

EVALUATION OF CIPPO MODEL PROGRAM IN ELDERLY EMPOWERMENT

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Abstract

This study aims to evaluate the program on empowering the elderly community held at the Rumah Belajar. Evaluation of the implementation of the elderly community empowerment program using the CIPPO model (Context, Input, Process, Product, and Outcome). The CIPPO model is derived from the CIPP model which adds an Outcome aspect to measure the implementation of the product. This study uses a qualitative approach with a descriptive method. The research informants were 3 informants, managers, facilitators and elderly at the Rumah Belajar in Cihideung Village, West Bandung Regency. The data collection technique used in this evaluation is adjusted to the needs of data collection. as for the technique is observation, interview, study documentation. Data analysis using the Miles and Huberman model by means of data reduction, data presentation and drawing conclusions. The results of the study, based on the evaluation of the CIPPO model, it was found that the implementation of the elderly community empowerment program was in accordance with the planned objectives, the management had gone well, in general the activities were according to plan, the program results from the cognitive, affective and psychomotor aspects could be categorized as good and the impact able to maintain the independence of the elderly in the aspects of biological, psychological, social and spiritual needs.

Keywords: Program Evaluation, CIPPO Model, Elderly Empowerment

Abstrak

Penelitian ini bertujuan untuk melakukan evaluasi program pada pemberdayaan masyarakat lanjut usia yang diselenggarakan di Rumah Belajar. Evaluasi pelaksanaan Program pemberdayaan masyarakat lanjut usia menggunakan model CIPPO (*Context, Input, Process, Product, dan Outcome*). Model CIPPO berasal dari model CIPP yang ditambahkan aspek *Outcome* untuk mengukur implementasi dari *product*. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Informan penelitian sebanyak 3 informan yaitu pengelola, fasilitator dan warga belajar lansia di Rumah Belajar Desa Cihideung Kabupaten Bandung Barat. Teknik pengumpulan data yang dipergunakan dalam evaluasi ini disesuaikan dengan kebutuhan dalam pengumpulan data. adapun teknik tersebut adalah observasi, wawancara, studi dokumentasi. Analisis data dengan model Miles dan Huberman dengan cara dilakukannya reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian yaitu berdasarkan evaluasi model CIPPO diketahui bahwa penyelenggaraan program pemberdayaan masyarakat lanjut usia sudah sesuai dengan tujuan yang direncanakan, pengelolaan telah berjalan dengan baik, secara umum aktivitas kegiatan sudah sesuai rencana, hasil program dari aspek kognitif, afektif dan psikomotorik dapat dikategorikan baik dan dampaknya mampu mempertahankan kemnadirian lanjut usia pada aspek kebutuhan biologis, psikologis, sosial dan spiritual.

Kata kunci: Evaluasi Program, Model CIPPO, Pemberdayaan Lanjut Usia

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INTRODUCTION

The dynamics of population problems in Indonesia is getting higher. It is not only the productive age population who have problems with unemployment because of their low competence, but without us realizing the development of the elderly population is increasing. Data on the development of the elderly population in Indonesia is interesting to observe. From year to year the number tends to increase. Globally, there are 727 million people aged 65 years and over in 2020 (UN, 2020). This number is projected to double to 1.5 billion by 2050. Over the past fifty years, the percentage of the elderly population in Indonesia has increased from 4.5 percent in 1971 to around 10.7 percent in 2020. This figure is projected to continue to increase until it reaches 19.9 percent in 2045 (BPS, 2021).

In 2021 the percentage of the elderly population by age group (BPS, 2021) living in urban areas is 10.24% and those living in rural areas are 11.60%. There is a big difference between the elderly living in urban and rural areas. This difference could be due partly to the fact that the elderly from rural areas prefer to return to the village in their old age, and perhaps also because the rural population has a higher life expectancy because they do not breathe polluted air. air, do not often face things that are bad for them. makes them stressed, more peaceful than days without stress or it could be because the food they eat is not contaminated with pesticides so they are not susceptible to disease so they live long.

