the roles and contributions of family members, community peer support groups across generations are necessary through CAT abilities, namely Copying (the ability to overcome fundamental problems), Adaptive (adjusting to changing physical, psychological and social conditions) and Transformative (being creative and innovative in finding new ways to deal with problems or provide support). These abilities are essential so that the activities of older adults and intergenerational relationships are not merely routine but responsive to changes and shocks in accordance with the needs of families and peer support groups in the community. An integrative framework that combines intergenerational relationships, meaningful activities, and CAT abilities at the family and policy levels emphasises the importance of interaction between the environment, psychological, and social aspects in interventions for older adults. This approach is more holistic, inclusive, and relevant in efforts to improve the quality of life for older adults.

Based on this, the concepts of Bengtson, Jim Ife, Havighurst, and Sarafino in intergenerational relationships can be analysed as follows:

1. Bengtson provides a framework for intergenerational relationships through six main dimensions: association (frequency and quality of interaction), affection (love, understanding, and respect), structural (geographical proximity and dominant roles in the family), functional (assistance and support), consensus (agreement on values and decision-making), and normative (family

values and rules). This approach is comprehensive and able to explain various aspects of intergenerational family relationships in the local socio-cultural context of Cibiru Wetan Village.

2. Jim Ife emphasises the importance of the social support dimension as a substitute and complement to family functions, especially when the nuclear family is less than optimal or physical distance limits interaction. In this study, CBR peer support is very much in line with Ife's concept, strengthening social networks that provide emotional and functional support for older people, thereby reinforcing the affective and functional aspects of Bengtson's concept of intergenerational relationships. The focus is on the social functioning of the community and a community-based and strength perspective approach. This does not view society as an object that needs to be "fixed" so that interactions between individuals, families, communities, and the environment can help them achieve sustainable well-being.
3. Havighurst highlights the role of intergenerational development and adjustment to social change and life stages. In the context of this study, the role of older persons in peer support in CBR and changes in family decision-making patterns according to health conditions and capabilities are essential reflections that intergenerational relationships are dynamic and adaptive.
4. Sarafino emphasises the role of social support, which includes instrumental, informational, emotional, self-esteem, and social group support in promoting individual well-being, particularly among older adults. In the context of intergenerational relationships in Cibiru Wetan Village, comprehensive social support can help reduce loneliness and stress and improve older adults' ability to adapt to changes in their lives. The support provided by family, peers, and communities such as CBR not only strengthens feelings of appreciation and emotional attachment, but also offers practical assistance and essential information that supports the health and independence of the older person themselves. This reinforces the affective and functional aspects of Bengtson's concept of intergenerational relationships, while promoting sustainable psychosocial well-being for all generations.

Based on research findings, the following factors

were found to influence the quality of intergenerational relationships:

1. Geographical Proximity: Living in the same census building strengthens the frequency of face-to-face meetings, the intensity of communication, and emotional involvement, so that affective relationships and functional assistance are more intensive. In addition, it allows for direct monitoring of the activities of each family member. Living in the same census building, or having a shared residence, has a significant influence on the frequency of face-to-face meetings and the intensity of communication. This is due to the close distance, which allows family members to interact more easily and spontaneously. For example, children or grandchildren who live close to their parents or grandparents will find it easier to do activities together, such as eating together, chatting, or even helping with household chores. This is in line with the theory of Proxemics proposed by Edwin T. Hall (1982), which investigates how physical distance in communication can affect social interaction. Hall divides human interaction space into several zones (intimate, personal, social, and public distance), which ultimately influence emotional closeness and involvement in intergenerational relationships. The aspects that influence geographical proximity are:
 - a. Social interaction: By living close by, families can communicate face-to-face more often, strengthening emotional bonds and enriching affective relationships.
 - b. Involvement in activities: This proximity makes it easier for parents or older person to directly monitor the activities of their children and grandchildren, including school, work, or other daily activities. It also facilitates more intensive and responsive functional assistance, for example, in terms of finances, health, or household needs.
 - c. Affective and functional relationships: Families who live close by also find it easier to share attention and affection more intensely, which strengthens emotional solidarity between generations.

Proximity allows each family member to be more involved in daily life, leading to stronger emotional bonds and improved relationship quality. Overall, geographical proximity contributes to maintaining more harmonious and mutually supportive relationships between generations.

