



THE PERCEPTION OF THE ELDERLY IN LKS-LU PANGESTI LAWANG TOWARDS DEATH: A PHENOMENOLOGICAL ANALYSIS

Yafet Pradikata Prihanto*, Achmad Syukkur, Mochamad Ali Sodikin

School of Nursing, STIKes Panti Waluya Malang, Jl. Yulius Usman No.62, Kasin, Klojen, Malang, Jawa Timur 65117, Indonesia

*yafetpradhika@gmail.com

ABSTRACT

Death is the final process of human life. In the course of a typical human lifespan, old age represents the final stage before death. The elderly's perception of death varies significantly among individuals and is influenced by various factors, including previous experiences of loss, closeness to significant others, and living arrangements—whether residing with family or in a nursing home. This study aims to explore and analyze the perceptions of older adults regarding death at the Social Welfare Institution (LKS) LU Pangesti Lawang. Death is a topic often avoided in conversation, yet it is essential to understand, particularly among elderly individuals living in institutional settings. As a group that is inherently closer to the end of life, the elderly's perception of death may greatly affect their psychological well-being. This research employed a qualitative method using a phenomenological approach to understand the subjective experiences of older adults in interpreting death. The participants consisted of seven elderly individuals residing in LKS LU Pangesti Lawang, selected through purposive sampling. Data were collected through in-depth interviews and observation, then analyzed using thematic analysis to identify the main themes related to their perceptions of death. The findings revealed six main themes that address the specific objectives of the study: Emotional unrest, End of life, Changes in perspective, Hopes for life after death, Frailty, Death as destiny. Each of these six themes comprises several sub-themes, which were derived from categories and key phrases in participants' responses to the research questions.

Keywords: chronic disease; elderly; informal caregiver; quality of life; sociodemographic

How to cite (in APA style)

Prihanto, Y. P., Syukkur, A., & Sodikin, M. A. (2026). The Perception of the Elderly in LKS-LU Pangesti Lawang Towards Death: A Phenomenological Analysis. *Indonesian Journal of Global Health Research*, 8(1), 697–706. <https://doi.org/10.37287/ijghr.v8i1.192>.

INTRODUCTION

Facing death is a universal human experience, yet for older adults, this phenomenon becomes increasingly salient due to its association with the aging process, physical decline, and various life changes, including shifts in social roles (Fuady, 2025). Several qualitative studies have indicated that older adults must come to terms with death as an inevitable part of the life cycle, often increasing their spiritual activities and strengthening their connection with the Creator in accordance with their religious beliefs (Ikhwan Hamid, Devin Priharninuk, 2020).

Research has also shown that death anxiety is a significant emotional burden among the elderly. It is frequently triggered by uncertainty about what happens after death and by feelings of meaninglessness during life (Karamoy, 2023). A study conducted at a nursing home in Cirebon found that 73.3% of older adults experienced a moderate level of death anxiety, despite the majority reporting low levels of social support. In this context, spiritual factors were found to play a more significant role than social support (Yenni Angraeni, Lucia Voni Pebriani, 2023). A qualitative study conducted at a nursing home in Samarinda, involving participants aged 65–72, revealed that a sense of life meaninglessness and traumatic past experiences exacerbated death anxiety, while individuals with fulfilling life experiences tended to face death with greater calmness (Rizka Lellyani Maramis, 2015).

(Fitria, F., & Mulyana, 2021) identified several factors influencing older adults' readiness to face death, including meaning in life, personal beliefs, social interaction, spiritual well-being, and

perceptions of illness and health. Older adults with high spiritual quality were generally more prepared to face death. On the other hand, a crisis of affection could result in feelings of alienation, inferiority, and heightened anxiety about death, especially when combined with internal factors (such as physical and psychological decline) and external factors (such as economic hardship) (Noviatun Puji Astuti, Asrowi Asrowi, 2020). (Setianingsih Setianingsih et al., 2023) further noted that death anxiety among older adults ranged from moderate to high when the nursing home environment was unsupportive and when social support was lacking. Social acknowledgment from the surrounding environment was also shown to influence levels of anxiety related to death among the elderly (Noviatun Puji Astuti, Asrowi Asrowi, 2020).