Almost three out of ten (29.52 percent) of households in Indonesia are inhabited by the elderly. This information is very important, considering that many elderly welfare programs use a household approach, as well as the elderly who really need support from the people who live with them. Almost three out of five (59.21 percent) elderly act as the head of the household, namely the person in charge of the daily needs of the household. According to cohabitation status, about one in ten (9.99 percent) elderly live alone. WHO (1977) states that the elderly who live alone are a risk group that requires special attention (Iliffe et al., 1992 in BPS, 2021).

The problem of the elderly is not only a matter of number, but there are other problems that arise (Suprayogi, 2005) namely the problem of myths, the problem of the low status of the elderly population, health problems, the problem of losing a family, housing problems. , transportation problems, sexuality problems, crime threats problems. and death problems. The number of elderly people will continue to increase and cannot be avoided, because many of them are currently still in their productive age and will enter old age or retire in the years to come. When a person grows old, it means he is at the end of the human life span in which it is like a chain of intertwined lives. The condition of the elderly in the future is determined by how decisions have been made in the past (Karni, 2018).

So, various problems that may arise from the elderly population need to be addressed and anticipated with various things or programs that are able to increase the independence and welfare of the elderly population. The welfare of the elderly community has been determined and mandated by the Law on Elderly Welfare (UU No 13 of 1998) article 1 paragraph 1 Welfare is a system of life and social life, both material and spiritual, which is filled with feelings. security, courtesy and peace of mind. a mental state that enables every citizen to fulfill the best possible physical, spiritual and social needs for himself, his family, and society by upholding human rights and obligations in accordance with Pancasila.

In paragraph 2 it is stated, Elderly is someone who has reached the age of 60 (sixty) years and over. And they are divided into two categories, namely potential elderly (paragraph 3) and non-

potential elderly (paragraph 4). Potential Elderly are Seniors who are still able to do work and/or activities that can produce goods and/or services. While the elderly without potential are the elderly who are powerless to earn a living so that their lives depend on the help of others. For the elderly who do not have the potential (paragraph 7) the government and the community seek social protection as a service facility so that the elderly can realize and enjoy a decent standard of living. Furthermore, in paragraph 9 it is stated that the maintenance of the level of social welfare is an effort to protect and provide continuous services so that the elderly can realize and enjoy a decent standard of living.

Rumah Belajar Institute is concerned with developing non-formal education programs. One of the program service targets is the elderly in the Nyingkir Village area, Cihideung Village, Parongpong District, West Bandung Regency. The elderly empowerment program is implemented to serve the elderly female community, which consists of 20 people. The elderly community empowerment program activities carried out by the Rumah Belajar are carried out 2 times a week, with a series of activities covering health, religion and skills.

Based on the description above, the elderly community empowerment program needs to be seen whether it has a real impact on the lives of the elderly or not at all. For this reason, this study tries to evaluate the elderly community empowerment program carried out at the Rumah Belajar. Evaluation of the implementation of the elderly community empowerment program using the CIPPO model (Context, Input, Process, Product, and Outcome). The CIPPO model is derived from the CIPP model which adds an Outcome aspect to measure product implementation (Arikunto, S., 2014). This model is based on the view that the success of educational programs is influenced by various factors, such as: characteristics of students and the environment, program objectives and equipment used, procedures and mechanisms for implementing the program itself (Arifin, Z., 2010).

The evaluation of this model intends to determine the performance of various dimensions of the program with a number of certain criteria, until finally arriving at an overview and assessment of the strengths and weaknesses of the program being evaluated. The reason for choosing this model is because it is based on various considerations so that program evaluation is carried out more comprehensively so that it can reveal the meaning of the program being held related to achieving the objectives of implementing community empowerment programs. elderly in the Rumah Belajar.