2. **Transmission of Local Cultural Values and Norms:** Sundanese cultural values such as *silih asah*, *silih asih*, *silih asuh*, and the slogan *nyaah ka kolot* greatly influence normative aspects and affective relationships, strengthening respect and solidarity between generations. These values are transmitted to support intergenerational respect, enhance solidarity and care, and foster harmonious communication between younger and older generations. Berry et al. (2002) concept of cultural transmission considers that cultural values are passed down from generation to generation. In the context of Sundanese culture, values such as respecting parents play an essential role in intergenerational respect and family solidarity. The transmission of these values helps strengthen affective relationships within the family, as each generation learns to respect and support other generations. Berry et al. (2002) divide value transmission into three types: vertical transmission, which is the transmission of values from parents to children (parenting); diagonal transmission, which is the transmission of values from adults other than parents, such as teachers and relatives; and horizontal transmission, which is the transmission of values from peers. The aspects that influence the transmission of local cultural values and norms are as follows:
 - a. **Respect:** Sundanese culture emphasises respect for parents, which strengthens respect and improves the quality of intergenerational interactions.
 - b. **Solidarity:** Cultural norms that emphasise mutual assistance and support among family members encourage the formation of closer social support networks.
3. **Active Role of the Older person:** The older person are not only recipients of support, but also play an active role as providers of support, decision-makers, and agents of change in CBR, which enriches the functional and consensus dimensions. The active role of the older person provides positive value to the family, making them part of the family dynamic, not just passive recipients of assistance. This enriches the quality of social interaction within the family and strengthens emotional bonds between generations. This is in line with Havighurst's (1961) activity theory, which argues that successful ageing means maintaining one's activities and attitudes in old age as far and as long as possible. Therefore, the active involvement of the older person in various social and family activities can improve their quality of life. Older person who are actively involved, both in providing support and in making family decisions, tend to have higher psychological well-being and strengthen functional relationships within the family. The aspects that influence the active role of the older person are:
 - a. **Problem-solving:** active older adults who assist in family decision-making enhance intergenerational cooperation.
 - b. **Empowerment:** Older individuals who actively participate in their community set an example for the younger generation to be more engaged and caring towards their social environment.
4. **Technology and Communication Adaptation:** The limited use of digital technology affects the quality of communication among geographically distant families. Adaptation to technology, especially in communication, needs to be strengthened for the older person. Older adults who are unfamiliar with technology or limited in its use often find it challenging to communicate with children or grandchildren who live far away. Technological adaptation in family communication is essential to maintain emotional connections despite geographical distance. According to Davis (1986), the Technology Acceptance Model (TAM) explains how individuals adapt to the use of new technology based on ease of use and perceived benefits. In the context of the older person, their difficulty in adjusting to digital technology can limit broader interactions and reduce emotional involvement in the family. Therefore, it is essential to provide technological support so that they can stay connected with their children and grandchildren, thereby improving the quality of communication. The aspects that influence Technology and Technology Adaptation are:
 - a. **Effort Expectancy:** how easy it is for users to learn and use technology. Older adults who find technology easy to understand and operate will be more motivated to use it, for example, explicit language and easy-to-follow instructions.
 - b. **Facilitating Condition:** factors that influence the ease of use of technology. For example, family members who help explain how to use

technology, the availability of special training or guidance for the older person, and easy access to devices that suit the physical needs of the older person, such as large buttons and clear sound.

5. Peer Support: CBR groups serve as an additional social support network that strengthens affective, functional, and structural aspects, especially for older adults who rarely receive attention from their families. Support from fellow older adults and the community provides a sense of security and mutual understanding. As stated by Sarafino (1998), one form of social support comes from social groups. This support makes individuals, in this case the older person, feel that they are members of a particular group that shares their interests and social activities. This way, the older person will think that they have friends who share the same feelings. The aspects that influence Peer Support are:
 - a. Instrumental Support: practical or physical assistance that helps the older person in their daily activities, such as assistance with mobility, accessibility, health checks and other physical activities.
 - b. Informational Support: providing information, advice, and guidance that helps the older person make decisions and overcome daily problems.

In general, Bengtson's six dimensions of intergenerational relationships are comprehensive in explaining intergenerational relationships in this study. However, since the six dimensions were first proposed, there have been developments in various aspects of life. Therefore, to complement Bengtson's six-dimensional concept with the current factual conditions, research findings and issues that were not yet revealed when the theory was first developed, the researcher proposes an additional dimension, namely Technology, Spirituality, Resilience and Gender (TSRG), as follows:

1. Technological Dimension: This dimension is essential to accommodate the challenges of cross-generational communication, which are increasingly influenced by technology. The aspects of this technological dimension are as follows:
 - a. Performance Expectancy: the extent to which users believe that technology will help them achieve their expectations in old age.
 - b. Social Influence: the influence of others, both from groups and close friends, who are considered to have an impact.

