

Mindfulness in Elderly Care Services at Nursing Homes in Salatiga City

Sri Suwartiningsih¹, Adi Setiawan², Christina Maya Indah³, Endang Sulistyaningsih⁴, Tri Hartiningsih⁵

^{1,2,3}Universitas Kristen Satya Wacana Salatiga, Indonesia

⁴Universitas Janabadra, Yogyakarta, Indonesia

⁵Akademik Akuntansi Effendi Harahap, Semarang, Indonesia

Email: sri.suwartiningsih@uksw.edu

Abstract

In the city of Salatiga, there are five nursing homes: Merbabu Nursing Home, Salib Putih Nursing Home, Menara Berkah Senior Residence, Maria Martha Senior Residence, and Menara Kasih. Each nursing home has a leader and staff who serve in their respective facilities. Most caregivers in these five nursing homes are women, with 59 female caregivers and only 32 male caregivers. The caregivers have the primary responsibility of serving the elderly residents in nursing homes. Some of these elderly residents are bedridden and require care in their beds, while others are blind, unable to walk, deaf, and so on. Given the nature of the caregivers' duties, it is essential to conduct research on the sense of calling among caregivers in nursing homes. Using a descriptive constructive method, the research aims to uncover facts that can build the concept of mindfulness in elderly care services at the nursing homes in Salatiga. The research findings reveal that the concept of mindfulness is shaped by the presence of meaning and values in the sense of calling, morality, responsibility, sincerity, and spirituality. The meaning and values within this calling include the opportunity to serve others, especially the elderly; the moral drive to joyfully serve the elderly; the responsibility toward others and the families of the elderly; sincerity in providing wholehearted care for the elderly; and spirituality, which sees serving the elderly as an act of faith in God.

Keywords: Mindfulness, Elderly Care, Nursing Homes.

A. INTRODUCTION

Every individual hope to reach old age in their life, although often unconsciously, old age is a stage where individuals undergo significant changes. The aging process involves changes in physical, cognitive, and psychosocial aspects, which are elements that evolve as a person ages (Amaral, 2019). Stress can impact the well-being of the elderly, progressively reducing their quality of life, and it is one of the many changes experienced by older adults (Triyono, 2018).

According to Kartika Sari (2020), the final stage of human life is late adulthood or old age, during which individuals experience changes that tend to decline in aspects such as physical, cognitive, and emotional functions. These changes can be described through three stages: frailty, functional limitations, and disability. The decision to place many elderly individuals in nursing homes often stems from these conditions. Elderly residents in nursing homes demonstrate awareness and willingness to adapt to their situation. They show self-acceptance, which is reflected in feelings of happiness and satisfaction with themselves, as well as acceptance of their physical and

psychological state embracing their shortcomings as well as their strengths (Suwartiningsih, 2023).

Nursing homes serve several functions. Research by Septiarini at the Tresna Werdha Jara Mara Pati Social Home for the Elderly in Buleleng, Bali, states that these homes provide various services to their residents. The services include providing suitable accommodation in the form of lodges equipped with essential living facilities, serving meals three times a day, supplying clothing and maintaining healthcare, organizing leisure activities such as exercise, maintaining cleanliness within the social home environment, and recreation. Additionally, they offer religious guidance, allowing the elderly to freely practice their own faith, and arrange funeral services (Nurani, 2023).

Amaral, in a study titled **Successful Aging of the Elderly in Nursing Homes: Its Relationship with Staff Social Support**, identified a significant positive correlation between staff social support and successful aging, with an r-value of 0.842 and a significance level of 0.000 ($p < 0.05$). This finding indicates that staff social support is a key predictor of successful aging among elderly individuals residing in nursing homes. These results underscore the critical role of nursing homes as living environments for the elderly, particularly in providing services that foster trust, encourage adherence to norms and rules, and support the development of social networks among their residents (Suwartiningsih, 2023). Furthermore, research conducted by Triyono et al. highlights that mindfulness interventions can effectively address challenges faced by caregivers of the elderly (Denzin, 2018). These findings are consistent with the concept of Mindfulness-Based Interventions (MBI), which aim to alleviate stress and enhance psychological well-being in individuals experiencing significant emotional pressures, including caregivers of the elderly. MBI has been demonstrated to assist caregivers in managing the physical and emotional demands of elderly care. This approach, as explored in various studies, emphasizes cultivating awareness and focused attention to improve coping mechanisms and overall well-being (Goldberg, 2023).

