

ADL Class to Improve the Digital Literacy, a Phenomenology Study Among Aisyiyah Member in Jambi

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ABSTRACT

The advancement of digital technology is not in line with the adequate adaptability of the community, especially the elderly. A number of elderly people face difficulties in adopting and utilizing digital technology. Furthermore, they become victims of digital crime. The Elderly Digital Academy (Akademi Digital Lansia/ADL) from the Tular Nalar Program held by the Indonesian Anti-Slander Society (Mafindo) is one of the educational classes to deal with this phenomenon. With a phenomenological approach through qualitative descriptive methods, researchers conducted in-depth interviews with several Aisyiyah member in Jambi to explore their experiences in dealing with this phenomenon and also their experiences attending the ADL class. This study found that the materials and approaches implemented in the ADL training not only improved the digital literacy of the elderly. More than that, it was able to increase the capacity of its facilitators..

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INTRODUCTION

One of the characteristics of the 5.0 era society is the harmonious combination of physical and virtual space through technologies such as IoT, AI and big data to create smarter and more efficient solutions (Harahap et al., 2023; Julhadi & Ritonga, 2023; Mansur et al., 2023; Nastiti & Abdu, 2020; Tamiang, 2022; Tavares et al., 2022). The use of various digital devices is inevitable to make life easier. However, for the elderly, this is not easy. A number of limitations experienced by the elderly have made them a fairly disadvantaged group of people. In fact, in 2030, one in six people worldwide will be over 60 years old. This is inseparable from a series of common problems that are usually inherent in the elderly themselves in the aging process, such as declining physical health.

As age increases, the prevalence of comorbidities and chronic conditions that are epidemiological characteristics of the elderly population also increases. Non-communicable diseases such as diabetes mellitus, hypertension, dyslipidemia and osteoporosis also experience prevalence along with increasing age (Egerman et al., 2015; Matsumoto et al., 2016; Thadathil et al., 2021). This decline in physical function has implications for limited mobility and decreased functional independence.

The elderly also experience cognitive deterioration. The spectrum of cognitive decline among the elderly varies. From cognitive changes associated with normal aging to major neurocognitive disorders such as dementia-Alzheimer's. Around 15-20% of the elderly over 65

years experience mild cognitive impairment, with a risk of converting to dementia of around 10-15% per year (Graham et al., 2020; Hansen, 2022; Okrah & Irene, 2023; Yan & Sendall, 2016; Zhao et al., 2021).

The elderly are also susceptible to psychological disorders such as depression and anxiety disorders. Changes in social roles and loss of relationships due to retirement also make them potentially susceptible to psychological disorders. The estimated prevalence of depression in the elderly community varies between 7-15%, with a significant increase in the elderly who experience medical comorbidities or social isolation.

Social isolation and feelings of loneliness are also common phenomena experienced by the elderly. This is caused by several factors such as the death of a spouse, the death of friends and older elderly people, and even the loss of children. This can also be caused by the elderly entering retirement. Another cause is limited mobility which makes the elderly not free to move according to their wishes as when they were young. Social isolation not only represents a psychosocial problem but is also correlated with increased morbidity and mortality (Cacioppo et al., 2015; Cudjoe et al., 2020; Wolters et al., 2023; Xia & Li, 2018).

Financial problems are also a challenge for the elderly, especially in countries with immature social security systems such as Indonesia. Dependence on personal savings or family support creates precarious conditions.

The elderly are also vulnerable to various forms of abuse including financial exploitation, neglect, and physical and psychological violence. The prevalence of elder abuse in the global community is estimated to reach 15.7% with substantial underreporting due to stigma and dependency on caregivers. In Indonesia, the transformation of traditional family structures has the potential to increase the risk of neglect and abuse of the elderly.

The transition from the position of caregiver to recipient of care in the family structure is often accompanied by significant psychological challenges. Resistance to receiving assistance and the perception of being a burden on the family can have a negative impact on the psychological well-being of the elderly.

Negative social perceptions of aging and stereotyping of older people contribute to structural marginalization and age-based discrimination. Ageism manifests in multiple domains including health care, employment opportunities, and media representations. Ageism has implications for older people's mental and physical health.

