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Variety of problems faced by many elders, from health, social till economic issues. At the micro level, some of elderly experiences social dislocation, disorientation of life as a result of loss of attention or a job. In the others experience powerlessness, loneliness, meaninglessness or post power syndrome after retirement from job. The position of the elderly is still considered to be a burden and not an asset. Elderly society requires interaction and socialization with the general public. Public space becomes a necessity. One of the public spaces that have been long-standing and friendly for the Elderly is “Pondok Sepuh” located in Payaman Magelang. This article discusses the friendly and comfortable public spaces for the elderly so that the elderly can be life happily. This research aims to assess and determine the role of Pondok Sepuh as a comfortable and friendly Public Space for the elderly. This study uses naturalistic approach with depth interviews as a method of data collection. The research informants were determined through purposive methods among the elders. The findings show that Pondok Sepuh is a comfortable and friendly public space for the elderly. The principle of independence, equality and freedom took place in this pondok sepuh. Interaction and socialization with their peer groups increasingly their existence.

Keywords: Elderly, Public Space, Pondok Sepuh.

INTRODUCTION

Most countries in the world increased number of elderly significantly, include Indonesia. Nowadays based on the Central Bureau of Statistics said the elderly numbered 18 million people. The elderly population is predicted to increase till 41 million in 2035. Even in 2050 estimated one in four of the Indonesian population is the elderly population. Increasing the number of elderly people is due to increased life expectancy. The life expectancy shows the success of human development, but if life expectancy is not accompanied with the quality of the elderly, the elderly become a burden in development. The increase in lifespan expectancy is due to three factors; (1) progressing in the field of health; (2) increasing social and economic; (3) increasing public knowledge (Nugroho, 1995).

A growing number of elderly people left some problems. The problems grow with the mindset of people who think the elderly only a burden to the family, society and the State. This burden could be a demographic time bomb when families, communities and the State do not well prepare and organize elderly population. The elderly people in old age will face the issues of health, social and economic problems. This issues is due to the elderly limitations because of their age and biologic (Notoadmojo, 2007). Decreasing health status and physical abilities in the elderly population will cause them to move away from public relations and socialization gradually (Fitria, 2011). This can lead to decreased intensity of social interaction.

Participation and social relations is a fairly important part in physical health, mental and emotional for the elderly. Social engagement makes a positive therapy for the elderly in order to maintain physical health, mental, emotional, and also to reduce the risk of death. Unfortunately, elderly people often lose the opportunity of participation and social relations. Social interaction tends to decrease due to cognitive impairment, death in the family, living facilities and home care (Estelle, Krisck & Pollack, 2006).

Marginalization of elderly people coupled with industrialization process that resulted in social change. These changes are not only changes in the livelihoods of nuclear family, but also changes in the values believed and executed by humans over the years. An agrarian society to industrial society carries implications for the roles of elderly who lost or replaced. The industrialization influences the economic activity from the village to the city. The city became the center of economic activity led to migration of many productive villagers to the city. Many productive villagers interested in moving to the city because it's easy way to get money than in village. The migration of population is marginalized productive agricultural sector and rural people who do not have access to move to the city such as the elderly population. Children and families are expected to provide social support to the elderly directly (especially those living in the village), they can't provide support and give services to the elderly due to work or other activities far away from the parents.

Productive labor force participation increased since industrialization both men and women. On the one hand it will improve family finances and support economic life, on the other hand inhibit the productive labor force care for their elderly. Industrialization and work participation (especially of productive age) makes elderly people are in a vulnerable position. Vulnerable because they are slowly losing economic resources and other resources that can be cared for in his old age. So,

they need social interaction with their peer group. This interaction will make them in happy and they don't feel lonely.

The necessary to make social interaction with others will be owned by the human till they death. Aging societies require interaction with other public community because basically humans are creatures of *homo socius*. It means that humans needs each other with another human being, they can't live alone wherever they located. Public space for older people specifically should be present to answer their needs of the elderly in interacting, better with the age group or the others. Unfortunately, friendly public space in Indonesia just for the elderly is not easy to find it. Whereas the elderly population is part of the city's residents have the same rights in the utilization and use of public space.