- c. Effort Expectancy refers to how easy it is for older adults as users to learn and use technology.
- d. Facilitating Conditions: factors that influence the ease with which older adults can use technology.
2. Spiritual Dimension: This dimension can strengthen the aspects of values and norms rooted in local culture in building intergenerational relationships. The elements of this spiritual dimension are as follows:
 - a. Perspective on life after death: awareness of life after death (e.g., the concept of palliative care, belief in the afterlife)
 - b. Religious and cultural practices: practices that demonstrate family ties, including praying for ancestors as a symbol of respect and maintaining relationships with previous generations.
3. Resilience dimension: This dimension encompasses family coping mechanisms and innovations in the face of changes or shocks, whether social, economic, pandemic-related, or other emergency conditions. The aspects of this resilience dimension are as follows:
 - a. Family Coping Mechanisms: the ability to adapt and overcome problems such as changes in life, for example, economic, health, or loss of family members.
 - b. Innovation within the family: to maintain family resilience, it is necessary to innovate or adapt in response to change. For example, older person may learn to use technology (mobile phones) to stay connected with children and grandchildren who are geographically separated.
4. Gender Dimension: This dimension is essential for examining roles and interactions based on gender differences between generations. The aspects of this gender dimension are as follows:
 - a. Gender roles in decision-making: In many families, gender roles influence who will play a role in family decision-making. Therefore, it is essential to have equal opportunities and share roles.
 - b. Gender Roles in Family Care: Women are often involved in providing emotional support to family members due to their communication style and gentle characteristics. In addition, women are more resilient and have better coping skills when left by their partners.

The addition of this dimension is expected to enrich understanding and provide a strong

foundation for designing more holistic, contextual, and participatory social interventions, particularly in empowering older adults as agents of change in families and communities.

5. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

Based on the results of research and discussions conducted on intergenerational relationships among the older person in families and peer support in Community-Based Rehabilitation (CBR) in Cibiru Wetan Village, Cileunyi District, Bandung Regency, the following conclusions can be drawn:

1. Intergenerational relationships within the family are dynamic. In terms of association, this is evident in the intensity of interaction, open and regular communication, and active involvement in family activities such as eating together, munggahan (pre-Ramadan feast) and other incidental activities. The dimension of affection is demonstrated through the closeness of family members, the giving of advice from an early age, understanding of the family's economic conditions, and mutual respect. The structural dimension is demonstrated by geographical proximity within a census building or census block, and the dominant role still held by the older person. The functional dimension is shown through the reciprocal provision of financial assistance, goods, and emotional support. The consensus dimension is reflected in agreements on decision-making and planning activities outside the home (village), such as *angjangan* (visiting neighbors) and pilgrimages, which are carried out through open deliberation. The normative dimension is demonstrated through the values embraced by the family, namely the Sundanese culture of *Silih Asah, Silih Asih, and Silih Asuh*, *Indung Tunggal Rahayu Bapak Tangkal Darajat*, and songs of hope and prayers from childhood, "Neleng Gung, Neleng Gung, Geura Gede, Geura Jangkung, Geura Sakola ka Bandung," which are recited repetitively and periodically.
2. Intergenerational relationships among the older person in peer support at CBR Cibiru Wetan in terms of association and frequency of face-to-face meetings are carried out on a scheduled basis and according to needs, conducted reciprocally, with intensive communication, both directly and indirectly, with family members and in joint activities,

which are well organised and provide new experiences and understanding for the older person. The dimension of affection is demonstrated through attention and support for the activities of the older person and CBR as peer support. Similarly, mutual understanding and respect, with a sense of the characteristics of the older person by CBR staff as peer support, will create harmonious, mutually supportive relationships and build trust. In the structural dimension, geographical proximity influences the motivation of the older person to participate in activities at the CBR. Decision-making is carried out collectively based on input and mutual agreement. In the functional dimension, financial assistance comes from the older person's own savings/contributions, produce from their gardens that is brought to be enjoyed together, donations from families, the village government, donors, students, and social visits. Funds are managed for routine activities, recreation, and medical needs, and are handled transparently. In terms of emotional support, officers provide motivation, entertainment, and a space for expressing feelings to reduce loneliness and boost the spirits of the older person.

3. Meanwhile, the older person also provides moral support and constantly offers prayers for the CBR officers. In terms of consensus, decisions are made through deliberation involving CBR officers as peer support and all older person. Then, in terms of planning activities, this is done in a participatory manner by listening to the input and approval of the older person and taking into account the approval of their families. In the normative dimension, the values embraced are the value of togetherness, where one of the activities is intergenerational gymnastics as a symbol of inclusiveness, the value of caring by inviting families and the community to care for the older person in accordance with the slogan *Nyaah Ka Kolot* (love for the older person), and the value of openness by encouraging intergenerational interaction and support. These values are continuously reinforced and socialised at every meeting, and family members are encouraged to participate.
4. This study employs a case study design, focusing on the Sundanese ethnic community, which limits the generalizability of the findings to other ethnic groups or regions with

different socio-cultural characteristics. Future research is recommended to explore intergenerational relationships across diverse ethnic communities, such as the Batak, Minangkabau, Dayak, and highland populations in Papua, in both urban and rural settings. This multi-ethnic approach is essential to understanding how unique local cultural contexts shape values, norms, and intergenerational relationship practices, thereby enriching Bengtson's intergenerational solidarity theory with more comprehensive contextual and ecological perspectives.