Contemplation of mortality and decisions about end-of-life care represent an existential dimension of the older person's experience. Legal ambiguity and literacy deficiencies regarding aspects such as advance directives and estate planning create additional complexities during this period of life.

The digital divide has the potential to exacerbate social isolation and marginalization of older people. The International Telecommunication Union (2022) states that people aged 65 and over are the most digitally disconnected demographic worldwide, with over 60% still offline in low- and middle-income countries. Even in advanced economies, connectivity does not equate to capability. In the United States, only 26% of adults over 65 feel "very confident" using electronic devices, and many struggle with basic digital tasks like managing passwords or navigating apps (Pew Research Center, 2021).

Indonesia Central Statistics Agency/Badan Pusat Statistik (BPS) reported that the percentage of elderly people in Indonesia is projected to reach 10.6% in 2025 and 19.8% in 2045 (BPS, 2020). This demographic transition brings various challenges, including the digital divide.

Digital literacy programs for the elderly must be encouraged. However, digital literacy programs must be designed specifically, taking into account the characteristics inherent in the elderly. The term "digital literacy" refers to a set of new communication competencies and

skills that include the ability to search, select, analyze, evaluate, and create information in a variety of formats such as word, image, and sound.

In today's digital era, the elderly are also often considered digital immigrants who face significant challenges in adopting new technologies. The elderly only become familiar with digital devices when they are old. This is different from young people who have been familiar with various digital devices since childhood or even since birth.

The majority of elderly people in Indonesia do not have the experience of growing up in an environment integrated with digital technology. So they have significant difficulty in understanding the basic paradigm of digital interaction. Unlike the younger generation who are more intuitive when using digital devices.

The natural aging process accompanied by a decline in sensory and motor capabilities has a direct impact on interactions with digital devices. Decreased visual acuity, auditory abilities and fine motor coordination are significant obstacles in the use of digital technology.

One of the significant barriers to the adoption of digital technology among the elderly is psychological factors in the form of technophobia and lack of self-efficacy in the digital context. Fear of damaging devices and anxiety about making irreversible mistakes result in resistance to exploration and independent learning.

The various conditions inherent in the elderly make them a group that is highly vulnerable to crimes in the form of digital fraud and phishing attacks, which are largely due to deficiencies in cybersecurity literacy.

Meanwhile, digital education infrastructure specifically designed for the elderly is still very limited, both in terms of availability and accessibility. Available programs often do not consider the characteristics of andragogical pedagogy that are in accordance with the learning preferences of the elderly.

The Digital Academy for the Elderly (ADL) training class from the Tular Nalar Program is one effort to address this problem. ADL has been held in all provinces of Indonesia in collaboration with various organizations including Aisyiyah. In addition to ADL for the Elderly, Tular Nalar also has a similar program for young people, namely Sekolah Kebangsaan. Based on the performance data of the Tular Nalar Program, ADL training classes have been held 99 times in various places throughout Indonesia. The number of elderly people who participated in ADL training was 10,208 people.

All ADL classes were signed with interpersonal communications approach. Interpersonal communication itself is defined as the process of sending and receiving messages between two or more people with some effects and direct feedback. Technically, the Tular Nalar ADL training model is to create small groups of elderly people handled by one facilitator. The material is delivered in the form of discussions and games.

Aisyiyah is one of the oldest and most prominent Islamic women's organizations in Indonesia. Aisyiyah was officially established on 27 Rajab 1335 Hijriyah or 19 May 1917 in Yogyakarta. Aisyiyah is an autonomous women's organization from Muhammadiyah. Aisyiyah was founded by Nyai Ahmad Dahlan, the wife of K.H. Ahmad Dahlan who was the founder of Muhammadiyah.

Aisyiyah's vision is to realize a true Islamic society with advanced, independent and empowered women. Aisyiyah has an organizational structure that is spread from the central level to the branches.

Aisyiyah is active in various fields. From education, health, social welfare, coaching to law and human rights by providing advocacy and legal counseling for women and children. Aisyiyah is known for its moderate approach to preaching, combining Islamic values with the spirit of progress and modernity, and is committed to empowering women in various aspects of life.