Public spaces for elderly residents scattered in Indonesia there is a public space that is located in Magelang Payaman. Surrounding communities call it "Pondok Sepuh". This name mutually agreed with kiai and society became a friendly place to stay for older people. Called *Pondok* because in this place we can stay there like a home despite the lack of adequate facilities within not determined period with the very low cost. Said *Sepuh* (from the Java language, which means very old) because the place is only intended for older people who want to deepen their religious knowledge and seek "things" on life after life on the earth. Pondok Sepuh can be regarded as a friendly public space for older people. This place is a communal space of common property, especially for older people who perform the functional activities either individually or in a group activity.

Almost eighty years ago Pondok Sepuh activity begins. This pondok sepuh increasing from year to year, both in terms of building and number of elderly people who want to learn and eventually live in pondok. Even, if Ramadan or fasting month for Muslims, pondok sepuh is crowded with the number of elderly people. More than 500 people are dominated by wome stay and live there during Ramadan month. Be interesting how this pondok sepuh become an alternative choice besides nursing home (Panti Jompo/ Panti Wreda) that has been established by governments and foundations for the elderly to spend the rest of his life. This paper will discuss Pondok Sepuh as a form of friendly public space for the elderly, at the same time can be a media interaction elderly population with their peers. Interactions are kept resulted the spirit of survival emerge filled with religious deeds.

Research Method

This is descriptive qualitative research with naturalistic approach. The data are taken through in-depth interviews, participant observation

and documentation. The interviews were conducted with the Java language because in everyday life, the occupant of Pondok Sepuh talks with each other using the Java language especially with *krama alus*. The use of Indonesian rarely used. Using Java language especially in *krama alus* is a challenge for researchers. By using this language expect to occur cultural and emotional closeness between researcher and researched. This research located in the area of Masjid Agung Payaman Magelang Central Java. In the area of Masjid Agung there's pondok sepuh as a place for elderly. The unit of analysis in this research is the elderly occupants both men and women. The informants either men or women were selected purposively to know more in Pondok Sepuh deeply. Researchers used family networks (kinship) to enter in this Pondok. The research was conducted in September 2015.

RESULTS AND DISCUSSION

Talking about public space will display a variety of meanings and perceptions of it. The term public space used freely because the diversity of meaning. The meaning of the public space is strongly influenced by the context and the science that being articulate. In architecture perspective, space equated with the place, which is the venue for the events. All human activity is never separated from the existence of space as a place for activities (Pitana, 2008). Public space is a place that has so far quality of publicity. This place can accommodate a wide variety of entities with many interests (Wibowo (ed), 2005). Depend on the perspective of Habermas, public space conceived with concrete - empirical, a certain space has boundaries and rules of its own for example, clubs, coffee shops, salon, table societies and others (Habermas, 1989). Associating with the two perspectives above, pondok sepuh is a place in which there are a variety of entities with boundaries and rules of its own. Entities that can be accommodated both modern and traditional groups with different ideologies including the accompanying interest.

In pondok sepuh organizational management there is a caretakers which consists of *Kiai*, *bu Nyai* (wife of kiai), and also *takmir* masjid (who develop and manage masjid). All of them manages the area of masjid agung Payaman include pondok sepuh. *Kiai* and *bu Nyai* as the central figure give the guidance for the occupants pondok sepuh especially in religion, for example guidance the way of variety in pondok sepuh activities such as *bandongan* model, *sorogan*, *nderes* and other various activities that cannot be separated from religious activities. By using *sorogan*, *kiai*, *bu nyai* and alsos the occupant who have been living elderly can monitor, assess and guide the inmates lodge ability of elderly

