

Research Article

Mental Health Psychoeducation to Develop Elderly's Psychological Welfare in Mandalamekar Village Cimenyan District

Suhana*, Temi Damayanti Susandari, Muhammad Ilmi Hatta, Salsa Altasya Andriane, Anisa Sofwan, Arie Syahrizal, Wildah Sifa Alimiyah

Universitas Islam Bandung, Bandung, Indonesia

ORCID

Suhana: <https://orcid.org/0000-0002-7027-837X>

Abstract.

Old age is characterized by various physical and psychological changes, which can significantly impact how seniors adapt to their circumstances. However, it is more likely that the characteristics of old age lead to positive adjustments rather than negative ones, and contribute to happiness rather than misery. Despite this, loneliness remains a prevalent psychological disorder experienced by the elderly. Several factors, such as children becoming adults and leaving for school or the death of a spouse, can contribute to feelings of loneliness. To address this issue, treatment for loneliness is necessary. Group counseling and religious psychoeducation are effective methods employed to tackle loneliness among the elderly. Through group counseling and religious psychoeducation, the elderly can experience a sense of togetherness and openly discuss the problems they face. The religious psychoeducation sessions, focusing on patience and prayer, aim to instill new hopes and coping strategies to address their challenges. The UCLA Loneliness Scale version 3 is used to measure the level of loneliness in the elderly participating in this service. The results demonstrate that group counseling and religious psychoeducation have a positive impact, leading to a decrease in the level of loneliness experienced by the elderly. This is evident from the paired t-test results, indicating a significance value of 2 tailed below 0.05.

Keywords: loneliness, patience, group counseling, religious psychoeducation, elderly

1. Introduction

Old age is the final stage in a person's development. Every human being will experience the process of growing old. Old age is the last stage of human's life because human at this old age will experience various kinds of declines, either physically, mentally or socially. Physically there are changes in body cells due to the aging process, while psychologically the elderly tend to be displeased with themselves, others and work, and their emotional level is extremely high due to adjustments to changes in their

Corresponding Author: Suhana;
email: hanspsikologi@gmail.com

Published 30 October 2023

Publishing services provided by
Knowledge E

© Suhana et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the 5th Sores Conference Committee.

 OPEN ACCESS

lifestyle. In principle, all humans were created by God as pure, clean, healthy and in the most perfect form. God gives various advantages and honors humans among all His creatures. It is God's provision that humans will experience development and growth in the course of their lives, step by step, from infancy to childhood to adolescence, going into middle age and finally being fatigued.²⁶ This can be understood from the Word of God in the Qur'an Surah Ar-Rum verse 54 which translated into: "It is Allah who created you in a weak state, then developed your weakness into strength, then developed your strength into weakness and old age. He creates whatever He wills. Because He is All-Knowing, All-Powerful."²⁷ Aging is a natural process experienced by humans. In this process the most crucial stage is the old age stage. In this stage, humans naturally experience a decrease or change in physical, psychological and social conditions that interact with each other. This condition tends to have the potential to cause health disorders generally (physical) and mental health especially in elderly individuals [1], [2]. Old age is distinguished by certain physical and psychological changes. These effects determine old age in carrying out good or bad adjustment, but the characteristics of old age unlikely lead to bad adjustments rather than good ones and to misery rather than happiness, in consequence old age is more susceptible to middle age [3].

Mandalamekar Village is part of the Bandung Regency government and is also a regional department as a government administrator. Mandalamekar Village is located in a strategic area moreover it is an easily accessible area, this village is about 3 km from Cicaheum District and 5 km from Cimenyan District. Generally, the geographical condition of Mandalamekar Village is located at an altitude of 800-1200 meters above sea level, with 2000-3000 mm/t rainfall and a minimum temperature of 20oC. The terrain of Mandalamekar Village is hilly so there is a lot of agricultural area in Mandalamekar Village, Cimenyan District, Bandung Regency which is divided into 13 hamlets, 45 neighborhood units with 3516 of male population, plus 3366 of female population, and 1806 people of householder so the total population of Mandalamekar Village is around 6882 people. The condition of the population is classified into 2 viz. based on the education group and the worker group. The education group starts from the age of 4-6 years with 400 people, ages 7-12 years with 777 people and 13-15 years old with 324 people. As for the worker group start from the age of 20-26 years with 689 people, and the age of 27-40 years with 1602. The elderly community with 363 people.