A recent phenomenological study by Choudrie et al. (2021) found that elderly participants described digital interactions as “anxiety-inducing,” “alien,” and even “dehumanizing” when the design did not reflect their context or cognitive rhythms.

A study by Karlsson et al. (2022) used phenomenological interviews to understand elderly users' experience with digital health portals. They discovered that seniors perceived these tools as impersonal and rushed, despite technical clarity. This insight led to a redesign prioritizing emotional warmth and personalized welcome screens—resulting in a 32% increase in usage over six months.

Previous research explains the journey of building a curriculum to improve critical thinking among the elderly. The paper describes the journey of Tular Nalar in designing the curriculum which employs a qualitative approach research.

This research is the first research about ADL Tular Nalar class with phenomenology approach to know the experiences of class members and committee about how they use digital devices and how they feel during the digital literacy class of ADL. It contributes to solving the problems about digital literacy class design among the elderly.

RESEARCH METHODS

This research employed a qualitative approach which seeks to interpret human behaviour or stresses on the public's general interpretation, as well as to make sense of their experiences to understand the social reality. Qualitative research investigates local knowledge and understanding of a given programme, people's experiences, meanings and relationships, and social processes and contextual factors that led to certain policies or decisions (Haradan, 2018).

Digital literacy classes are available in several government and NGO programs. However, the Tular Nalar Elderly Digital Academy (ADL) is something different. The ADL class is a training class that encourages the elderly to deepen digital literacy by implementing an interpersonal communication approach and several exciting games. In 2023, the Tular Nalar Elderly Digital Academy class was implemented with pre-bunking material for facing the Election. In 2024, the Elderly Digital Academy class was held again in the post-Election context. So far, not all elderly people have been reached and received digital literacy training like ADL. So many elderly people become victims of digital fraud. In this section, the researcher applies a phenomenological method that reveals the experiences of participants and committee members during the ADL training class.

Data was obtained through direct observation results of the ADL training classes, literature studies and in-depth interviews with several people related to the implementation of the Tular Nalar ADL training class. The researcher interviewed the person in charge of the PIC who handled the ADL classes from the Aisyiyah cluster. The PIC of this training class is the administrator of Nasyiatul Aisyiyah (Aisyiyah junior) at the central level. Her name is Windarti. Windarti not only organized but also attended ADL training classes held in 10 different cities in Indonesia.

In addition, the researcher interviewed two of the 10 facilitators who usually facilitate the Tular Nalar ADL class participants. They are named Yuliani and Rezki Roselia. They are also members of Nasyiatul Aisyiyah. The researcher also interviewed two ADL class participants. Both are Aisyiyah administrators at the Jambi Provincial level. One participant named Diemanida is the Chairperson of the Jambi Aisyiyah Regional Management/Pimpinan Wilayah Aisyiyah (PWA). Another participant named Endah Tri Kurniasih is the Secretary of the Jambi PWA.

The researcher has prepared a number of questions. The researcher then listened carefully and with full attention when the respondents told their experiences. The researcher also

recorded and noted important things that were revealed in the interview. The researcher also acted empathetically. The researcher felt what the respondents expressed. The data taken from the five respondents were analyzed and then categorized.

With this research method, data was obtained that will be useful as input for the government and those with authority to take appropriate policies related to digital literacy programs for the elderly.

RESULT AND DISCUSSION

The Elderly Digital Academy/Akademi Digital Lansia (ADL) is a training class that encourages the elderly to deepen their digital literacy. The training technique is designed with an interpersonal communication approach to suit the specific characteristics of the elderly. In this section, the researcher reveals the participants' experiences when taking the ADL training class. The researcher also wrote about the committee's experiences when holding the ADL training class. Previously, the researcher needed to describe how the ADL Tular Nalar training took place.

ADL Tular Nalar 3.0, which was held ahead of the general election of Indonesia, is a digital literacy class held in the context of the election. Each class consists of approximately 100 participants. Participants are divided into 10 groups with a facilitator. So in one ADL training class there are 10 facilitators. The facilitators bring teaching aids in the form of material guides and pictures for group discussion materials. They sit in a circle close to each other.