people who are still under. The keywords of *sorogan* method is remit. Students / elderly occupant in pondok sepuh remit the recitation or reading of holy book (Quran) to *kiai, bu nyai* or the senior occupant who is smart in memorization and recitation. Beside *sorogan* method, there's other method which is called *bandongan method*. This method make *kiai, bu nyai* as a preacher/ speaker about religion. They give and deliver good advice about religion to the elderly population for a basis for thought and movement of the elderly. From this method expect closeness relationship between *kiai, bu nyai* and elderly occupants of pondok sepuh. While the method *nderes*, the occupant in pondok sepuh are given the widest possible opportunity to develop their capabilities and increase the quantity of reading the Qur'an individually, or other appropriate readings to add provisions for the life here after. For more than 12 hours in a day, reading the Holy book with the three methods was performed.

Social activities with packs of religious rituals become so common that occurred in pondok sepuh. Some of ritual worship like run by occupant of *pondok sepuh* such as *sholat*, reciting Quran almost every time, fasting on Monday and Thursday as a *sunnah* from prophet of Muhammad, fasting for two months before Ramadan month coupled with the Ramadan fast, tahajjud at dawn and other worship. All these rituals as a means of unifying solidarity between occupants of pondok sepuh. As a Durkheim said in religious rituals, community members came to see and recognizing the communal power, creating an atmosphere that is called collective effervescence. This ritual continues to produce the power of solidarity among the inhabitants of pondok sepuh. Religious rituals were carried generates social cohesion and social ecstasy to the occupants of pondok sepuh. Integrative because of the ritual, solidarity among the occupants woke up strongly. Durkheim called it a mechanical solidarity. Ritual also has opium because people will continue to perform the ritual continually. Hard to imagine that all occupants of the pondok sepuh, all is old but they can still perform worship were classified as very heavy. Three months they fasted hunger and thirst, whereas Muslims are generally only implement a month. Moreover by looking at their daily lives, where they wake up in the 01.00 am to perform religious rituals called tahajud prayer. And other rituals are arguably difficult for laymen.

In addition to a variety of religious rituals that are sacred and produce solidarity, in pondok sepuh there is also a political activity, economic and market as confirmed Habermas (2007: 112) that the public space is always related to political activities, economic and market. Heading of general election 9 December later, masjid agung Payaman be a reference by the regional head candidates from various regions to ask permission to visit the KH Siradj tomb known as the originator/ creator

of stakes. Mbah Siradj tomb is place to look for a blessing and also seek the blessing that desire can be achieved. Political clad religious activity aims to build a positive image. A positive image in the form of piety make a positive image and it's really useful for politicians and the candidate ,at least they can get the sympathy of their constituents, including citizens around pondok sepuh and the occupant in pondok sepuh itself. Building positive image is the easy way to gain power. Not infrequently, politicians or candidates for regional heads distributing food or souvenirs to the occupant of pondok sepuh or people around.

Economic activity is equally promising. Many stalls stand including street vendors who sell things in pondok sepuh area. Many of stalls built in order to meet the daily needs of occupants of pondok sepuh, locals and pilgrims at the tomb of Kiai Siradj. Kiai Siradj tomb is visited by a lot of tourists especially on Fridays or weekends. Travelers who come visit the tomb of Kiai Siradj not only from Central Java, but also from various regions, particularly in Java. Kiai Siradj is a part of the history of pondok sepuh and masjid agung payaman. Kiai Siradj is the founder of masjid agung Payaman as well as the founder of the pondok sepuh. The history of pondok sepuh stands quite unique than others pesantren/ boarding school in Indonesia. One of the caretakers in pondok sepuh KH.Tibyan recalled that around 1937, many *kiai* and students compete to establish a boarding school to give religious knowledge and education for the poor. For example *pondok modern gontor* in Ponorogo, *pondok tebu ireng* in Jombang, *pondok Jamsaren* in Solo and others. Mbah Siradj also have the same desire, but more devoted to santri old. As said Mbah Siradj as repeated Tibyan lodge managers today:

“Nek misale kabeh ngurusi santri nom-nom aku tak ngurusi santri ro sedulur sing tuo-tuo”.