Salatiga, a city situated on the slopes of Mount Merbabu, is known for its cool climate, making it an ideal location for elderly residents. The city has long been recognized as a haven for retirees and a hub of education, as well as a model of tolerance. This study was conducted in five nursing homes located in Salatiga: Salib Putih Nursing Home, Merbabu Nursing Home, Menara Berkah Senior Residence, Maria Martha Senior Residence, and Menara Kasih Senior Residence.

Salatiga is home to several nursing homes, each providing care for elderly residents in different locations across the city. Salib Putih Nursing Home (PW Salib Putih), situated to the south of the city center in a cool highland area, accommodates 26 elderly residents, including 12 men and 12 women, with 5 caregivers. The facility consists of two buildings: an older one for female residents and a newer one for male residents, offering activities such as worship, exercise, and recreational games. Merbabu Nursing Home (PW Merbabu), located in the city center on Merbabu Street and operated under the same foundation as PW Salib Putih, has 5 caregivers serving

11 male and 5 female residents. Menara Kasih Nursing Home (PW Menara Kasih), located to the east of the city center, is staffed by 2 caregivers and serves 5 male and 4 female residents. Maria Martha Senior Residence, located to the west of the city center, has 13 caregivers providing care for 33 female residents. Finally, Menara Berkat Nursing Home (PW Menara Berkat), located on Patimura Street to the north of the city center, employs 3 staff members who care for 5 male and 4 female residents.

The staff at nursing homes have the primary responsibility of caring for and serving the elderly residents, from the moment they wake up until they go to sleep. Their duties include assisting with bathing, eating, changing clothes, encouraging play, accompanying worship, providing care when the residents are ill, offering comfort when they are sad, helping with exercise, and more. As ordinary humans, these caregivers are also subject to feelings of frustration, sadness, and sometimes anger; however, they must overcome these emotions to continue providing dedicated service to the elderly.

Kabat-Zinn (1982), a researcher from the University of Massachusetts Medical School, defines mindfulness as an internal resource inherent within us that enables transformation in how we relate to stress, emotions, suffering, and pain. This finding is consistent with research by Bao, Xue, & Kong (2015), Nezelek, Holas, Rusanowska, & Krejtz (2016), and O'Loughlin, Fryer, & Zuckerman (2019), which indicates that mindfulness has a significant negative relationship with stress.

Kabat-Zinn (1982) also stated that mindfulness effectively reduces symptoms of chronic pain, depression, anxiety disorders, substance abuse, eating disorders, and other health conditions in various populations, including the elderly. These studies emphasize the relationship between mindfulness and reductions in stress, anxiety, and depression, which are particularly relevant in the context of elderly care, where caregivers often face high emotional and physical pressures (Khan & Abbas, 2022). Based on the definition of mindfulness mentioned above, it is expected that elderly individuals who practice mindfulness will experience improved quality of life and undergo positive changes. These changes encompass physical, psychological, and social transformations. A heightened sense of self-awareness in the elderly enables them to reach a phase of integrity in their lives. As Erikson (Crain, 2007) suggested, the phase of integrity involves "the feeling that there is a life script and acceptance of that script, a life cycle that must occur and is inevitable, and no one can replace it." Self-awareness, attention, and acceptance are the core components of mindfulness. In the elderly, mindfulness is a state of heightened awareness, where individuals are fully awake and able to increase their focus on the elderly.