METHOD

This study uses a qualitative approach because the evaluator wants to understand and reveal the uniqueness in depth regarding the impact of implementing the empowerment of the elderly. The research method used in this evaluation is descriptive method. (Sugiyono, 2017). Descriptive evaluation method aims to solve the problem at hand or a case study based on facts and facts from the data obtained at the evaluation site related to the object of evaluation. The research informants were 3 people, namely managers, facilitators and elderly residents studying at the Rumah Belajar Cihideung, Parongpong West Bandung. Data collection techniques using observation, interviews, documentation studies. Data analysis uses the Miles and Huberman model in (Sugiyono, 2017) by means of data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

Context of Program

In the context of the program carried out in the elderly empowerment activities held at the Rumah Belajar on the aspect of the relevance of the program to the needs of the elderly learning community, it really helps the elderly learning community and this is interpreted as a necessity. what the elderly learning community really wants. Activities held include: religion, recreation, craft of stringing prayer beads and health checks facilitated by the Institute (Salma. F. G., 2012).

In general, the suitability of programs and program activities carried out with socio-economic conditions, it is known that the program is very helpful in independence and increasing the productivity of the elderly learning community (Suprayogi, U. 2009). In social activities, elderly learning residents begin to interact with relatives and peers by being brought together in this activity. Meanwhile, from an economic perspective, the elderly learn to learn the skills of assembling prayer beads, the results of which are sold themselves or used for worship.

The implementation of this elderly empowerment program is not supported by environmental conditions that are difficult to find in terms of physical improvement activities, such as gymnastics. However, learning residents can still do other things, such as walking around their own village. This is due to environmental conditions in Kp. Nyingkir is an urban area on the outskirts of housing which is geographically hilly, so it is very difficult to get representative land for physical activities of the elderly.

The implementation of the elderly empowerment program is carried out because it sees opportunities for suburban urban conditions to be less mobilized in empowerment activities, of course the target population of the elderly is large and cannot be optimized physically, productively, and spiritually. ((Peraturan Pemerintah Nomor 43 Tahun 2004). This is because the distance of health services is far enough so as to provide opportunities for institutions that are concerned with community empowerment to make a real contribution to the surrounding community.

The context of the program organized by the Rumah Belajar Institute is in accordance with the needs of the learning community and its environment, especially the needs of the elderly who need assistance and services. This is in accordance with the four needs issued by the Indonesian Ministry of Social Affairs in 2011 which states that the needs of the elderly include: 1) biological/physiological needs, 2) psychological needs, 3) social needs, 4) spiritual needs. (Kementerian Sosial RI, 2011). Thus, the program of activities organized by the Rumah Belajar, for all the needs of the elderly, based on the Ministry of Social Affairs of the Republic of Indonesia in 2011 can be said to facilitate and serve the elderly learning community.

Input

According to the Institute's documentation, this elderly empowerment program has made a work plan as a guide in implementing the program as a whole and is detailed again by making work procedures even though they are not so detailed or using standard operating procedures in carrying out this elderly program.

In this activity involved through community elements represented by community leaders such as the head of the local RT and RW Village who participated in organizing learning residents and facilitating activities carried out by the Rumah Belajar institution, while from the

government element, namely the PNF program supervisor in Parongpong Regency who monitored the implementation of the empowerment program. elderly. In addition, students majoring in education outside of school as companions for the implementation of the elderly empowerment program.

The resources invested include: facilities and infrastructure and the finance used comes from the institution's own finances without any contribution from residents. In general, there is no selection in the recruitment of elderly learning residents. The learning residents who are taught and served are the result of deliberations with the local RT and RW by taking into account the ability of the institution to facilitate the program to be rolled out with an age range of 60 years (UU No 13/1998).

However, for resource persons, the selection was carried out by considering the abilities or competencies needed to empower the elderly, for example in health improvement activities carried out by UNPAD medical students and UNPAD nurses and for gymnastics instructors from PLS Department students, while for the spirituality of these activities the resource persons came from prominent figures. women's religion Kp. Get rid of those brought by the Rumah Belajar institution. As for the manager, it is based on the policies or decisions of the institution itself. Because this institution cares about the development of student competencies, most of it is filled by students from the Department of Community Education, Universitas Pendidikan Indonesia, which of course is fostered first by the manager of the Rumah Belajar.