Old age is the final stage in a person's development. Old age is the last stage of human's life because human at this old age will experience various kinds of declines, either physically, mentally or socially. Physically there are changes in body cells due to

the aging process, while psychologically the elderly tend to be displeased with themselves, others and work, and their emotional level is extremely high due to adjustments to changes in their lifestyle.

The socio-economic conditions of Mandalamekar Village people generally have a livelihood in the informal sector, most of the people are in a pre-prosperous condition, the fulfillment of daily needs is adequate to support only their main family, sometimes in certain conditions they can still fulfill the needs for their other family. In order to fulfill the needs of themselves and their families, both husband and wife work in the informal sector, the husband as construction workers and their wives as family assistants. Husband and wife work from morning to evening, so the rest of the time at home is usually used to rest.

Physical factor is a change in body cells are not due to specific diseases but due to the aging process. Biological aging is a universal, unidirectional and multidimensional process. It is universal because it occurs in all living organisms. It is unidirectional because only towards to one direction, i.e. people could not grow to be young. It is multidimensional because it occurs in many areas, i.e. the skin becomes wrinkled, eyes blur, hearing loss, stiff muscles and others related to the aging process.

Psychological factor is a change in decline for elderly. Emotional stress that came from psychological causes can accelerate a change in displeasing attitudes toward him/herself, others, work and life in general. Worse yet, some elderlies are dragged and imprisoned by these negative thoughts in a condition that is no longer good, such as the feelings of worthlessness, hopelessness, feeling left out and reducing interactions with people that lead to self-isolation.

Occasionally, the problem of loneliness is the most common psychological problem experienced by the elderly. Several causes of loneliness include lax activities in caring for children because they have been adults and go to high school or the death of a spouse are just a small part of the whole that must be encountered by the elderly. Their children have grown up and formed their own families. Besides that, the problem of poverty is also faced by the elderly. This depends on the situation of each family, for people who have enough assets and savings, it would not cause problems. Thus elderly could not find the solution. On the other hand, they feel they are no longer needed, sometimes they are not willing to accept new realities that are increasingly burdensome for the elderly [4].

The life motivation of the elderly is often fluctuative, which means that sometimes it decreases due to anxiety about being unprepared to face the death but feels reluctant to solve the psychological problems that they face, and can increase due to resignation

to confront the next life by preparing themselves to take part in various kinds of religious and social activities.

A study found that elderly who were more obedient to religion showed higher levels of life motivation, life satisfaction, value, and optimism. Spiritual (religious) needs play a very important role in providing inner peace. Treatment using religious therapy is the main and basic nature, where this religious-based healing is exist in the existence and essence of the human's mental and spiritual condition in the elderly.

Religious maturity shows the level of someone's mental maturity, while mental maturity will create peace that makes him/her far from anxiety, worry, thrill and fear to face the fate and destiny that Allah has set for him/her. Religious people firmly believe that Allah provides rewards for those who carry out His commands and gives threats to those who violate His prohibitions. Therefore, their soul will always call to anticipate based on the perceived threat of fear.

2. Theoretical Framework

2.1. Description About Mandalamekar Village

The number of people belonging to the elderly in Mandalamekar Village, Cimenyan District, Bandung Regency, according to data obtained from Mandalamekar village officer, is 363 people. This data shows that there are plenty of people whose lives are dependent on other families. With their physical conditions that are not as strong as before, people in rural areas are usually being the responsibility of their families/children.

The life motivation of the elderly is often fluctuative, which means that sometimes it decreases due to anxiety about being unprepared to face the death but feels reluctant to solve the psychological problems that they face, and can increase due to resignation to confront the next life by preparing themselves to take part in various kinds of religious and social activities.