5. The qualitative approach and case study design employed in this research pose limitations that necessitate mixed-methods approaches in future studies to provide a more comprehensive understanding of the determinants of intergenerational relationships through both quantitative and qualitative data. Additionally, employing Participatory Action Research (PAR) methods is advised to capture the perspectives of older people in a more participatory and in-depth manner, resulting in findings that are more applicable and empowering for communities.

5.2. Recommendations

Based on the research findings outlined above, the following recommendations are made:

5.2.1. Practical Recommendations

1. For local governments and social institutions, the results of this study can be used as recommendations in formulating family and community-based social protection policies for older persons. These policies need to encourage the creation of intergenerational programmes within families and communities, as well as support the sustainability of CBR services with the active involvement of various parties.
2. For CBR administrators and the community of Cibiru Wetan Village, it is recommended to increase the intensity of youth involvement in various older person activities. In addition, training for community facilitators on the principles of intergenerational relationships based on six dimensions of solidarity needs to be organised so that assistance for the older person can be optimised.
3. Families with older person members are expected to actively create open communication spaces, engage in joint

activities, and maintain values of love and respect for the older person. This is important to prevent intergenerational gaps and promote social welfare within the family.

5.3. Academic Recommendations

5.3.1. Development Of Social Welfare Science

Further research is needed, focusing on community-based social intervention models that can serve as a medium for strengthening intergenerational relationships, both within the family and in the broader community. Such research could focus on urban contexts, multicultural neighborhoods, or other rural areas with different demographic characteristics.

5.4. Theoretical Implications

The findings of this study reinforce the relevance of Bengtson's theory of intergenerational solidarity in the Indonesian context. However, it is necessary to develop a more contextual theoretical model with local socio-cultural characteristics and integrate it with Bronfenbrenner's social ecology perspective to map more comprehensively the environmental factors that influence intergenerational relationships. Whereas Bengtson's theory emphasises six dimensions of intergenerational relationships, including affection, association, structure, consensus, function, and norms, the researchers propose four additional dimensions to strengthen Bengtson's dimensions in line with the actual conditions in the field, namely Technology, Spirituality, Resilience, and Gender (TSRG).

Acknowledgments: Thanks to Lembaga Pengelola Dana Pendidikan (Education Endowment Fund at the Ministry of Finance) for supporting the author's doctoral education and Padjadjaran University where I studied and struggled, helped me get to know the wider academic world, especially scientific publications.

REFERENCES

- Adimihardja, K., Hikmat, H. (2004). *Participatory Research Appraisal in Community Service and Empowerment*. Revised Edition. Bandung: Humaniora Utama Press (HUP). Humaniora Utama Press (HUP).
- Adioetomo, S. M., & P. E. L. (2018). *Reaping the Demographic Bonus: Building People from an Early Age*. Rajawali Pers.
- Affandi, Moch. (2009). Factors Affecting Older Persons' Decision to Work. *Journal of Indonesian Applied Economics*, 3(2), 99–110. <https://doi.org/10.21776/ub.jiae.2009.003.02.6>
- Afrina, ED., Herni R., Aqilatul L., Adrian C., D. P. (2020). *The Prakarsa: Research Report on the Welfare Conditions and Social Protection of the Older person in Indonesia*.
- Akbar, M. (2020). Implications of Law Number 23 of 2014 on Regional Government Regarding the Role of Social Workers in Family Support Programmes for the Older Person. *Sosio Informa*, 6(1), 36–44. <https://doi.org/10.33007/inf.v6i1.1931>
- Andriani, S. R. (2013). *Shifting Values in Intergenerational Relationships and Their Impact on the Older Person (A Descriptive Study of Older Persons Living in the "Majapahit" Nursing Home in Mojokerto)*. Airlangga University Library, 1–14.
- Aprilia. (2018). *Changes in Values and Intergenerational Relationships in Urban Families*. Sociology, Airlangga University.
- Ariany, I. (2002). FAMILY AND SOCIETY: A Structural-Functional Perspective. *Al Qalam*, 19(93), 151–166.
- Baker, S., Warburton, J., Waycott, J., Batchelor, F., Hoang, T., Dow, B., Ozanne, E., & Vetere, F. (2018). Combatting social isolation and increasing social participation of older adults through the use of technology: A systematic review of existing evidence. *Australasian Journal on Ageing*, 37(3), 184–193. <https://doi.org/10.1111/ajag.12572>
- Bengtson, & Robert. (1991). Intergenerational Solidarity in Ageing Families: An Example of Formal Theory Construction. 53(4).
- Bengtson, V. L., & Roberts, R. E. L. (1991a). Intergenerational Solidarity in Aging Families: An Example of Formal Theory Construction. *Journal of Marriage and Family*, 53(4), 856–870.
- Bengtson, V. L., & Roberts, R. E. L. (1991b). Intergenerational Solidarity in Ageing Families: An Example of Formal Theory Construction. *Journal of Marriage and Family*, 53(4), 856–870. <http://www.jstor.org/stable/352993>
- Bengtson. (2001). Beyond the nuclear family: The increasing importance of multigenerational bonds. *Journal of Marriage and Family*, 63(1), 1–16. <https://doi.org/10.1111/j.1741-3737.2001.00001.x>
- Berns, Roberta. (2010). *Child, family, school, community: socialisation and support*. Wadsworth/Cengage Learning.
- Berry, J.W., Poortinga, Y.H. Segall, M.H. Dasen, P.R. 2002. *Cross-Cultural Psychology Research and Applications 2nd Edition*. United Kingdom: Cambridge University Press.
- Birditt, K. S., Tighe, L. A., Fingerman, K. L., & Zarit, S. H. (2012). Intergenerational Relationship Quality Across Three Generations. *The Journals of Gerontology*, 67(5), 627–638. <https://doi.org/10.1093/geronb/gbs050s>.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*. Jason Aronson.
- Brofenbrenner, U., & Morris, P. (2006). The Bioecological Model of Human Development. In *International Journal on Smart Sensing and Intelligent Systems* (Vol. 7, Issue 5, pp. 793–828). <https://doi.org/10.21307/IJSSIS-2019-101>
- Brownell, P. (2008). Intergenerational- Multigenerational Relationships : Are They Synonymous ? *Journal of Intergenerational Relationships*, November 2014, 37–41. https://doi.org/10.1300/J194v03n01_06
- Cahyani, Y. T. (2022). Policies Towards the Welfare of Japanese Older person Oriented Towards the Community Empowerment Model. *Scientific Journal*, Vol. 18 No. 1 Year 2022, 18(1), 1–19.
- Central Bureau of Statistics. (2024). *Statistics Indonesia 2024*.
- Central Statistics Agency. (2021). *Statistics on the Older Person Population 2021*.
- Central Statistics Agency. (2022). *Statistics on the Older Person Population 2022*.