In the aspect of program input, planning activities are carried out in the implementation of empowering the elderly in Rumah Belajar which consist of deliberation activities and an inventory of targets and experts. The deliberation activity for consensus is in the form of a calm meeting of experts who discuss the needs of the elderly (Sudjana, 2008). The next stage is organizing, namely the formation of a field section, at this stage the preparation of an activity plan is carried out in consultation with experts, namely medical personnel (doctors, nurses), in the religious field in collaboration with the Regional Mosque Prosperity Council (DKM) (Kp. Nyingkir), followed by approval of learning time, preparation of material to be given.

Institutional managers include administrators as planning makers, field sections in charge of activities, officers as technical implementers in the field targeting the elderly and supervised by supervisors from the sub-district government. This management flow goes well in accordance with the tasks assigned to each position, with this activity it will take place successfully if there is good cooperation and communication between managers and supervisors. (Sudjana, 2004).

Process

In the process of implementing the program for the elderly who take part in activities at the Rumah Belajar Institution, they get learning through: 1) Religion; here this institution cooperates with the local mosque's DKM, in addition to holding regular recitations, the elderly also learning to be teachers for other elderly people who need assistance. 2) Recreation; In gymnastics activities, the elderly taken turns being a gymnastics instructor, aiming to increase self-confidence in the elderly. 3) the craft of stringing prayer beads; This skill activity develops the talents of the elderly, besides W1 who already have the skills can teach or become teachers for other elderly people who want to learn skills. 4) Health checks facilitated by the institution include checking blood pressure and checking blood sugar. (Romi, AR (2012).

The learning method used emphasizes group learning with a combination of learning methods (Hatimah, 2014). In religious activities, the lecture method is combined with the practice of reading the Koran, while in recreational and craft activities the emphasis is on practice guided by program assistants. The availability of learning resources provided by the institution is complete and the elderly are given each learning resource such as the Koran, gymnastics and raw materials for assembling prayer beads. Meanwhile, program facilities cannot be said to facilitate elderly learning residents, because based on informants it is known that recreational areas (gymnastics) are not adequate and other program facilities have been able to facilitate learning community activities.

It is known that the activities carried out in general are in accordance with the plan, but there are times when the facilitator and assistant cannot attend because as students sometimes there are assignments, learning activities cannot be carried out according to the planned schedule. In general, the obstacles faced by the learning community from these elderly learning activities are the consistency of mentoring activities from the organizing institution, the rest of the problems and family support have been very helpful.

External inhibiting factors that can hinder the learning process for the elderly are facilitators who come from students who have their own busy lives that hinder the program. The internal inhibiting factor is the busyness of the elderly research participants, all of whom are still working from morning to noon which have an impact on the health of the elderly.

Product

Activities held at the Rumah Belajar institution are in accordance with the objectives to be achieved, namely: 1) craft of stringing prayer beads aims to take advantage of free time and increase productivity by making or producing works from the materials provided, 2) religious activities aimed at togetherness, preparation for facing death, and increase a sense of comfort, 3) recreation aims to increase socialization, enthusiasm for life, reduce boredom. (Maryam, 2008).

Residents learn to feel better because many activities are not like at home (Aria, R. Ikhsan, I., Nurlaily, N. 2019). The activity that the learning community is interested in is gymnastics, so now that the teacher can't be replaced by the residents studying themselves, there are also learning residents who are more interested in assembling the prayer beads, which he does every day in the craft room. (Hufad, A., Pramudia, J.R., Hilmi, M.I 2017). The social life of the elderly here is quite good because there are activities that are quite solid and there are those who are the Chair of the elderly so that they coordinate the elderly, and are quick to respond to problems that exist among the elderly in the Institute.

The elderly who are empowered by the orphanage generally participate in activities at the institution, because they realize the benefits that are felt directly by the elderly, so there is no need for a special strategy to attract the interest of the elderly. The results or outcomes of the Elderly Empowerment program are changes in student behavior during and after participating in the learning process. Changes in the behavior of the elderly in this program include the domains of affection, cognition, and psychomotor (Sudjana, 2004).