As holistic beings (bio-psycho-social-spiritual), older adults require psychological support when facing death, particularly those in the "oldest-old" category or those suffering from terminal illnesses. Proper support can help ensure that the dying process is peaceful and dignified (Asih, P., Yuniarsih, S. M., & Hasanah, 2020). However, assisting older adults during the dying process (sakaratul maut) requires specific skills from caregivers, whether at home or in nursing institutions (Prabasari et al., 2017). In 2024, a qualitative study was conducted at LKS LU Pangesti exploring the concept of "caring" provided by caregivers to older adults. Sub-themes identified included interpersonal support, emotional support, and supervision. The study found that caregivers accompanied older adults during the dying process based on their personal experience, often through praying or caring for the body according to the elderly person's religious beliefs ((N. D. A. Yafet Pradikatama Prihanto, 2024). This research was followed up in the same year through a community engagement program, targeting caregivers with training sessions titled "Empowering caregivers in assisting older adults through the dying process." The program showed positive outcomes, with caregivers demonstrating increased knowledge and improved skills (A. S. Yafet Pradikatama Prihanto, 2025).

The phenomenon of caregiving for older adults at the end of life has now been explored and followed up. To complement this data, the researcher has conducted an additional study on older adults' perceptions of death. A qualitative method was chosen, as understanding complex phenomena in daily life requires intensive engagement with participants (in this case, older adults). Moreover, qualitative research fosters mutual trust between the researcher and participants, thereby encouraging older adults to share their experiences with death more openly and honestly. The findings of this study on elderly perceptions of death will be compiled alongside previous research on caregiver practices and subsequently developed into a training module or textbook. This material is expected to serve as a practical reference for caregivers in providing support to older adults throughout the dying process, enabling them to die with dignity. More importantly, this study seeks to address its primary objectives, namely: (1) to explore the meaning of the experiences of older adults residing in LKS LU Pangesti Lawang in understanding and responding to death, whether they perceive it with fear, anxiety, or acceptance as part of life's journey; (2) to investigate the personal experiences of older adults related to death, including the loss of significant others, the process of aging, and their views on life after death; (3) to examine the meaning of elderly experiences associated with psychological, social, and life factors that shape their perspectives on death, including past experiences, physical conditions, and their relationships with family members or the surrounding community at LKS LU Pangesti Lawang; (4) to analyze the impact of elderly perceptions of death on psychological well-being, particularly how such perceptions influence anxiety, depression, or acceptance of life and death; (5) to assess the physical condition of older adults and its influence on their perceptions of death; and (6) to explore the meaning of elderly perceptions regarding the inevitability of undergoing the dying process." The findings of this study on elderly perceptions of death will be compiled alongside previous research on caregiver practices and will be developed into a training module or teaching book. This material is expected to serve as a practical reference for caregivers, helping them provide support to older adults through the dying process, so that they may die with dignity.

METHOD

The research design employed in this study is qualitative, utilizing the Interpretative Phenomenological Analysis (IPA) method (Jeong & Othman, 2016). The phenomenon explored concerns how older adults experience and perceive the final stage of life—death. The meaning derived from these experiences provides insights into how participants interact with all aspects of their lives, which can be understood through the dimensions of lived place, lived time, and lived relationship. Lived place refers to how participants interpret and find meaning in their living environment and the experiences associated with that place. Lived time describes how participants make sense of their current stage of life, acknowledging their status as elderly individuals who are approaching the end of life. Lived relationship captures how the elderly perceive death in relation to the support they receive from those around them. The participants in this study were older adults residing at LKS LU Pangesti, selected based on the following criteria: having lived in the facility for at least six months, being at least 70 years old, having the ability to communicate effectively, and providing informed consent to participate in the study.

Data collection was conducted through in-depth interviews using the researchers themselves as instruments, consisting of a team of three. As the primary instruments of this qualitative study, the researchers repeatedly reviewed and internalized the research proposal to ensure a consistent interpretation when interacting with participants. The interview guide was developed based on the research objectives outlined in the proposal. During the interview process, researchers first provided an informed consent form to the participants. Once the form was completed, the interview was conducted and recorded using a Sony ICD-PX240 voice recorder with a 64GB capacity. The audio files were saved in MP3 format. Data collection ceased after the seventh participant, as data saturation had been reached—indicated by recurring and consistent responses among participants. Triangulation was performed using time triangulation and person triangulation methods.