The delivery of the material is carried out through discussions and playing games. Participants are asked to tell stories about events that they have experienced or experienced by their family and closest environment related to the segments of the material being discussed. The entire material is entitled Lansia Berbudi, an abbreviation of Bersama Bugar Digital. The material is divided into three segments, namely:

Segment 1: Lansia Cegah Penipuan Digital (Elderly Prevent Digital Fraud).

Segmen 2: Lansia Saat Pemilu (Elderly During Elections)

Segmen 3: Lansia Bugar Mengindera Hoaks (Elderly Getting Fit for Hoax Prebunking)

In between the materials, the elderly were invited to play games. Before the entire material segment began, participants played games in an introductory session. The introduction packaged in a game aims to make participants familiar with each other in each group.

The first session began with a monologue from the facilitator who presented an overview of the data on the number of elderly based on the latest report from the Central Statistics Agency (BPS). The facilitator showed an A4-sized slide entitled "Elderly Population Statistics in 2023." The data states that around one-third (33.16%) of households have elderly members, with half (55.32 percent) of these elderly being heads of households. This data also notes that the majority of elderly (65.25%) are married, while the other 31.79% are widows or widowers. Interestingly, the proportion of elderly women who are widows is much greater than elderly men, with a ratio of 48.86% to 13.10%. Regarding the living conditions of the elderly, the published data above also revealed that 7.10% of the elderly live alone, 22.07% live with a partner, and the rest live with their nuclear family, three generations, and other household members.

The elderly took turns responding to the data. After several elderly people gave their opinions, several things were drawn by the facilitator as conclusions. First, the elderly have an important role in the household. This is because one third of households in Indonesia have elderly people as members, with more than half of them even being heads of households. This shows that the elderly still have a significant role, both as members and decision makers in the

household. Second, the majority of the elderly still have a life partner. Although the proportion of elderly widows/widowers is quite large, the majority of the elderly are still married. This indicates that there is still support from partners for most of the elderly.

Based on this conclusion, the facilitator stated that the elderly should be able to "Berbudi", an abbreviation of *bersama bugur digital*. The elderly need to be fit in the digital world for several important reasons, in order to get safe access to information and services. More and more important information and services are available online, such as health services, finance, government, and entertainment. With good digital literacy, the elderly can access various information and services more easily and independently. Another goal is for the elderly to connect with family and friends.

Devices and access to digital technology allow seniors to stay connected with family and friends, especially those who live geographically apart. Through social media, video calls, and messaging applications, they can communicate and share life moments more often. Another goal is to prevent social isolation. When seniors are digitally fit, they have a greater chance of engaging in online communities and preventing the social isolation that often occurs as they age. Furthermore, to improve quality of life. Good digital literacy can open up seniors' access to various sources of information, entertainment, and activities that can improve their quality of life, such as learning new skills, accessing books/movies, or participating in discussions about specific interests.

Finally, for online security and privacy. With a good understanding of digital security, seniors can protect themselves from threats such as online fraud, identity theft, and malware that often target vulnerable groups. The final goal is for independence and empowerment. Strong digital literacy can empower seniors to be more independent in accessing information, making transactions, and using digital technology effectively in their daily lives.

Next, the facilitator revealed BPS data on the life expectancy/usia harapan hidup (UHH) of the Indonesian population reaching 73.93 in 2023. The elderly were asked to give their opinions. After the elderly expressed their opinions, the facilitator conveyed the conclusion that this UHH showed a significant increase in efforts to improve the quality of life and welfare of the Indonesian people. UHH in 2023 increased by 0.23 years or 0.31% compared to 2022 which was 73.70 years. This increase can be attributed to various factors, such as increased access to better health services, improved community nutrition, and government efforts to improve the quality of life of the community in general.

However, the facilitator reminded that increasing UHH also presents its own challenges. With the increasing elderly population in Indonesia, the government needs to prepare adequate infrastructure and services to meet their special needs, such as elderly-friendly health facilities, provision of safe and comfortable housing, and programs to improve the overall quality of life of the elderly.