Based on the discussion above, the problem formulation is: How is the mindfulness of caregivers in the five nursing homes in Salatiga? What meaning do caregivers derive from their lives, given their willingness to care for the elderly, particularly those who are immobile? Furthermore, caregivers are willing to work both day and night, despite receiving only the minimum wage.

B. METHOD

This study uses a qualitative research approach with a constructivist paradigm. The constructivist paradigm focuses on a reconstructed understanding of the social world, built from the experiences and interpretations of individuals in society (Denzin, 2018). In this study, the constructivist paradigm is applied, which views the truth of a social reality as the result of social construction, where the truth of such realities is relative. According to Kriyantono, qualitative research is a method aimed at explaining phenomena in depth by collecting data that emphasizes the quality of the data rather than the quantity (Kriyantono, 2006). By using a qualitative approach, this study aims to understand the concept of mindfulness in elderly care at the nursing homes in Salatiga. There are five nursing homes in Salatiga, all of which are used as research locations. Data was collected through interviews and observations with all caregivers/staff at the nursing homes. According to Moleong (2007:186), an interview is described as a conversation with a specific purpose. This conversation involves two parties: the interviewer, who asks the questions, and the interviewee, who provides answers. Esterberg (2002), as cited in Sugiyono (2008:72), also explains that an interview is a meeting between two people to exchange information and ideas through a question-and-answer process, through which meaning can be constructed on a particular topic.

The unit of observation in this study refers to the specific entities considered as the subjects of the research. The unit of analysis, as described by Barbie (1992), is: "Those units that we initially describe for the ultimate purpose of aggregating their character in order to describe some larger group or explain some abstract phenomenon." In this study, the units of observation are the administrators, staff, caregivers, and all individuals working at the nursing homes, as well as the services they provide for the elderly. The unit of analysis, on the other hand, is the analysis of the concept of mindfulness in elderly care at the nursing homes in Salatiga. There are five nursing homes in Salatiga: Panti Wreda Salib Putih, Panti Wreda Merbabu, Wisma Lansia Menara Berkah, Wisma Lansia Maria Martha, and Menara Kasih. Data analysis involves using references about the meaning of mindfulness, starting with data collection, data reduction, and data classification. Afterward, a discussion is conducted using the concept of mindfulness.

C. RESULTS AND DISCUSSION

1. The Calling in the Values and Meaning of Caregivers

The caregivers interpret their work in the nursing home as an opportunity in life to serve the elderly. This is because the caregivers also hope to grow old themselves and expect that someone will care for them in the future. As stated by Mrs. Widayati from Panti Wreda Merbabu, "The value and meaning of my life is to love and care for others. Therefore, I must be able to love and care for the elderly here just as I love my own parents." (Interview, August 13, 2024). An interview with Mrs. Indah from Panti Wreda Merbabu also revealed, "There is a calling in my heart to care for older people." (Interview, August 13, 2024).

Mrs. Dina, a caregiver at Salib Putih, explained that her reason for becoming a caregiver stemmed from her own experience of growing up in the Salib Putih orphanage. Having lost her parents at a young age, Mrs. Dina felt called to care for the elderly in the nursing home, seeking to find a parental figure in her role. She finds meaning in her work as a caregiver through happiness and surrender to God. According to her, when one is happy, all work becomes easier, and by surrendering to God, any shortcomings will be provided for. (Interview, August 12, 2024). Mrs. Lidya from Menara Berkah Elderly Home stated that "Life is an opportunity; we must do something useful not only for ourselves but also for others. Spiritual service is a calling from the heart, so that in old age, one does not simply stand still." (Interview, August 21, 2024). When an individual has full awareness of their own condition, they can improve their quality of life and strengthen their relationship with God (Fadhliyah, 2023).