Many elderly in Mandalamekar Village, Cimenyan District, live with family member who are still classified as pre-prosperous people, it makes the family busy to earn a sustenance as daily workers or laborers, husband and wife work to provide for their family, so it is certain that the psychological welfare of parents who live at home will not be fulfilled.

2.2. Loneliness

Loneliness is a feeling of being excluded, isolated from others because they feel different from others, excluded from their group, feeling uncared for by the people around them, isolated from the environment, and there is no one to share their feelings and experiences with [5]. This condition causes feelings of helplessness, lack of confidence, dependence, and neglect. Someone who declares himself lonely tends to judge himself as an individual who is worthless, ignored and unloved. The loneliness will be increasingly felt by the elderly who previously were someone who was active in various activities that present or relate to many people. The phenomenon of loneliness in the elderly which is a psychological problem can be seen from: a) the lack of activity in caring for children, b) less friends or relations due to lack of activity outside the home, c) lack of activity so that free time increases, d) death of a spouse, e) being abandoned by children due to higher education, or leaving home to work, f) the children have grown up and made their own families. The elderly who experience loneliness, which is a psychological problem, usually carry out activities that involve physical, psychological and social relationships that aim to abolish their loneliness [1].

Being in a such of family certainly has been separate problem for the elderly. This condition will accelerate the occurrence of dementia / senility in the elderly, even though if the elderly still receive treatment or psychological approaches that are considered adequate, they will maintain themselves in a senility condition. Therefore, in this case, it requires psychological assistance treatment for the elderly who experience loneliness in the form of counseling groups and religious psychoeducation.

2.3. Group Counseling

The implementation of counseling / psychotherapy which formerly emphasized on an individual approach developed to a group approach. The underlying factors i.e.: the learning process in the form of changes in knowledge, attitudes, and behavior including problem solving can occur through a group process. In groups, the members can provide the necessary feedback to help solving the problems of other members is a form of counseling / psychotherapy by utilizing groups to help, provide feedback and learning experiences. In its practical, group counseling / psychotherapy in the process uses the principles of group dynamics. Group psychotherapy, group counseling, training and development groups, focus group discussions, self help.

In the group counseling process, there will occur what is called interpersonal learning, which includes comprehensive and complex therapeutic factors, a crucial factor in the success of a therapeutic process. It contains the process of insight, transference and correction of emotional experiences as well as processes that are typical in group therapy settings. How importance of interpersonal relationship is, correction of emotional experiences, the group as a social microcosm.

How Importance of Interpersonal Relationship is, various studies on the culture of primitive humans and primates show that since ancient times, humans have always lived in groups characterized by strong interactions and reciprocal relationships among their members. Correcting Emotional Experiences: This is an important part of the group therapy process. The principle that is carried out: opening up internal conditions, with all kinds of experiences & emotional conditions that may not have been resolved in the past. Through this procedure, the members will learn how to correct their emotions & transform them into group situations. One of the things that can be used to understand the patient's emotional experience is to understand critical incidents, which are important events that are meaningful throughout their life span. Through this, various personal events of each member can be learned, including the emotional appreciation of each member of group therapy. Group therapy has a function as a corrective factor. The focus of group therapy on here-and-now behavior is a strength in itself because it allows for spontaneous and honest interactions among members, so that the reflection of each individual's emotional experience can be evaluated effectively.

Groups as social microcosms, interactions that happen in groups must occur freely, but also must be followed by some structural restrictions, which then develop into a social microcosm that becomes part of group therapy members. Each group member always has a desire to interact with each other in a social situation. In spite of every the therapist's point of view in dealing with patients, the patients will still show their personal style, including patients who have problems. Dynamic Interaction between Members and Group Environment. There is a significant relationship between members and the group environment. Each member in group therapy responds individually in their social microcosm. The more spontaneous the interaction in the group, the more dynamic the group will be. In the process of therapy, the therapist not only acts as an observer, but also must be able to identify the internal factors that underlie the response from each group member.