So that digital fitness is focused on:

1. Bugar Hadapi Penipuan Digital (Digital Fitness in Facing Fraud)
2. Bugar Hadapi Pemilu (Digital Fitness During Elections)
3. Bugar Mengindera Hoaks (Digital Fitness in Prebunking of Hoaxes)

Segment 1

After the opening session, the facilitator started the first segment material, namely Bugar Hadapi Penipuan Digital (Digital Fitness Facing Fraud). The elderly were invited to focus on the material on digital fraud, in order to understand the fraud landscape that exists in cyberspace. The elderly were asked to tell their own experiences or those of others in their immediate environment about digital fraud. One by one the elderly told their stories.

The facilitator then concluded and provided a deep understanding of the various modes used by digital fraudsters. Thus, the elderly will be able to recognize the potential threat

of fraud that they may face. They are also equipped with effective strategies and preventive measures to prevent digital fraud. The following are the modes of digital fraud presented by the facilitator:

Mode 1: Phishing

The facilitator told an example of a phishing fraud case where the criminal claimed to be a courier, claiming to be an admin of BPJS Ketenagakerjaan alias BP Jamsostek. After that, the facilitator invited the elderly to always be vigilant about social media accounts. Fraudsters often create fake accounts that look like official accounts of agencies or companies. The elderly must be more observant in verifying the validity of an account before responding or providing personal information. The elderly are also asked not to easily trust unknown links or numbers. No less important is maintaining the privacy and security of personal identity information such as ID card numbers, bank account numbers, and dates of birth. This information should not be given to unknown parties. If in doubt or suspicious of a particular email, message, link, or account, the elderly should first consult with a trusted party such as family, friends, or official service providers before responding or clicking on anything.

Mode 2: Love Scam

The facilitator recounted the case of an elderly woman in Malaysia who lost up to 257 thousand Malaysian ringgit or around 909 million Indonesian rupiah. Head of the Johor Commercial Crime Investigation Department Mohd Salleh Abdullah said that this elderly woman was caught in an online fraud syndicate carried out by a man she had met three years earlier through the Facebook application. The facilitator encourages the elderly to be wary of every friend they meet online. Although the era is increasingly modern, they still have to be careful in establishing relationships with people they have just met in cyberspace. Do not be quick to trust and provide information or financial assistance before really knowing them well. The facilitator also asks the elderly to be careful in providing financial information such as account numbers, credit cards, or things related to finances to people they do not know well, even though they have established a close relationship online. The elderly must also always be aware of signs of fraud. Signs of fraud are online friends asking for financial assistance. The elderly should prioritize physical friendships over online ones. Before getting involved in a deep relationship or providing financial assistance, the elderly should prioritize physical meetings first to ensure the identity and personality of online friends. If there is a potential problem in an online relationship, the elderly are advised to consult first with family or authorities, so as not to become victims of fraud. No less important, do not be easily fooled by flattery or sweet words from people they have just met in cyberspace. Finally, avoid giving access to personal accounts, be it social media accounts, email, or other important accounts to people they do not know well.

At the end of the first segment, the facilitator provided practical tips, namely WAKUNCAR, stands for Waspada, Kunjungi, cari (Beware, Visit, Search).

Beware

It is important for the elderly to increase their vigilance in interacting in the digital world. One way is to be careful of unknown or suspicious accounts, links, and foreign telephone numbers. Fraudsters often create fake accounts that are similar to official accounts of agencies or companies. They also usually spread dangerous links or fake contact numbers to trap victims. Therefore, it is highly recommended to always visit official sources of information such as websites, social media accounts, and official telephone numbers before responding or providing personal data.

Visit

If you feel doubtful or unsure about the information received, the elderly should seek comparative information from people close to them that they trust. Close family, good friends, or figures in the surrounding environment can be more reliable sources of information. By asking them directly, the elderly can get a more objective perspective and input before making a decision.

Seek

Simple steps such as increasing awareness, confirming information from official sources, and consulting with loved ones can help seniors feel safer interacting in the digital world. This can also prevent them from getting caught in a scam that can be financially and emotionally detrimental.

Segment 2

The focus in this segment is the general election. The elderly are introduced to important dates related to the election, so that they can prepare themselves well. They also get clear information about the requirements that must be met in order to exercise their right to vote. In addition, the elderly are provided with information about the nearest polling location from their residence, so that they can easily reach the polling station on voting day.