This study employed Interpretative Phenomenological Analysis (IPA) as its analytical method. The analysis began with the researchers repeatedly listening to the audio recordings, which were then transcribed verbatim. Each participant's response was coded, and keywords were identified. These keywords were then grouped into categories, which were subsequently organized into sub-themes. Several sub-themes were analyzed further and developed into overarching themes. The final set of themes was thoroughly analyzed by the researchers to generate core themes that address the objectives of the study. To ensure the validity of the data in this qualitative study, data triangulation was conducted using person and time triangulation methods (interviews were carried out on different days and with different individuals). The process was repeated three times, and the participants' responses remained consistent. Therefore, the interview data were considered valid due to the consistency of participant responses.

To ensure the validity of data in this qualitative study, the researchers employed data triangulation as a key strategy to examine the credibility of the findings. Triangulation was carried out through person and time triangulation, in which interviews were not conducted on a single occasion but were repeated on different days and with different individuals. This approach allowed the researchers to compare and confirm the consistency of participants' responses across varying contexts. The triangulation process was conducted three times, and the results indicated that participants' responses remained consistent across interviews. Such consistency provides evidence of the trustworthiness of the information obtained, thereby affirming that the interview data are valid and can serve as a solid foundation for further analysis in this study. This study has passed the ethical review conducted by the Health Research Ethics Committee of Hafshawaty Zainul Hasan University, Genggong Probolinggo, with approval number: 557/KEPK-UNHASA/07/2025.