2.4. Religious Psychoeducation, Patience and Prayer

Furthermore, this elderly group will also be given religious psychoeducation, in other word religious therapy. The word "therapy" (in English) means treatment and healing, while in Arabic the word therapy is equivalent to **شفا** which comes from, **-شفا** which means to heal, As has been used by Muhammad Abdul Aziz Al Khalidy in his book "Al Istisyfa bil Qur'an", the word of God that using word syifa, Surah Yunus, 10:57 which translated into "Oh humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers" (Quran Surah Yunus, 10:57) and Surah Al-Isra,17: 82 which translated into "We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss" (Quran Surah Al-Isra, 17:82) [6].

Etymologically, therapy comes from the word *therapy* which means *a treatment method without the usage of drugs*. The word religion comes from the Latin *relegere* which means *to collect and read*. That definition is also alined with the content of religion which contains a bunch of ways to serve God that are collected in the holy book that must be read. But according to another opinion, the word comes from the word *religare* which means *to bind*. Religious dogmas do have a binding characteristic for humans. In religion there is also a bond between the human spirit and God, and further religion does bind humans with God. Therapy is an attempt to recover the health of person with ill; disease medication; disease treatment (Andriyani, 2013).

According to Andriyani (2013) there are several models of religious therapy that will help the elderly in order to increase their motivation in life, viz.:

1. Therapy with patience. Patience and an attitude of reminding each other to be patient are two things that are included in the scope of worship and the relationship of human interaction with each other. Patience has great benefits in training the soul and strengthening the Muslim personality so it increases its strength to be able to carry the burdens of life and renew the passion to face all life's problems. Patience is one of the causes of luck so that we get glory in reaching eternal heaven. This is due to the word of God in Surah Ali Imran verse 200 which translated into "O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful".
2. Psychologically, patience is defined as, calm, self-control, willingness or ability to tolerate something that is blocked. Someone who has and understands patience will be able to control himself, survive in difficult situations, accept the reality, think

positively about all circumstances, do not despair in achieving what he wants, and have a calm attitude. Patience can make a person happier and calmer [7].

3. Prayer therapy. Prayer is worship in which there is a spiritual relationship between creatures and their creator. Prayer is also seen as a pray in a sincere heart to God. People who are praying solemnly would not feel alone, as if they are dealing with and having a dialogue with God. A spiritual atmosphere like this can help humans to express all feelings and various problems they face. The ritual of prayer has a tremendous effect on the therapy of feelings of confusion and anxiety in humans by praying solemnly which is with the intention of confronting and surrendering completely to God, and leaving all the busyness and problems of life.

3. Implementation Method

This activity aims to decrease loneliness and improve psychological welfare for the elderly in Mandalamekar Village, Cimenyan District. This program will be delivered in the form of group counseling and psychoeducation which will be held in several meetings. The stages carried out in group counseling are to begin to determine the group structure, explore members' expectations, the members begin to learn the function of the group, as well as begin to affirm the goals of the group.

The procedure of group counseling is carried out with each group member starts to introduce themselves and explain their goals or expectations. At this stage, the self-description is still superficial, hidden problems have not been revealed at this stage. The group begins to establish norms to control group rules and realizes the meaning of the group to achieve goals. The role of the therapist/counselor helps to define goals for the group and the meaning of the group to achieve the goals, encourage members to participate so that benefits will be obtained. The goals and details of the activities can be seen in table 1 on the next page. This group counseling will be carried out in several stages.