The facilitator invites the elderly to discuss by asking questions related to sources of information about the election. The facilitator provides alternative answers, namely television, social media, WhatsApp Group, radio, newspapers, billboards, flyers, people closest to them, and communities that the elderly follow. The elderly are asked to provide answers and reasons for the answers. After several elderly people have given their opinions, the facilitator asks the elderly to refer to official sources of information. This can help the elderly understand their rights and obligations as voters in the election process. They can learn about voting procedures, nomination requirements, and regulations related to the election process. The facilitator provided examples of official websites mentioned, such as the Indonesian Election Committee/KPU (infopemilu.kpu.go.id), the Indonesian Election Watch/Bawaslu (bawaslu.go.id), and the DKPP (dkpp.go.id).

The facilitator also reminded the elderly not to forget to continue to follow the General Election and Regional Election. Elections are very important for the elderly so that they can choose leaders who represent the interests of the elderly. By participating in the election, the elderly can ensure that their interests are prioritized by the elected regional leader candidates. Finally, the facilitator invited the elderly to use their smartphones to check the permanent voter list/daftar pemilih tetap (DPT) by online system.

Segment 3

Segment three is the last segment. This segment focuses on prebunking or hoax sensing. The elderly will be equipped with an understanding of the various forms of information disruption that often occur. Misinformation is a major challenge during general elections, especially with the emergence of social media platforms. Here the facilitator introduces several types of information disruption:

Disturbing facts or contextual distortion which can be divided into two modes:

1. Decontextualization. The meaning is to remove content from its original context, such as adding a new narrative to a video to change its original meaning.
2. Cherry-picking or choosing only what fits. This technique selectively uses data that supports a particular position while ignoring contradictory evidence.

Discrediting a particular figure, also called discrediting (discrediting) with two modes:

1. Name-calling or giving a bad label. This technique uses derogatory labels or names to insult political opponents or their supporters.

2. Defamation, making false statements about someone to damage their reputation.

Igniting emotions or emotional manipulation (emotional manipulation) has two modes, namely:

1. Appeal to emotion or inviting emotions. The focus is on using emotional appeal rather than facts and logic to support certain claims.
2. Fear-mongering or spreading fear. The technique is to deliberately create excessive fear or worry about an issue.

To be aware of these three types of information chaos, prebunking is needed, which is a technique to build resilience/immunity to misinformation proactively before being exposed to the misinformation itself. Prebunking focuses on how people are usually manipulated and misled online, rather than directly checking hoaxes or verifying information that has been misled.

To make it easier to understand hoax sensing in the 2024 Election, the three potential information disruptions, the facilitator introduced the terms to the elderly:

Chaotic/Kacau "IDE" (Isi, Diri, Emosi/Content, Self, Emotion)

Kacau Isi/content chaotic means twisting the content of information

Kacau Diri/ self chaotic means badmouthing or slandering

Kacau Emosi/emotion \chaotic means igniting emotions or provoking

Then the facilitator gave several examples of hoaxes related to the election to be discussed together. Are they chaotic in content, chaotic in self or chaotic in emotion. The elderly were asked to give their opinions. The elderly were also introduced to the Kalimasada WhatsApp chatbot with the number +62 859-2160-0500. The facilitator guided the practice of using this chatbot so that the elderly could independently check whether information was a hoax or not.

After all the material was finished, before the ADL event was closed, the elderly were invited to participate in gymnastics called "Bersama Bugar Digital/Together in Digital Fitness". Participants followed the gymnastics demonstration video played by the committee. The video of the Joint Digital Bugar gymnastics has also been uploaded to the Youtube platform. The facilitator and committee selected several elderly people who had good movements. They received prizes from the committee.

Change attitude

One of the participants of the ADL Tular Nalar class in Jambi, Dirmanida Ida, said that she was helped by this program. Dirmanida is the Chairperson of the Jambi Aisyiyah Regional Leadership on a daily basis. Dirmanida admitted that her attitude changed after participating in the training. Dirmanida will be more positive in her activities on social media. Dirmanida reminded the General Chairperson of Muhammadiyah, Haedar Nashir, to always ask the Muhammadiyah big amily include Aisyiyah member to always be smart on social media.