(If all boarding school/ school take care of the young students, I had better to take care of our brothers were older).

From the words and the dreams of mbah Siradj formed pondok sepuh. The students (old student) come from various regions in Indonesia, though still dominated by Java and beyond. Pondok sepuh still exist till now with the increasing of economic centers around pondok sepuh. Not far from pondok, there are also health centers (*puskemas*), markets (*pasar payaman*), food stalls also bank (Bank Rakyat Indonesia). Ahead of Ramadan, economic activity became very crowded with merchants and stallers (called *tiban stallers*) in the area around Masjid Agung Payaman. The economic activity increase because of occupant especially in Ramadhan month, and this phenomena fairly reasonable because using the momentum of the many pilgrims who live in the

pondok Sepuh to study and pray during the holy month of Ramadan. When researcher asked why the students in pondok sepuh on Ramadan increased, one of the occupant the cottage old replied:

Pesantren Ramadhan niku ngamalke ajarane Kiai Sirodj, sekalian ngarep malam lailatul qodar mas.

(Pesantren Ramadhan was practicing Kiai Sirodj teach, while at Ramadan we hope to get *lailatul qodar* night).

Public Space with the Social Activity

Social activities of elderly people is also full of variety and color. Zhang and Lawson (2009) in their research use three classification in the public space: (1) Process activity: This activity is done as a transitional two or more of the activities from the main activity; (2) Physical Contact: This activity is done between two or more persons who directly perform communication or other activities; (3) Transition Activity: This activity is done without a specific purpose which is usually done alone. For 24 hours they stay and do various activities, the elderly living in pondok sepuh cannot be separated from the third categorization of social activity. Social activities started at 01.30 am in the morning following with tahajud prayer. After praying tahajud followed by reciting Quran with sorogan model until the time of morning prayers (Subuh) at 04.00 am. After praying subuh, the students resumption *sorogan* models until the time for Duha prayer. After Duha or about 08.00, the elderly had recently returned to their rooms to do the transition activity. Example of transition activity such as eating, bathing, washing clothes or tidying the rooms and their own clothes . At 10:00 am, most of the elderly go to the mosque to perform *nderes* (reading the Quran alone) until adzan dhuhur or around 12.00 pm. After lunch or 01.00 pm, *nyai* mother usually held agenda at his home with *semaan* Al Quran model (one person reading the Quran others listen and justify reading if there is an error) till afternoon or around 03:00 pm. After praying asar, they return to *nderes* independently. The break was held at 16:30 although there are still some elderly people to continue reading Al Quran. Continuous physical contact between one person to other happen in pondok sepuh. From speaking about the issue of religion, personal thing and so on. Activities of the elderly resumed before the maghrib prayer. Post maghrib prayer or around 06:00 pm followed by *nderes* personally until time of Isha. The activity was completed around 08:00 am or after Isya, and sometimes is closed by *bandongan* model from the competent preacher or kiai.

Activity elderly in pondok sepuh is a full of schedule activities, but there aren't written rules that bind to follow or not follow in the existing activities. There is no compulsion whether the occupants of

pondok sepuh should stay long, a minute or even just a few days, just depend on themselves. When compared with the other boarding/ *pondok* which is conducting a formal activity, this *pondok* is clearly different. There is no exam to evaluate. There is no report of an accomplishment given as usual formal educational institutions. The highest achievement for elderly occupants of pondok sepuh is a good die (*Husnul Khotimah*) following with activities closer to the Creator of world. Lessons, schedules and formal activities as well as formal institutions do not exist. There is no strict rules to remain in pondok sepuh. For those who can stay at home as long as possible, for those who do not like they can go home at will. They were given the freedom to establish interactions with one another occupant with people around *pondok*. The occupants only charged Rp.17.000, - annually as a substitute for water, sanitation and electricity they have used. Although only pay compensation that is not expensive, the facilities provided at *pondok sepuh* such as bathrooms or room is quite good although not exactly luxurious. In their daily meal, they cook by themselves or buy vegetables that are visible around masjid agung Payaman. The price is very affordable and easy to obtain. The following table about the social activities of elderly occupants of the cottage:

No.	Activity	Variety of Activities
1.	Process Activity	Walking from masjid to the room or to kiai house. Walking from masjid to resident home or to canteen around masjid.
2.	Physical Contact	<i>Bandongan</i> and <i>sorogan</i> with <i>kiai</i> or with senior occupant, <i>nderes</i> holy book, <i>semaan</i> with other friends.
3.	Transition Activity	Sitting in the chair, sleeping in the bedroom or in front of the room,

There is a unique phenomenon in pondok sepuh that there are five elderly people who are all women who have lived in the pondok for more than 10 years. They all agreed to choose to stay in pondok Sepuh in the long term with a reason to look for supplies as much as possible when the time was called to the Lord. There was no rejection from the family regarding the choice to spend the rest of his life in the pondok Sepuh despite some resistance and a feeling of wonder at first time. One of the families managed by the researchers wondered why their grandmother feel comfort to stay in Pondok Sepuh although minimum facilities compared to their house of one such family. Sri Leginah (74 years) or familiarly called bu Darmono one of the five occupants of the cottage Sepuh senior said:

Golek sangu nek sewayah-wayah dipendet sing Kuasa sampun wonten sangune.wis tuwo sing digoleki gor sangu ning akhirat karo sehat bagas waras. Alhamdulillah 12 tahun ting mriki anak, putu kasil kabeh bagas waras, wis cukup itu mas. Betah kalih rencang-rencang ting mriki. Ben byar ngaji, nderes, sorogan kalih mbah kyai.

Finding for provision if at any time called by the Lord. I'm already old, I'm just looking for a provision to the hereafter, hopefully also in good health. Alhamdulillah, twelve years I stay here, my children and grandchildren all in succesfull and always in healthy. It was all enough. Feel at home with my friends here. Every moment recite the Koran, *nderes*, and *sorogan* with *kiai*.

In addition to a pattern of activity that has been built, in *pondok sepuh* there is a diversity of social actors from different socio-economic layers. Most of the occupants in *pondok sepuh* is dominated by women, about 63 women from total of 80 *pondok sepuh* occupants which means there is a gender gap there. This is understandable, because it is still the strong patriarchal culture in Java. In a broader meaning when the elderly man left for dead by her partner, he will be easy to get married. On the contrary, if the deceased spouse is the husband / male tendencies to marry older women are much smaller so the impact on the interaction of elderly women who reduced their partner left post. Finally rational choice elderly women choose *pondok sepuh* as means / means of achieving the goals to be achieved while spending the rest of life shortly. In *pondok sepuh*, there is more than 90 percent of the occupants are from the land of Java, so there is a homogeneity of cultures in it. Java language with *krama alus* become everyday language and is a form of collective consciousness to reflect rationality Javanese society especially in *pondok sepuh*.

CONCLUSION

The phenomenon of demographic transition is marked by the increasing number of elderly population. This phenomenon will cause many social problems if not handled properly by the government and society. The elderly still considered by a burden not an asset. The elderly can be an asset if handled properly. One way to make them happy giving them a good. The elderly populations really need the friendly public space for their interaction and socialization with each other, one of them is *pondok sepuh*.

One of the public spaces that have been long-standing and friendly for the Elderly is “*Pondok Sepuh*” located in Payaman Magelang. In this *pondok sepuh* they socialize so that their existence is

increasingly recognized and felt there. This pondok became really friendly public space that can give peace, at the same high sense of solidarity built through religious rituals. The principle of independence, equality and freedom took place in this pondok sepuh. Interaction and socialization with their peer groups increasingly their existence with the various of activities.

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