The results of the Focus Group Discussion (FGD) with the management revealed that the management holds the value that if there is an opportunity to serve, it should be done well. When the elderly residents were asked, they expressed joy and happiness in Salib Putih Nursing Home. They were happy because they were served by the caregivers with patience and love. (FGD Results, September 19, 2024). In the FGD at Merbabu Nursing Home (September 20, 2024), Oma Agustin, with a cheerful face, said that she was very happy at the nursing home. She had been living there for two years, and before, she had to rotate between her children's homes, but now when visiting, she stays only briefly because she is happy at the nursing home. She explained, "Here at the nursing home, I am well taken care of, meals are sufficient, there are religious services, exercise, and many friends."

The results of the interview with Mrs. Ari from Maria Martha Elderly Home (September 24, 2024) revealed that she works at the nursing home because she feels called to serve the elderly and finds happiness in caring for them. However, working at the nursing home requires patience and the ability to always forgive. Mrs. Ari shared that God's blessings have been evident, as her children have been successful. Her first child was accepted to become a pastor at GKI, and her second child is studying Accounting at the Faculty of Economics at Satya Wacana Christian University (UKSW).

2. Moral

The results from the interviews offer valuable insights into the moral meanings learned from both the elderly residents and caregivers at Panti Wreda Salib Putih. For example, Mrs. Narti recalled a touching moment when an elderly resident, while being fed, asked if she had eaten yet, demonstrating care and empathy despite physical limitations. Similarly, Mrs. Dina often faces challenges with elderly residents, such as one attempting to sneak salty fish or snacks from a passing vendor. She responds gently and lovingly, saying, "Come on, Grandma, how did salty fish end up on the table? Who brought this? You know that if you keep eating like this, you might suddenly feel dizzy from the salt." These interactions show how caregivers, through mindfulness, can guide elderly residents with patience, understanding, and

compassion. In times of aging, where anxiety and uncertainty often arise, caregivers who practice mindfulness provide emotional support and comfort, reflecting the importance of moral values like empathy and respect. This aligns with the research by Althafi, Salsabila Hikmatul Wazkia, and others (2022), which found that mindfulness psychoeducation helped elderly individuals experiencing Empty Nest Syndrome find meaning in life and apply these techniques independently in their daily routines. The study also highlighted that not all elderly individuals experience loneliness, as many have found meaning in their lives in alignment with the different phases of development they are going through. This reinforces the need for caregivers who bring mindfulness into their care, offering emotional stability and guidance to the elderly.

In an interview with Mrs. Wiyati from Panti Wreda Merbabu (August 13, 2024), she shared that when dealing with elderly residents who may be frustrating, she remains patient, controlling her emotions and practicing self-restraint. She emphasized the importance of ensuring that no words or actions could hurt the residents' feelings during their care. Similarly, Mrs. Rubiah from Panti Wreda Menara Kasih (August 15, 2024) explained how she handles angry residents by simply listening to them and then engaging them in a normal conversation once they have vented their emotions. Mrs. Rubiah understands that the challenges elderly people face can be difficult, so it is natural for them to feel angry or upset at times.

The results of the FGD at PW Salib Putih (September 19, 2024) revealed that caregivers feel a moral responsibility when an elderly resident is uncomfortable. Therefore, the caregivers always strive to make the residents happy and ensure they can enjoy their time at the facility, even when some are unable to engage in activities, have blurry vision, or refuse to speak. In the FGD with the management and elderly residents at PW Merbabu (September 20, 2024), it was found that serving the elderly, especially those who can no longer do anything, is considered moral behavior. This presents an opportunity to implement moral values in their care. In an interview with Mrs. [Name] from Wisma Lansia Maria Martha (September 24, 2024), she mentioned the moral burden she feels in serving the elderly residents.