According to Dirmanida, the ADL Tular Nalar program has brought big changes to the participants of the training class. The ADL program also supports Aisyiyah's program itself. So that all participants are enthusiastic when participating. Dirmanida admitted that the material provided was very good. The approach taken when delivering the material was also good. Encouraging and encouraging the participants. So that the material is easily accepted by the participants. Dirmanida remembers the term "Wakuncar" which made her more careful on social media. So far, the elderly have easily shared on social media, even though the information shared is not necessarily true.

The timing of the ADL training ahead of the regional elections is an advantage. So far, election participation in the regions has been low. Some are sick, some are lazy to go to the polling location because of the rain. Because of the ADL training, the elderly know that the location for voting can be moved. So far, many have been indifferent. Not using their right to

vote is commonplace. But after the training, they found out that they can move their voting location to another place as long as it is properly managed. Awareness to vote has increased. Now the elderly are more enthusiastic. Dirmanida is also grateful to be told that there is a Kalimasada chatbot. Simply save the Kalimasada number on your cellphone and the elderly can check facts independently.

Another ADL participant, Endah Tri Kurniasih, is the secretary of the Jambi Aisyiyah Regional Leadership/Pimpinan Wilayah Aisyiyah (PWA) Jambi. Every day she uses digital devices to communicate, especially through WhatsApp groups and surfs the internet because of the demands of her job as a lecturer. Endah also has experience assisting the elderly in her immediate environment, namely her mother.

Endah said that this ADL class is very much needed by the elderly. She said that many elderly people around her have become victims of digital crime. Endah said her own mother almost became a victim of digital crime with a love scam mode. Until then the online friend asked her to send money. Luckily her mother had not used M-banking. To transfer money had to go to an ATM. Because of the technical difficulties in transferring money, her mother escaped the trap of online criminals.

Another incident happened to her mother. In a WhatsApp group that her mother joined, a retiree who was her mother's friend gave information about the 13th salary for group members. However, the information turned out to be a hoax. Endah said that the elderly tend to easily share hoaxes because they still want to exist. By sharing various information in the WhatsApp group, Landia hopes for validation.

Want to vote

Regarding the election, Endah said that ADL is useful for making the elderly want to go to the polling station. In the past, the elderly were reluctant to go. They believed that choosing anyone would not affect them. However, after discussing in the ADL training class, Endah hopes that the elderly will want to vote in the election. Endah also said that it is important for the elderly to learn about hoax sensing so that they can independently check every piece of information.

Rezki Roselia is a facilitator for the ADL Tular Nalar class at Aisyiyah Jambi. She is a member of Nasyiatul Aisyiyah (junior Aisyiyah). The prerequisite for someone to become a facilitator is that they are proficient in using digital devices. Previously, she also attended training of trainers to master the material presented.

Rezki said he was happy to be involved in ADL Tular Nalar. She was even happier knowing that the participants he facilitated felt the same joy during the ADL training. According to Rezki, before taking the training, the participants told many stories of events they had experienced themselves and events experienced by other people in their environment. There was an ADL participant who told a story of being a victim of digital fraud. She was fooled by the lure of someone claiming to be an employee of a television station. She said the participant received a valuable prize and had to transfer a certain amount of money before receiving the prize. She realized her mistake after the money in his savings decreased. There was also a participant who told a story of getting a video call, when she answered it turned out the person she was talking to was showing their genitals. He contacted his mother again, and said that he could scan her face. If she didn't want to transfer some money to him, it would be distributed. There were also those who accidentally clicked on a link and their personal data was taken by online criminals. After the participants told these cases, Rezki saw that the participants he facilitated became more self-aware and vigilant in the online world. They also promised to be more self-aware. The worst is that one of the elderly who was an ADL participant was once deceived and lost 57 million Indonesian rupiah, with the mode of love

scamming. To the participants, Rezki advised to always be careful in the online world. Rezki said, "Do not answer calls from people you don't know."

Rezki appreciates the Tular Nalar curriculum team for including elements of the ABCD game. The game encourages the elderly to think smarter. The facilitator reads the case, then they observe, and trace the information by following the steps in the ABCD game. During the game, Rezki saw that the elderly were very enthusiastic and excited.