- Central Statistics Agency. (2023). Statistics on the Older Person Population 2023.
- Chadha, N. K. (2008). Journal of Intergenerational Understanding Intergenerational Relationships in India. January 2015, 37–41. <https://doi.org/10.1300/J194v02n03>
- Chen, Y. R. R., & Schulz, P. J. (2016). The effect of information communication technology interventions on reducing social isolation in the older person: A systematic review. *Journal of Medical Internet Research*, 18(1). <https://doi.org/10.2196/jmir.4596>
- Crawford, K., J. Walker. (2012). *Social Work with Older People*. 2nd Edition. In *Quality in Ageing and Older Adults* (Vol. 13, Issue 3). Learning Matters Ltd. <https://doi.org/10.1108/qaqa.2012.55913caa.011>
- Creswell, J. W. (2012). *Research Design: Qualitative, Quantitative, and Mixed Approaches* (Third Edition). Pustaka Pelajar.
- Creswell, J. W. (2018). *Research design: qualitative, quantitative, and mixed methods approaches*. Sage Publication.
- Czaja, S. J., Kallestrup, P., & Harvey, P. D. (2024). The Efficacy of a Home-Based Functional Skills Training Programme for Older Adults With and Without a Cognitive Impairment. *Innovation in Ageing*, 8(7). <https://doi.org/10.1093/geroni/igae065>
- Dattilio, F. R. (1998). *Case Studies in Couple and Family Therapy: Systemic and Cognitive Perspectives*. Guilford.
- Davis, F.D. (1986) A Technology Acceptance Model for Empirically Testing New End-User Information Systems: Theory and Results. PhD dissertation, Massachusetts Institute of Technology
- Decade of Healthy Ageing. (2022). Thriving Youth – From Ageism to Intergenerational Solidarity: 60th Commission on Social Development Side Event. Decade of Healthy Ageing. <https://www.decadeofhealthyageing.org/find-knowledge/resources/events/detail/thriving-youth-from-ageism-to-intergenerational-solidarity>
- Dewianti, Adhi, K.T., Kuswardhani, R. A. T. (2013). Family Function, Social Support and Quality of Life of Older person in the Working Area of Puskesmas III Denpasar Selatan. 1(2), 134–138. <https://doi.org/10.15562/phpma.v1i2.176>
- Durkheim, E. (1893). *The Division of Labour in Society*. Free Press.
- Erikson, E. (1968). *Identity, Youth and Crisis*. W.W. Norton.
- Erikson, E. H. (1978). *The Life Cycle Completed: Extended Version*. W.W. Norton & Company.
- Eurostat. (2019). Population Structure and Ageing. https://ec.europa.eu/eurostat/statistics-explained/index.php?Title=Population_structure_and_ageing.
- Fahrudin, A. (2018). *Intergenerational Relationship: Lecture Notes on Gerontology Social Work*.
- Fivush, R., Habermas, T., Waters, T. E. A., & Zaman, W. (2011). The making of autobiographical memory: Intersections of culture, narratives and identity. 46(5), 321–345.
- Geertz, C. (1983). *Local Knowledge: Further Essays in Interpretative Anthropology*. In *Animal Thinking*. Basic Books, Inc. <https://doi.org/10.7551/mitpress/9187.003.0024>
- Geldard, K. (2009). *Family counselling: Building relationships to empower family members*. Pustaka Pelajar.
- Gu, T., Yuan, J., Li, L., Shao, Q., & Zheng, C. (2020). Demand for community-based care services and its influencing factors among the older person in affordable housing communities: A case study in Nanjing City. *BMC Health Services Research*, 20(1), 1–13. <https://doi.org/10.1186/s12913-020-5067-0>
- Gunawan. (2016). Community-based social rehabilitation for drug abusers in Yogyakarta. *Sosio Konsepsia*, 6(01), 18–38.
- Hall, T.E. (1990). *The Hidden Dimension*. New York: Anchor Books.
- Havighurst, R. J. (1961). *Successful Aging*. <http://gerontologist.oxfordjournals.org/>
- Hayotte, P., & Brunson, L. (2022). Becoming a Grandparent in the Internet Age: An Integrative Model of Intergenerational Relationships within the Family and Grandparents' Satisfaction with Life. *Journal of Intergenerational Relationships*, 1–23. <https://doi.org/10.1080/15350770.2022.2136815>
- Ife, J. (2008). *Community Development: Alternatives for Community Development in the Era of Globalisation*. Pustaka Pelajar.
- Izuhara, M. (2010). Ageing and intergenerational relations: Family reciprocity from a global perspective. In *Ageing and Intergenerational Relations: Family Reciprocity from a Global Perspective* (pp. 1–166). Policy Press. <https://doi.org/10.1111/j.1741-6612.2011.00539.x>
- Jarrott, S. E., Fries, C. De, Gangji, C., Macinnes, R., Steward, A., Shovali, T. E., Delpo, A., Estus, E., Hasche, L., Juris, J., Schilz, M., Taylor, C., & Walker, A. (2022). Intergenerational programming during the