3. Responsibility

Mr. Riqi from Menara Kasih (August 15, 2024) mentioned that he regularly reports the condition and progress of the elderly residents to their families, who also inquire about their well-being regularly. Mr. Adi from Panti Wreda Salib Putih (interviewed on August 12, 2024) stated that all caregivers take responsibility for the lives of the elderly residents at the facility. This is demonstrated by the caregivers providing maximum care to all residents, whether they are still able to walk or are unable to engage in activities and are cared for while lying in bed.

Miss. Vita from Panti Wreda Merbabu (August 13, 2024) mentioned that her sense of responsibility is reflected in her commitment to providing the best care possible. She explained that although sometimes the families of the elderly residents get upset because the diapers are used quickly, it is because they are frequently changed, especially after the residents relieve themselves.

In an interview with Mrs. Wahyu at Wisma Lansia Maria Martha (September 24, 2024), she shared that caring for the elderly comes with great responsibility, as it is important for the elderly to feel and appear happy. She provided examples of how she fulfills this responsibility, such as bathing the elderly on time, changing their diapers three times a day without them asking, feeding them, and engaging them in religious activities and exercise. All activities related to the elderly are the responsibility of the caregivers to ensure their well-being.

The responsibility of caregivers in the elderly homes is evident through their work performance and daily routines. In interviews with Miss. Vita, the head of Panti Wreda Merbabu (August 13, 2024), and Pak Adi, the head of Panti Wreda Salib Putih (September 19, 2024), it was revealed that caregivers work from 3 a.m. until 10 p.m., right before the elderly go to bed. Their day begins at 3:30 a.m. with boiling water for the thermos, preparing drinks, and bathing the elderly. They then place the water-filled thermoses in the rooms with glasses for the elderly to drink. Afterward, they wait for the shoppers to return, assist with cooking, washing, and cleaning. In the afternoon, they prepare lunch, and sometimes there are scheduled activities such as exercises, religious services, and games, both internally and with partners. This work process aligns with what Puspita (2024) found, where work engagement is directly related to mindfulness and psychological capital, with mindfulness influencing this psychological capital.

4. Sincerity

The results from the interview with Bu Rubiah, who has worked at a nursing home for 30 years, revealed that caring for the elderly requires sincere selflessness. She explained that the elderly often only know how to give orders and expect to be served, as they can no longer do anything for themselves. "Whether we want to or not, we must accept it. Even though some may still be stubborn, I remain sincere," she said. Similarly, Mrs. Ari from Wisma Lansia Maria Martha (interviewed on August 6, 2025) shared that serving the elderly feels like caring for her own parents. She even provides personal care for those on bed rest, such as bathing, feeding, and cleaning up after them. She emphasized the importance of serving the elderly with a sincere heart and being grateful for the opportunity to care for them.

Mr. Riqi, who cares for and serves at Menara Kasih, also shared during a focus group discussion that once the elderly are in their care, it becomes their responsibility. Even though some families neglect to visit or fail to pay, leaving outstanding debts, the responsibility still lies with Menara Kasih, including handling the burial of those who pass away. Mr. Riqi mentioned that just a week ago, they had to bury someone, and as of the interview, the family had not yet visited the facility. (Interview, August 15, 2024).

In an interview with Mrs. Giyarti at Menara Kasih Elderly Home, she shared that as a caregiver, she sometimes experiences feelings of frustration, fatigue, and discomfort, especially when dealing with male patients who, at times, might act out in anger. One incident involved a patient standing up while urinating and walking around, leaving the staff to clean both the patient and the urine-soaked floor. Despite

these challenges, Mrs. Giyarti emphasized that they always strive to provide patient care with patience. However, she also acknowledged that there are moments of irritation, but those feelings must be suppressed to continue serving the elderly. She explained that she and Mr. Riqi are the only caregivers, so feelings of frustration, exhaustion, or anger must be managed and kept in check while caring for the residents (Interview, August 15, 2024). This experience is supported by research from Setyowati (2020), which highlights that elderly caregivers in nursing homes are highly susceptible to burnout, which can negatively impact their performance. Mindfulness-Based Stress Reduction (MBSR), which uses a mindfulness approach, has been found to be an effective method in reducing burnout among elderly caregivers.