In stage 1, systematically, the steps taken are :

1. Introduction
2. Delivering the agenda (the goals to be achieved)
3. Do the pre-test measurements using the UCLA Loneliness Scale Version 3 [8] to see the level of loneliness felt by the subject.
4. Grow the group norms and explore ideas and feelings

5. Group members will begin to establish relationships on the basis of mutual trust
6. The goal centered on the group, not on the group leader
7. Encouraging communication in an atmosphere of mutual acceptance, mutual encouragement, helping members to be tolerant among group members towards differences and providing reinforcement for each member

Stage 2 :

1. At this stage is expected that the problems faced by each member are discussed and the causes can be identified. The group members begin to open up, but in this phase often occurs anxiety, resistance, conflict and ambivalence about their membership in the group.
2. The therapist's duty: to prepare the members to work so they would feel that they belong to the group

Stage 3 :

1. If the problems faced by each group member are identified, the next step is to develop action plans. This action arrangement is called productivity, characterized by: more opening up, cutting their defensiveness, confrontation, modeling, learning new behaviors, transference, cohesiveness begins to form, begins to learn to be responsible, no longer experiences confusion.
2. Members feel they belong to the group, listen to others and are satisfied with group activities

Stage 4 :

1. The group members begin to try to change their behavior in the group. Each group member provides feedback on what other members have done. Feedback is very useful for improvement and continued or applied in the client's life if it is considered adequate.
2. This implementation means conducting training and changes on a limited scale.
3. The occurrence of transferring experiences within the group in a wider life. If there is a member who has problem that has not solved yet, at this stage it must be solved

4. If all participants are satisfied, then the therapy/counseling can be terminated immediately with religious psychoeducation, which is the presentation of informations related to prayer and its procedures, as well as the presentation of religious materials regarding good morality.
5. Doing post-test measurements using the UCLA Loneliness Scale Version 3 (Russell et al., 1980) to see the effect of providing training and group counseling that has been done.

TABLE 1: Training Implementation Method.

The form of activities	Details	Goals	Person in Charge/Presenter
Training Section 1 Games	Presenting games that the elderly have played in their childhood. Some games that can be played such as : word chain game, tongue twister game, and <i>oray-orayan</i> games.	Gives a sense of convenient and serenity for the elderly	Psychologist (researcher team) who has the competence and expertise in presenting games and ice breaking.
Training Section 2 Group Counseling	The delivery of goals and group counseling. All member's introduction stage Story telling, each group member are taking turns tell about their past, present, and hopes in their future life.	Participants are able to express all the psychological conditions they feel so far (Cathartic media), participants feel that someone is listening to their story so self-existence grows as a form of psychological welfare, they feel humanized again.	Psychologist (researcher team) who has the competence and expertise in understanding the urgency and the meaning of life.
Training Section 3 Religious Psychoeducation	The delivery of materials about prayer and patience is carried out. Brainstorming, the example of the elderly and patience case The delivery of material about daily du'a (pray)	Participants understand the concept of prayer and patience, also its application in daily life.	DR. Mudjahid Rasyid, Drs., M.AG.

4. Activity Result

The training activity was held at the Mandalamekar Village meeting hall RW (hamlet)
 7. Due to limited space, this training activity was attended by 10 elderly people. The

elderlies have different backgrounds and ages. The age range of them is from 64 to 96 years old. However, if we look at their stature we can assume that they are in their early 70s or 80s. They also have different educational backgrounds, some are not in school, some are only elementary school graduates and the highest is junior high school graduates. So the ability to read and understand sentences or instructions tends to vary. Confidence displayed in following the activities also tend to vary, there are those who look not confident and tend to be more passive there are also those who look more confident and active. Regarding the livelihoods of the elderly, more or less can be divided into three categories which are trading, farming (or gardening), and animal husbandry.

The activities that carried out by the committee for the first time was to build a good rapport with the elderly considering that as mentioned above there are some elderly who still tend to be insecure and awkward to follow the series of activities. This can be seen from their behavior which tend to sit in the corner, do not participate in answering questions, and tend to answer in a quiet voice when someone ask them. The committees build a good rapport by introducing themselves, chatting, and conveying the purpose of the activities carried out. What the committee did could be said to have succeeded by seeing a slight change in the behavior of the elderly, where they became more involved with the conversation and responded to the committee.