Enthusiast

Kiki admitted that she was actually a bit nervous about speaking in public. But after seeing the enthusiasm of the elderly, Kiki was no longer nervous. Another advantage of being a Tular Nalar ADL facilitator is that Kiki learned several things related to digital literacy. So that she became more developed and her insight increased.

Another facilitator, Yuliani, who is also from Nasyiatul Aisyiyah, said she was happy to facilitate the elderly with an interpersonal communication approach applied in the ADL training. Previously, the elderly did not know the Wakuncar tips, now they know. Previously, the elderly also did not know the ABCD game, finally they know and can apply it in everyday life.

Some of the elderly she facilitated already knew about the fraud mode. However, they remained enthusiastic because there were many new terms that they did not know before. When taught about the use of the Kalimasada chatbot, they immediately tried the experiment to find information whether something was a hoax or not. Yuliani is sure that after the training, the elderly will be more confident in using digital devices. Moreover, they can now check information that is suspected of being a hoax themselves.

Person in charge (PIC) of ADL in 10 cities with elderly participants from Aisyiyah, Windarti, said that the ADL training was very impressive for her. This is because ADL raises new issues. With ADL, Windarti said, it was like her eyes were opened that there are still challenges in the spread of hoaxes and Aisyiyah and Nasyiatul Aisyiyah must take part in it.

Windarti stated that both the organizing committee, facilitators and herself experienced changes in handling ADL Tular Nalar. However, the most significant change definitely occurred in the elderly as training participants. According to Windarti, the organizing committee and facilitators experienced an increase in their self-capacity that they will get in this training.

According to Windarti, the delivery of the material was more effective because the participants were divided into small groups. Previously, the participants were used to being in large groups. The committee and facilitators were also more experienced in large groups.

New insight

Regarding the material, both participants and facilitators, Windarti said, gained new insights. Although previously having experience in dealing with hoaxes, Windarti personally admitted that she did not realize that it was actually hoax sensing. According to Windarti, the ADL material is easier for participants to digest. In addition to the training implementing an interpersonal communication approach, there are also tips and terms that are familiar to the world of the elderly. The material is not theoretical, but rather more applicable.

Based on the experience of seeing directly during the training, and also in post-training assistance, Windarti captured a good effect on the elderly. There are several success stories of participants recognizing the 3 Chaotic tips learned in the training. Moreover, there is a practice using the Kalimasada chatbot, making the elderly more careful. They also become more critical in knowing the origin of information. They can now trace where the information comes from themselves, and participate in cross-checking.

The effect of the prebunking material with the context of the Pilkada is also no less great. Especially regarding awareness of their voting rights. Now they are more self-aware and aware that they must use their voting rights in the election. Previously, if someone accompanied them to the election location, they would use their voting rights. If no one accompanies them, they will not use their right to vote in the election. However, after this training, there was a greater awareness that the elderly's right to vote was protected. The elderly were determined to still try to come to the election even though they were sick.

Personally, Windarti herself stated that she has experienced self-development since becoming the PIC of ADL Tular Nalar for 10 Aisyiyah classes. She is now also campaigning for ADL materials such as ABCD game, Kacau IDE, Wakuncar, Kalimasada WhatsApp chatbot among Nasyiatul Aisyiyah leaders and other organizations in Muhammadiyah big family.

CONCLUSION

The Elderly Digital Academy (ADL) training class held by the Tular Nalar Program in collaboration with Aisyiyah has proven to be an effective model in enhancing digital literacy among elderly participants. Through a phenomenological approach, this study reveals that the use of interpersonal communication methods and engaging educational games enables the elderly to better understand and respond to the challenges of the digital era, including digital fraud, misinformation, and low participation in democratic processes such as elections. The findings indicate significant personal growth, not only among the elderly participants but also among the facilitators and organizers. Elderly participants reported increased awareness, confidence, and independence in using digital devices, especially in recognizing fraud patterns, verifying information, and utilizing tools such as the Kalimasada chatbot. Facilitators and committee members also experienced capacity-building, gaining new pedagogical insights and communication strategies. Overall, the ADL class has not only empowered the elderly with practical digital skills but also contributed to building a more informed, resilient, and participatory aging community in the digital age. This model offers a replicable framework for future digital literacy programs targeting vulnerable demographics.

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