5. Spirituality

Mrs. Dina believes that working as a nurse in a nursing home gives her a sense of purpose in life, which is to continue being happy. She feels content and relaxed while working at the orphanage because it feels like working with family, so it does not feel like a job but more like a service (interview, August 13, 2024). During a focus group discussion (FGD) with the caregivers, most of them revealed that they have worked for over 20 years, with only one caregiver who joined three months ago. They stated that, as human beings, having the opportunity to serve the elderly is happiness, as they too hope to grow old. One caregiver mentioned that her monthly salary is only IDR 600,000, plus a meal allowance of IDR 200,000 per month. Despite this, they have been doing this job for over 20 years, and their families are still able to live, which they consider as evidence of God's provision.

Mixed feelings. Sometimes I am sad when the grandpas and grandMr. get a bit argumentative or angry. The joy comes when I can do many activities with them here and we share stories with each other, as shared by Mrs. Arista at Panti Wreda Salib Putih on August 12, 2024.

Based on the results of interviews, FGDs, and observations during the research at 5 elderly care homes, it can be understood that caregivers should possess elements of mindfulness. Why is this the case? Because mindfulness is not only focused on what happens today but also on the awareness that arises from paying attention to a current experience deliberately and non-judgmentally. Mindfulness can be defined as a state where an individual gives full attention to the present condition (Riyanty & Nurendra, 2021). Caregivers who have full attention will have an impact on the service process for the elderly in care homes. Mindfulness is a state of full attention and awareness of what is happening in the present moment. It has a positive effect and directly impacts an individual's well-being and happiness (Waskito, Loekmono, and Dwikurnaningsih, 2018). Caregivers who experience happiness because the elderly they care for are happy, exhibit mindfulness in terms of happiness. Quality of life is also linked to a comfortable environment, age, and the individual's health.

Mindfulness is also influenced by social capital, as shown in a study by Baluku (2023), which states that mindfulness is positively related to both psychological and social capital. Social capital plays a mediating role in the relationship between mindfulness and well-being. The research conducted at 5 elderly care homes also

provides evidence that caregivers with mindfulness also possess social capital as caregivers in the 5 elderly care homes in Salatiga.

The description of the concept of mindfulness can be mapped as follows:

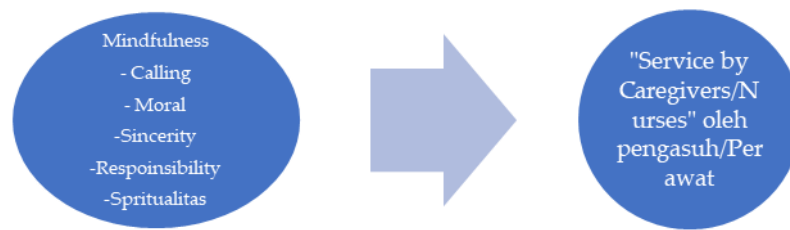


Figure 1. Map of The Mindfulness and Social Capital Concept Map

D. CONCLUSION

Based on the results of interviews, focus group discussions (FGD), and observations at 5 nursing homes, namely: Salib Putih Nursing Home, Merbabu Nursing Home, Menara Kasih Elderly Home, Menara Berkat Elderly Home, and Maria Martha Elderly Home, it can be concluded that all five nursing homes are filled with elderly residents and have staff who serve them throughout their stay. Mindfulness in elderly care occurs because the staff or caregivers possess a sense of calling and the meaning and value of life, recognizing that life is an opportunity to serve others, especially the elderly. The morality of caregivers in serving the elderly is demonstrated through their attitudes and services to ensure the comfort and happiness of the elderly. The sincerity shown by the staff or caregivers in serving the elderly is proven by their lack of focus on salaries, as their work is dedicated to serving the elderly. Responsibility is not only given to the elderly being cared for but also to their families. Furthermore, the spirituality of elderly care by the staff in nursing homes reflects that this caregiving work is part of their faith and a way to glorify God's name.