After that, the committee presented games. This was done with the aim of familiarizing the elderly with other ones, as well as familiarizing the elderly with the committee. In addition, the games presented by the committee are also designed to make the elderly remember their past, so that they feel young, happy, and comfortable back. Due to space and physical limitations for the elderly, the oray-orayan game that had been designed was not implemented. The games that played by the elderly are pesan berantai (word chain game) and marina menari di atas menara (dance). The results of observations of the elderly showed that they were hesitant to participate in games at first, because they feel old, feel unable to understand instructions because they are old, and did not have the energy to play games. But after the game was implemented, the elderly seemed happy with the activity. This can be seen from those who smile and laugh, even though they are wrong in conveying the message. When they realize that the message they delivered is wrong, it's not a sad thing for them but a funny thing. Likewise when participating in the "marina menari di atas menara" dance, even though the elderly followed the wrong movements, they laughed and thought the mistake was funny.

When took the first measurement using the UCLA Loneliness Scale version 3, the elderly had difficulty filling it out because there were some of them who could not

read, this could be overcome by the committee reading out and helping the elderly to fill out the questionnaire provided. The results of the first measurement (see the discussion table on the next page) show that they tend to feel lonely. The results of the questionnaire show that they tend to feel like no one they can talk to, they tend to feel left behind from the people around them, and tend to feel ashamed of their environment.

These problems also arise in group counseling conducted by the committee. The elderly are now living alone, or at least living with one unmarried child or with their partner. Some of the elderly have even lived alone because of the death of a spouse. The elderly said that they do feel lonely sometimes, because children are busy taking care of their respective families, and asking them to pay attention is more likely to embarrass them, because parents should be “giving”, not “asking”. However, there are some daily activities that can make them not feel lonely including gathering with neighbors as they are doing now, or generally through recitation, watching TV, and working. When they do that they can forget the loneliness they experience and when they are tired of working, they don't have time to think about it because they immediately rest. They say that playing and chatting as they are doing now at least makes them forget about the problems they are facing.

After finishing group counseling, the next day's activity is to present the materials about prayer, patience, reciting prayers by memory, and the implementation in daily life. After this activity was carried out, the committee gave a post-test in the same way as before, which is reading and filling out their questionnaire sheets according to the answers they gave. After doing the post-test, this activity was closed by giving souvenirs to the elderly.

The results of measurements of the elderly show that there is a decrease in their level of loneliness after doing the training and counseling activities for this group. Table 2 is the data from the pre-test and post-test measurements of the loneliness level of the elderly using the UCLA Loneliness Scale.

In the table above we can see at a glance that there is a decrease in the level of anxiety from moderate to low. After statistical tests, this is more visible. Statistical tests on this data were carried out using the paired t-test method, this was used to see statistical change data in paired or related samples, which means to see whether there were changes in the sample from before and after an intervention was applied. The results of the paired t-test show that 2-tailed significance value is below 0.05 (2-tailed significance value is 0.017). This shows that there is a significant effect of the treatment given to the level of loneliness of the elderly. The group training and counseling that

TABLE 2: The result of pre-test and post-test measurement.

Pre-test	Category	Post-test	Category
50	Medium	31	Low
46	Medium	35	Low
42	Medium	26	Low
29	Low	21	Low
44	Medium	46	Medium
62	High	26	Low
53	Medium	46	Medium
50	Medium	31	Low
40	Medium	41	Medium
28	Low	30	Low

has been carried out has been shown to reduce the loneliness level of the elderly. We can also see a decrease in the level of loneliness of the elderly from the graph below.