- pandemic: Transformation during (constantly) changing times. October 2021, 1038-1065. <https://doi.org/10.1111/josi.12530>
- Kamiruddin. (2006). Religion and Social Solidarity: How Islam views the Social. *Jurnal Ilmiah Keislaman*, 5(1), 70-83.
- Kaplan, H. I., Sadock, B. J., Grebb, J. A. (2010). *Knowledge, Synopsis of Psychiatry: One Science, Clinical Psychiatric Behaviour* (1st ed.). Bina Rupa Aksara.
- Khalaf, A. (2018). The Role of Digital Platforms in Social Integration and Family Relationships. *Journal of Digital Society Studies*, 14(3), 45-60.
- Larkin. (2004). *Intergenerational Relationships: Conversations on Practice and Research Across Cultures*. In *Journal of Intergenerational Relationships (Volume 2)*. The Haworts Press, Inc.
- Lestari, S. (2012). *Family Psychology: Instilling Values and Handling Conflicts in the Family*. Kharisma Putra Utama.
- Lilik, MA. (2011). *Nursing the Older person*. Graha Ilmu Yogyakarta.
- Liu, Z. W., Yu, Y., Fang, L., Hu, M., Zhou, L., & Xiao, S. Y. (2019). Willingness to receive institutional and community-based eldercare among the rural older person in China. *PLoS ONE*, 14(11), 1-13. <https://doi.org/10.1371/journal.pone.0225314>
- Mabry, J. B., Schmeekle, M., and Bengston, V. L. (2001). Intergenerational relationships. In Maddox, G. L. (Ed.), *Encyclopedia of Aging, Second Edition*. Springer Publishing Company.
- Mannheim, K. (2018). *Essay on the Sociology of Culture*. Vol. 7. Routledge.
- Marston, H. R., & Musselwhite, C. B. A. (2021). Improving Older People's Lives Through Digital Technology and Practices. *Gerontology and Geriatric Medicine*, 7, 1-4. <https://doi.org/10.1177/23337214211036255>
- Mei, W. B., Hsu, C. Y., & Ou, S. J. (2020). Research on Evaluation Indexes and Weights of the Age-Friendly Community Public Environment under the Community Home-Based Pension Model. *International Journal of Environmental Research and Public Health*, 17(8), 1-17. <https://doi.org/10.3390/ijerph17082863>
- Miles, M., Huberman. (1984). *Qualitative Data Analysis: Source Book of New Methods*. Sage Publication.
- Minuchin, S. (1974). *Families and Family Therapy*. Harvard University Press.
- Mulder, N. (2005). Inside Indonesian Society: Cultural Change in Java. In 2005). *Inside Indonesian Society: Cultural Change in Java*. Kanisius. Kanisius.
- Newman, S. (1989). A History of Intergenerational Programmes. *Journal of Children in Contemporary Society*, 20 : 3-4(November), 1-16. https://doi.org/10.1300/J274v20n03_01
- Newman, S. (2003). An introductory message from the editor. *Intergenerational Relationships: Programmes, Policy and Research*.
- OECD. (2012). The Future of Families to 2030. In *The Future of Families to 2030 (Vol. 9789264168)*. OECD. <https://doi.org/10.1787/9789264168367-en>
- Paveza, G. (2008). Assessment of The Older person. In L. R.-P. William Rowe (Ed.), *Comprehensive Handbook of Social Work and Social Welfare - Social Work Practice* (pp. 348-362). John Wiley & Sons, Inc.
- Phillips, J., Ajrouch, K., & Hillcoat-Nallétamby, S. (2012). Key Concepts in Social Gerontology. In *Key Concepts in Social Gerontology*. <https://doi.org/10.4135/9781446251058>
- Ponzetti, J. (2003). *International Encyclopedia of Marriage and Family*. Macmillan Reference USA.
- Pudjianto, B. (2022). Social Services in Protecting the Older person During the Covid-19 Pandemic. In *Contemporary Psychosocial Dynamics of Society* (pp. 91-104). IDEA Press Yogyakarta.
- Repper, J., Aldridge, B., Gilfoyle, S., Gillard, S., Perkins, R., & Rennison, J. (2013). *Briefing: Peer Support Workers: Theory and Practice*. Centreformentalhealth.Org.Uk, 1-16.
- Rueter, M. A., & Conger, R. D. (1995). Interaction Style, Problem-Solving Behaviour, and Family Problem-Solving Effectiveness. In *Source: Child Development (Vol. 66, Issue 1)*. http://www.jstor.orgURL:http://www.jstor.org/stable/1131193http://www.jstor.org/stable/1131193?seq=1&cid=pdf-reference#references_tab_contents
- Ryder, N. B. (1965). The cohort as a Concept in The Study of Social Change. *American Sociological Review*, 30(6), 843-861. <https://doi.org/10.2307/2090964>
- Sakti, V. K. (2020). Ageing in Timorese Exile: (Im)mobilities of Care and Intergenerational Relationships. *Journal of Intergenerational Relationships*, 18(3), 301-319. <https://doi.org/10.1080/15350770.2020.1787039>
- Sarafino, E.P. (2011). *Health Psychology Biopsychosocial Interaction7thedition*. New York: John Wiley & Sons.