ACKNOWLEDGEMENTS

This article is based on research funded by the DRTPM Menristekdikti with contract number 108/E5/PG.02.00.PL/2024. The author would like to express sincere gratitude for this support. The author also wishes to extend heartfelt thanks to Satya Wacana Christian University (UKSW) and the Faculty of Social and Political Sciences (FISKOM), Salatiga, as well as the staff and residents of Panti Wreda Salib Putih, Panti Wreda Merbabu, Wisma Lansia Maria Martha, Wisma Lansia Menara Berkat, and Wisma Lansia Menara Kasih, for their cooperation and valuable contractions to this research.

REFERENCES

Afrashteh, M. Y., Majzoobi, M. R., Janjani, P., & Forstmeier, S. (2024). The relationship between the meaning of life, psychological well-being, self-care, and social

- capital, with depression and death anxiety in the elderly living in nursing homes: The mediating role of loneliness. *Heliyon*, 10(9).
- Amaral, F. M., & Soetjningsih, C. H. (2019). Successful aging of elderly people in low economic status who are still working and it is related to daily activities and hardiness. *Psikodimensia: Kajian Ilmiah Psikologi*, 18(1), 28-36.
- Amalia, L., & Hiola, F. (2020). Analisis gejala klinis dan peningkatan kekebalan tubuh untuk mencegah penyakit covid-19. *Jambura Journal of Health Sciences and Research*, 2(2), 71-76.
- AWS, S. (2021). *Mindfulness-Based Business: Berbisnis dengan Hati*. Jakarta: Gramedia Pustaka Utama.
- Babbie, E. (1992). *The Practical of Social Research*. Belmont, California: Wadsworth Publishing Company.
- Baluku, M. M., Nansubuga, F., Musanje, K., Nantamu, S., & Otto, K. (2023). The role of mindfulness, psychological capital, and social capital in the well-being of refugees in Uganda. *Current Research in Ecological and Social Psychology*, 5, 100148.
- Bao, X., Xue, S., & Kong, F. (2015). Dispositional mindfulness and perceived stress: The role of emotional intelligence. *Personality and Individual Differences*, 78, 48-52.
- Crain, W. (2007). *Teori Perkembangan, Konsep, dan Aplikasi*. Yogyakarta: Pustaka Pelajar.
- Denzin, N., & Lincoln, Y. (2018). *Handbook of Qualitative Research*. London: Sage Pub.
- Esterberg, K. G. (2002). *Qualitative Methods in Social Research*. McGraw-Hill
- Field, J. (2011). *Modal Sosial*. Bantul: Kreasi Wacana.
- Fukuyama, F. (2002). *Trust; Kebijakan Sosial dan Penciptaan Kemakmuran*. Yogyakarta: Penerbit Qalam.
- Goldberg, S. B., Riordan, K. M., Sun, S., & Davidson, R. J. (2022). The empirical status of mindfulness-based interventions: A systematic review of 44 meta-analyses of randomized controlled trials. *Perspectives on psychological science*, 17(1), 108-130.
- Gupta, B., Dasgupta, S., & Gupta, A. (2008). Adoption of ICT in a government organization in a developing country: An empirical study. *The journal of strategic information systems*, 17(2), 140-154.
- Kabat-Zinn, J. (1982). An outpatient program in behavioral medicine for chronic pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results. *General hospital psychiatry*, 4(1), 33-47.
- Kriyantono, R. (2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Perdana.
- Khan, S. M., & Abbas, J. (2022). Mindfulness and happiness and their impact on employee creative performance: Mediating role of creative process engagement. *Thinking Skills and Creativity*, 44, 101027.
- Lukiyanto, K., & Wijayaningtyas, M. (2020). Gotong Royong as social capital to overcome micro and small enterprises' capital difficulties. *Heliyon*, 6(9).
- Moleong, L. J. (2010). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