RESULT

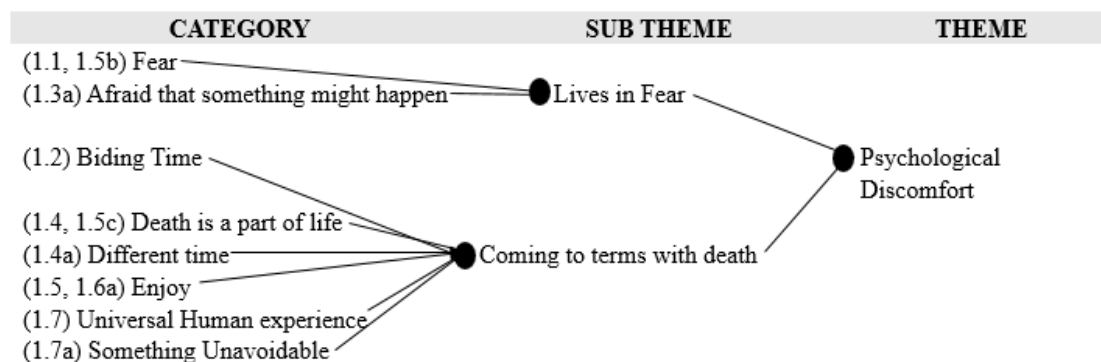


Figure 1. Results of Data Analysis for Theme 1

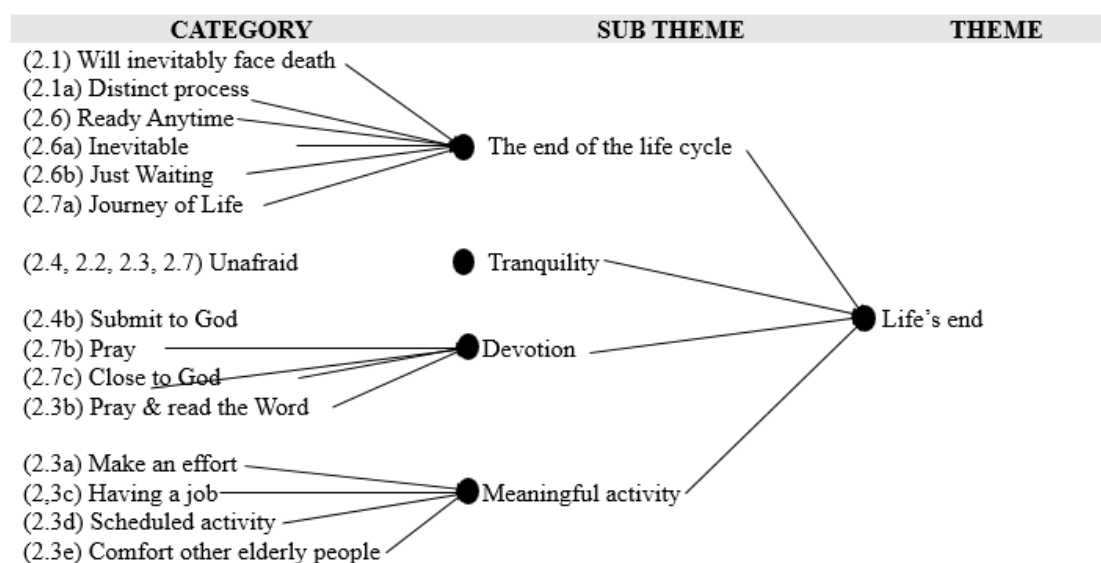


Figure 2. Results of Data Analysis for Theme 2

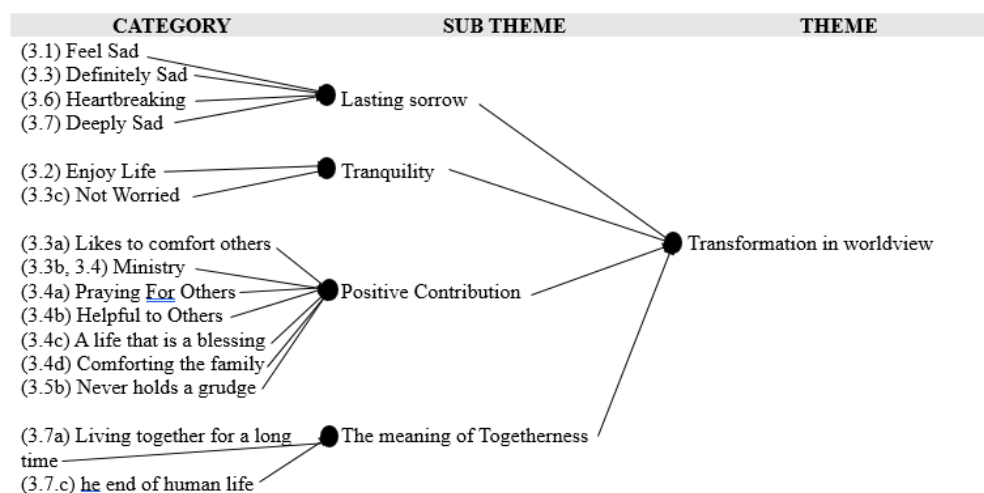


Figure 3. Results of Data Analysis for Theme 3