- Setiawan, E. D., & Mariyati, L. I. (2023). The Relationship Between Peer Social Support and Psychological Well-Being of the Older person in Surabaya. *Psikologia: Journal of Psychology*, 10. <https://doi.org/10.21070/psikologia.v10i0.1710>
- Soehartono, I. (2001). *Social Research Methods*. PT. Remaja Rosdakarya Bandung.
- Soewignjo, P., Irawan, E., Al Fatih, H., Saputri, U., Saputra, A., Adhirajasa, U., & Sanjaya, R. (2020). The Relationship Between Peer Social Support and the Quality of Life of the Older person at the Ciparay Older person Rehabilitation Social Centre. *BSI Nursing Journal*, 8(2). <http://ejurnal.ars.ac.id/index.php/keperawatan/index>
- Sriyana. (2022). *Rural Sociology*. Zahir Publishing.
- Sugitanata, A. (2020). MANAGEMENT OF BUILDING A HARMONIOUS FAMILY LIVING IN DIFFERENT CITIES. *MADDIKA: Journal of Islamic Family Law*, 1(2), 1-10. <https://doi.org/10.24256/maddika.v1i2.1745>
- Susilowati, E. (2021a). Community-Based Older person Care Services. In Chapter 15 Dynamics of Older person Welfare (August issue, pp. 183-192). IDEA Press Yogyakarta.
- Susilowati, E. (2021b). Community-Based Older person Care Services. In Chapter 15 Dynamics of Older person Welfare (August issue, pp. 183-192). IDEA Press Yogyakarta.
- Syamsuddin. (2023). The role of the older person in the family: a conceptual review. 9(01).
- Syauqi. (2019). Policy Paper - Community-Based Rehabilitation (CBR) as a Form of Community Role and Family-Based Social Rehabilitation as a Family Role in the Context of Law 11 of 2009 concerning Social Welfare. 1-7.
- Taipale, S. (2019). Intergenerational Connections in Digital Families. In *Intergenerational Connections in Digital Families*. Springer Nature Switzerland AG. <https://doi.org/10.1007/978-3-030-11947-8>
- Taviyanda, D., & Siswanto, A. (2016). Application of the Affective Function of the Family in the Older person in Fulfilling Activities of Daily Living. *Journal of Nursing Research*, 2((2)).
- Teles, S., & Ribeiro, O. (2019). Activity Theory. In *Encyclopedia of Gerontology and Population Aging* (pp. 1-8). Springer International Publishing. https://doi.org/10.1007/978-3-319-69892-2_748-1
- The American Heritage Dictionary of the English Language. (2000). No Title. In *Intergenerational* (4th Edition). Oxford University Press. New York.
- Thompson, R. A. (2007). The Development of the Person: Social Understanding, Relationships, Conscience, Self. In *Handbook of Child Psychology: Vol. Vol. 3* (Issue Vol. 3., pp. 24-98). Wiley. <https://doi.org/https://doi.org/10.1002/9780470147658.chpsy0302>
- Torabian. (2022). The intergenerational relationship patterns between ageing parents and their adult children. *Journal of Family Medicine and Primary Care*, 6(2), 169-170. <https://doi.org/10.4103/jfmpc.jfmpc>
- Tshesebe, M., & Strydom, H. (2016). An evaluation of the community-based care and support services for older persons in a specific community. *Social Work (South Africa)*, 52(1), 1-18. <https://doi.org/10.15270/52-1-476>
- UN DESA. (2011). *Current Status of the Social Situation, Well-Being, Participation in Development and Rights of Older Persons Worldwide*.
- UNESCAP. (2022). *Review of Progress and Challenges in Accelerating the Implementation of the Madrid International Plan of Action on Ageing, 2002, in Asia and the Pacific*. ESCAP/MIPAA/IGM.3/2022/INF/1, 00649(June), 1-23.
- United Nations. (2022). *Conference on Ageing*. <https://www.un.org/en/conferences/ageing>.
- Vidovičová, L. (2018). New Roles for Older People. *Journal of Population Ageing*, 11(1), 1-6. <https://doi.org/10.1007/s12062-017-9217-z>
- White, J. (2013). Thinking generations. *British Journal of Sociology*, 64(2), 216-247. <https://doi.org/10.1111/1468-4446.12015>
- WHO. (2010). *Supplementary booklet CBR Guidelines*.
- WHO. (2012). *Regional Strategic Framework on Community-Based Rehabilitation (CBR) in the South-East Asia Region 2012-2017*.
- WHO. (2021). *Abuse of Older People*. <https://www.who.int/news-room/fact-sheets/detail/abuse-of-older-people>.
- WHO. (2022). *Ageing and Health*. <https://www.who.int/news-room/fact-sheets/detail/ageing-and-health>.
- Wicaksono, S.R., 2022. *Basic Theory of Technology Acceptance Model*. Malang: CV. Seribu Bintang. E-ISBN:

978-623-7000-54-9

- Wilson, S. A., Byrne, P., Rodgers, S. E., & Maden, M. (2022). A Systematic Review of Smartphone and Tablet Use by Older Adults With and Without Cognitive Impairment. *6*(2), 1-19. <https://doi.org/https://doi.org/10.1093/geroni/igac002>
- World Health Organisation. (2007). *Global Age-friendly Cities: A Guide*. (ISBN 9789241547307). WHO Press.
- Wu, J., Siu, K. W. M., & Zhang, L. (2023). Intergenerational Integration in Community Building to Improve the Mental Health of Residents—A Case Study of Public Space. *Behavioural Sciences*, *13*(4). <https://doi.org/10.3390/bs13040292>
- Xu, Q., & Chow, J. C. (2011). Exploring the community-based service delivery model: Older person care in China. *International Social Work*, *54*(3), 374-387. <https://doi.org/10.1177/0020872810396260>
- Yaumi, M., & Damopoli, M. (2014). *Action Research: Theory, Models and Applications*. Kencana Prenadamedia Group.
- Youdin, R. (2014). *Clinical Gerontological Social Work Practice*. Springer Publishing Company.
- Yusuf, H. (2019). Intergenerational Relationships in Families. In Ph. D. Prof. Adi Fahrudin (Ed.), *Human Relationships in Context* (pp. 114-132). Total Media Yogyakarta.
- Yusuf, H. (2021). The Older person and Intergenerational Relationships. In Ph. D. Adi Fahrudin, Ph.D., Dr. Muria Herlina., Dr. Sakroni., Aida Shakila Ishak (Eds.), *Dynamics of Older person Welfare* (pp. 106-116). IDEA Press Yogyakarta.
- Zaim, M. (2023). *The Relationship Between Peer Social Interaction and Loneliness Levels in the Older person at the Pucang Gading Semarang and Wening Wardoyo Ungaran Older person Social Service Homes*. Sultan Agung Islamic University.