- Nezlek, J. B., Holas, P., Rusanowska, M., & Krejtz, I. (2016). Being present in the moment: Event-level relationships between mindfulness and stress, positivity, and importance. *Personality and Individual Differences, 93*, 1-5.
- Nurani, N. G., Desi, D., & Suwartiningsih, S. (2023). Adaptasi lansia dalam memenuhi tugas perkembangan psikososial. *Jurnal Keperawatan Muhammadiyah, 8*(1).
- O'Loughlin, R. E., Fryer, J. W., & Zuckerman, M. (2019). Mindfulness and stress appraisals mediate the effect of neuroticism on physical health. *Personality and Individual Differences, 142*, 122-131.
- Pemerintah Kota Salatiga. (2019). *Selayang Pandang Tentang Kota Salatiga*. Retrieved from: <https://salatiga.go.id/tentang-salatiga/selayang-pandang/>
- Puspita, P. A., & Syaebani, M. I. (2024). Does Mindfulness and Psychological Capital affect Work Engagement of Healthcare Workers? A study case in DKI Jakarta. *Journal of Health Policy and Management, 9*(2), 156-167.
- Putnam, R. D. (1993). *Making Democracy. Work: Civil Traditional in Modern Italy*. Princeton University Press.
- Salsabila, T. A., & Sahrani, R. (2021). Peran Moderasi Mindfulness Dalam Hubungan Antara Intensitas Penggunaan Instagram Dan Kesepian Pada Dewasa Muda. *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni, 5*(2), 352-361.
- Saiya, E. M. (2022). *Integrasi dalam Pencapaian Tugas Perkembangan Lansia* (Doctoral dissertation). Retrieved from: <https://repository.uksw.edu/handle/123456789/27528>
- Sari, D. K., Suwartiningsih, S., & Astuti, B. W. (2020). Analisis Konsep Diri Lansia Melalui Program Siaran Radio Interaktif "Insan Lansia Ceria". *E-Dimas: Jurnal Pengabdian kepada Masyarakat, 11*(4), 518-524.
- Septiarini, I. G. A. V., Sendratari, L. P., & Maryati, T. (2019). Peran dan Fungsi Panti Sosial Tresna Werdha Jara Mara Pati Buleleng, Bali dalam Pemberian Layanan Kepada Lansia (Potensinya Sebagai Sumber Belajar Sosiologi SMA Kelas X). *Jurnal Pendidikan Sosiologi Undiksha, 1*(1), 101-111.
- Setyawati, J. I., & Ratnasari, Y. (2020). Mindfulness Based Stress Reduction (MBSR) dan Psychological Capital Intervention (PCI) untuk Mengurangi Burnout pada Perawat Lansia. *Jurnal Psikogenesis, 8*(2), 164-182.
- Soekanto, S. (2002). *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada.
- Sugiyono. (2008). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Suwartiningsih, S. (2023). The Dynamics of Elderly Family Interaction in Krajan, Glawan Village, Pabelan Subdistrict, Central Java, Indonesia. *ENDLESS: International Journal of Future Studies, 6*(3), 228-235.
- Suwartiningsih, S. (2023). Adaptation and Interaction of the Elderly in Glawan Village during the Covid-19 Pandemic and Post-Covid-19 Pandemic. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal), 6*(1), 588-597.
- Singgalen, Y. A. (2020). Intensifikasi Modal Sosial Melalui Modal Ritual di Indonesia. *Sodality: Jurnal Sosiologi Pedesaan, 8*(1).

Triyono, H. G., Dwidiyanti, M., & Widyastuti, R. H. (2018). Pengaruh mindfulness terhadap caregiver burden lansia dengan demensia di Panti Wreda. *Jurnal Ilmu Keperawatan Komunitas*, 1(1), 14-18.