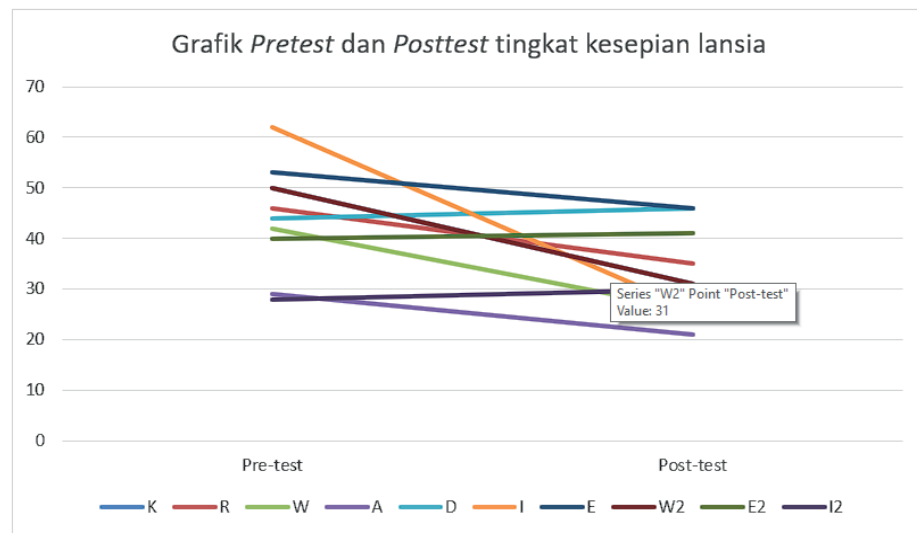


Figure 1: Pre-test and post-test graphs of elderly loneliness.

This is in line with previous studies which showed that group therapy provided a significant change in the level of loneliness of the elderly [9], [10]. Like other form intervention like Family Psychoeducation Therapy to increase family resilience [11]. Because loneliness is a feeling of being left out, isolated from others because they feel different from others, excluded from their group, feeling uncared for by the people around them, isolated from the environment, and there is no one to share their feelings and experiences with [5]. Group counseling which has the principles of emotional experience and interpersonal interaction is the right approach to reduce the loneliness felt by the elderly. One of the important principles in group therapy that works in this

case is Emotional experience, through this principle the elderly will feel all kinds of experiences & emotional conditions that may not have been solved in the past. Then through this process, the elderly will learn to correct their emotions & transform them into group situations. Group therapy also contains a corrective function for the elderly. The focus in group therapy is on here-and-now behaviour is being a strength on its own, as it allows for spontaneous & honest interactions between the elderly, so that reflections on their emotional experiences can be evaluated effectively.

Religious training about prayer and patience also has a significant effect on loneliness, this is in accordance with previous studies which showed that religiosity had a negative correlation with loneliness, this was because their belief in God and group support obtained from religious activities carried out [12], [13]. Patience has great benefits for the elderly, including increasing their strength to be able to carry the burdens of life and renewing their enthusiasm to face all the problems of life they experience. By believing that patience is one of the causes of good luck and obtaining glory is the same as belief in God who will help them in difficult conditions. This grows new hopes in living life. This is in accordance with what has been discussed previously that someone who has and understands patience will be able to control himself, survive in difficult situations, accept reality, think positively about all circumstances, would not despair in achieving what he wants, and have a calm attitude. Patience can make a person happier and calmer [7].

Likewise with the understanding of prayer, just as patience it has to do with surrendering to the power of God that will help them. So that by practicing prayer, the elderly will feel that there is a presence of God in their lives and there is a proximity between them and God. This will release the elderly from feelings of hopelessness and loneliness. This is in accordance with the previous discussion that by practicing prayer, a person will feel with God and protect them from feeling lonely and isolated. Being closer to God during this prayer is allegedly able to heal a person, because he believes that his Lord will always be with him and help him [14].

It also shows that the games designed by the committee can help reduce the loneliness of the elderly; Just like the principle in group counseling, the games are set to make them remember the fun past, and done in the form of groups. It makes them able to express themselves in the form of happy expressions. More than that, the interaction between the elderly also has a significant impact in reducing the loneliness they feel. The interaction that the elderly do in the form of this game, makes them laugh and smile because they feel something funny from the interaction. This allows them to

express themselves, feel happiness, which make a results in a decrease in their sense of loneliness.

5. Conclusion and Suggestion

Based on the results obtained from the measurements and the results of statistical tests that have been carried out, it can be concluded that the group training and counseling activities that have been carried out have a significant impact in reducing the level of loneliness of the elderly. This can be seen from the decrease in the category from medium to low after measuring the elderly.