Based on the evaluation results, the results of this program in terms of cognitive, affective and psychomotor aspects can be categorized as good and successful. Based on information from the manager, it is known that the activities held at the Rumah Belajar institution on the psychomotor aspect, residents learn to follow the craft of stringing prayer beads which aims to

take advantage of free time and increase productivity by making or producing works from the materials provided (Hilmi, M.I, Hufad, A., Pramudia, J.R. 2017).

The evaluation results described above indicate that a program activity will be successful if the program is needed and felt by the learning community, in accordance with what was stated by (Arif, 1994) in the implementation of out-of-school programs. which must be oriented to the needs of students, which means that the implementation of community empowerment is based on the needs felt and needed by individual learning citizens so that they feel a strong learning need for themselves.

Outcome

The elderly empowerment program is carried out in several activities, including: 1) crafting prayer beads which aims to take advantage of free time and increase productivity by making or producing works from the materials provided, 2) religious activities aimed at togetherness, preparation for death, and improving the quality of life for the elderly. a sense of comfort, 3) recreation aims to increase socialization, enthusiasm for life, reduce boredom.

The existence of this activity makes learning residents more involved in social activities and social interaction with other learning residents is closer and more intense (Hufad, A., Pramudia, J.R., Hilmi, M.I. 2018). Meanwhile, in terms of teaching, there are learning residents who can replace if the teacher is not present (Sudjana, 2008). From the health aspect of the study residents, it appears that the written health reports about blood pressure and diabetes are balanced. From an economic point of view, it is not so pronounced, but in terms of productivity, the activities are very pronounced (Kurnianto D. P. 2015)

In general, the impact that can be expressed from this elderly empowerment activity is the fulfillment of the following needs: 1) Physical and spiritual, with the elderly's decision to participate in the activities held, namely health, religious and spiritual aspects. 2) Socio-cultural, the social life of the elderly is better with the presence of peers, without feeling ostracized in society. 3) Security-certainty, feeling safe and comfortable being in an environment that has the same fate, makes the elderly feel comfortable discussing and being in the environment around the orphanage. 4) Can accept/appreciate other people/groups, very minimal dependence on other parties (Rohaedi, S., Putri, S.T., Kharimah, A.D. 2016).

This activity is one way for the elderly to fill spare time, interact with others, maintain physical and spiritual health of the elderly, increase productivity so that the elderly can carry out daily activities independently (Misnaniarti. 2017). The independence of the elderly has a function in the elderly, namely the ability of the elderly not to depend on others in carrying out their activities, all of which are carried out by themselves with their own decisions so that the fulfillment of their needs can be maintained. with various activities held in the family.

CONCLUSION

The implementation of the elderly community empowerment program carried out at the Rumah Belajar includes planning, organizing, and core/implementation activities. Planning activities are the first step carried out by the Rumah Belajar. Activities consist of activities to increase agreement and inventory of targets and experts. The agreement meeting activity is in the form of meetings with experts who discuss the needs of the elderly in the Rumah Belajar environment. It was revealed that the purpose of this activity is to facilitate the needs of the elderly which include biological, psychological, social and spiritual needs. In the next stage, a field section is formed, at this stage the preparation of an activity plan is carried out in

consultation with experts, namely medical personnel (doctors, nurses), experts in the arts and spirituality, followed by approval of learning times and preparation of materials to be given.

The program of activities held are: 1) Religious; here the institution cooperates with the local mosque's DKM, apart from holding regular recitations, the elderly also learning to be teachers for other elderly people who need assistance. 2) Recreation; In gymnastics activities, the elderly taken turns being a gymnastics instructor, aiming to increase self-confidence in the elderly. 3) craft of stringing prayer beads; This skill activity develops the talents of the elderly. 4) Health checks facilitated by the institution include checking blood pressure and checking blood sugar.

The implementation of this elderly empowerment program went according to plan, it was seen from the elderly who were enthusiastic about participating in every activity held. The institution plans this activity by taking into account the needs of the elderly learning community so that the activities held are beneficial for the elderly. However, in terms of facilities, standart operational procedure and the readiness of assistants in implementing the program have not been satisfactory for the elderly learning community and this requires very important improvements.

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