Based on the activities that have been carried out, the suggestions for those who will do the next Mental Health Psychoeducation are to increase happiness and reduce the level of loneliness of the elderly, it is necessary to carry out activities continuously. Other than that, because the elderly concerned tend to be less educated, it may be necessary to adjust the measuring instrument with language and instructions that are easier to be understood. More samples are needed to be able to generalize the results of this study to a larger population

Acknowledgment

In accordance with the publishing of this article, we would like to take this opportunity to thank you Lembaga Penelitian dan Pengabdian kepada Masyarakat Universitas Islam Bandung (LPPM UNISBA). Your support in financing this research enable us to finish and publis this research.

References

- [1] Septiningsih DS, Na'imah T. Kesepian Pada Lanjut Usia: Studi Tentang Faktor, Pencetus, dan Strategi Koping. *Jurnal psikologi*. 2012 Oct;11(2):9.
- [2] Fauzan HH, Qodariah S. Studi deskriptif mengenai subjective well-being pada lansia di panti sosial Tresna Werdha Budi Pertiwi Bandung. *Prosiding Psikologi*. 2017;3(1):97–117.
- [3] Muna Z, Adyani L, Shavira F. Analisis kesehatan mental pada lansia (memahami kebersyukuran pada lansia muslim di Aceh Utara) [JPT]. *Jurnal Psikologi Terapan dan Pendidikan*. 2020;3(1):7–11.

- [4] Nurharyati W, Aritonang AN, Aribowo. "Advokasi Program Pemberdayaan Perempuan Keluarga Miskin di Kabupaten Bandung," PEKSOS: Jurnal Ilmiah Pekerjaan Sosial. 2018;17(2):281–293.
- [5] Fitriana E, Sari RP, Wibisono. "FAKTOR-FAKTOR YANG BERHUBUNGAN DENGAN TINGKAT KESEPIAN PADA LANSIA," NUSANTARA HASANA JOURNAL. 2021;1(1):95–101.
- [6] Andriyani J. "Terapi Religius sebagai Strategi Peningkatan Motivasi Hidup Usia Lanjut," Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah. 2013;19(2):31–42. [Online]. Available: <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/view/104>
- [7] Subandi, "Sabar: Sebuah Konsep Psikologi," Jurnal psikologi. 2011;38(2):215–227.
- [8] Russell D, Peplau LA, Cutrona CE. The revised UCLA Loneliness Scale: concurrent and discriminant validity evidence. *Journal of Personality and Social Psychology*. 1980 Sep;39(3):472–480.
- [9] Dastbaaz A, Yeganehfarzand SH, Azkhash M, Shoaee F, Salehi M. The effect of group counseling 'narrative therapy' to reduce depression and loneliness among older women. *Iranian Rehabilitation Journal*. 2014;12:11–15.
- [10] Yazdanbakhsh N, Younesi SJ, Aazimiyan S, Foroughan M. Effects of Group Counseling Based on Logo Therapy to Decrease Loneliness in Elderly Men. *Salmand: Iranian Journal of Aging*. 2016 Oct;11(3):392–399.
- [11] Aslamawati Y, Khuza'i R, Zakiah K, Chairiawaty C. "How Far the Psychoeducation can Build Family Resilience for the Brides in the City of Bandung," Proceedings of the 4th Social and Humanities Research Symposium. (SoRes 2021). 2022;658(SoRes 2021):15–21.
- [12] Rote S, Hill TD, Ellison CG. Religious attendance and loneliness in later life. *Gerontologist*. 2013 Feb;53(1):39–50.
- [13] Schwab R, Petersen KU. Religiousness: Its relation to loneliness, neuroticism and subjective well-being. *Journal for the Scientific Study of Religion*. 1990 Sep;29(3):335.
- [14] Safiruddin AB, Sholihah AM. "Manfaat Shalat untuk Kesehatan Mental: Sebuah Pendekatan Psikoreligi Terhadap Pasien Muslim," QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama. 2019;11(1):83–92.