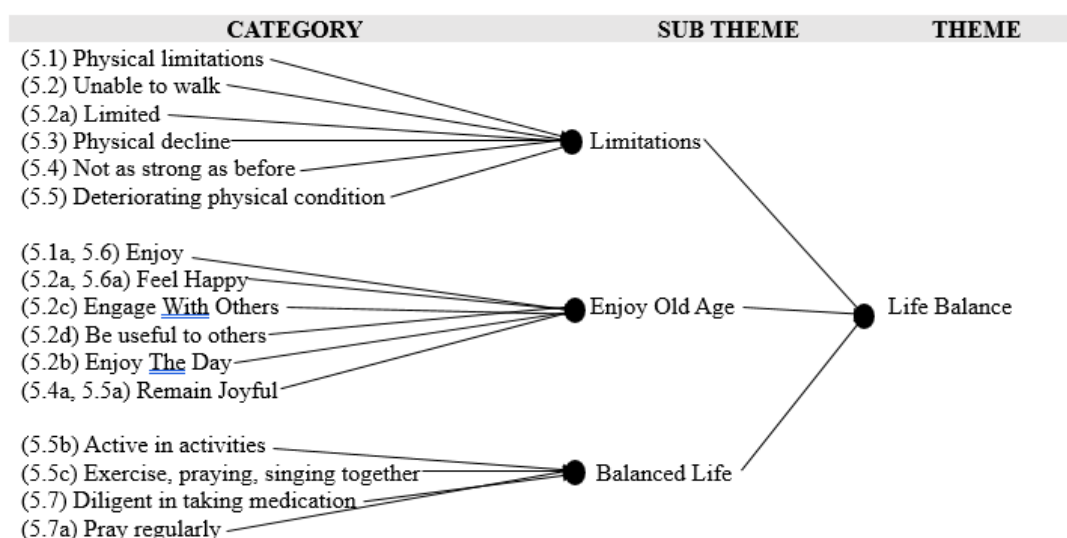


Figure 4. Results of Data Analysis for Theme 4

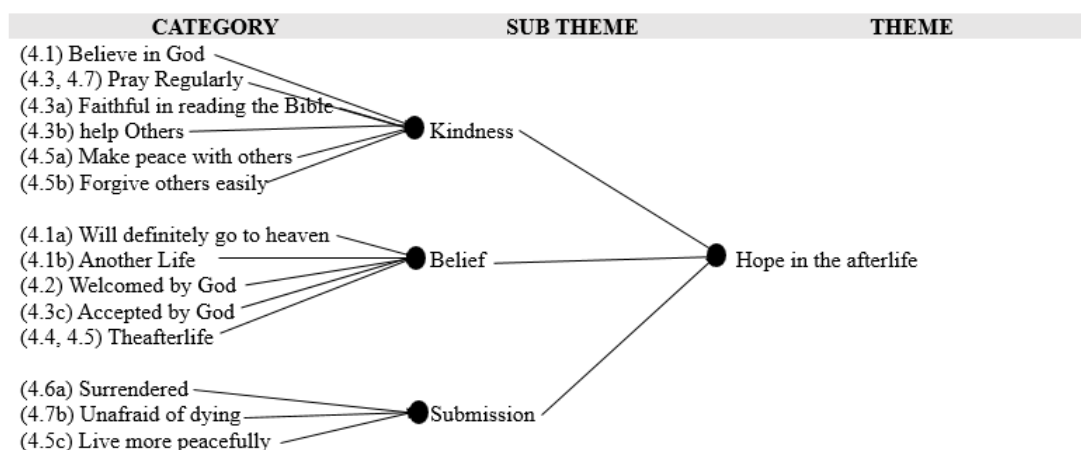


Figure 5. Results of Data Analysis for Theme 5

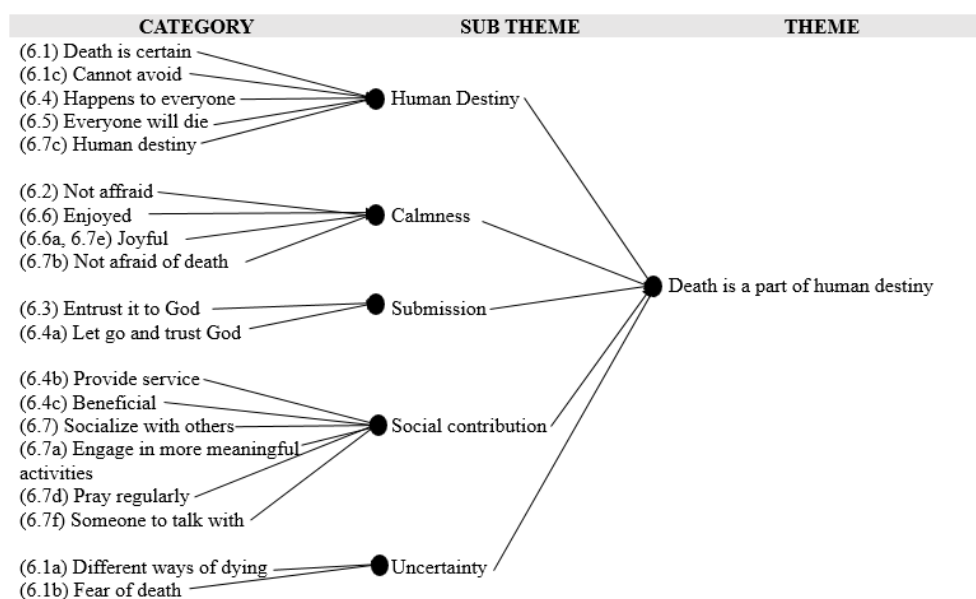


Figure 6. Results of Data Analysis for Theme 6

DISCUSSION

Theme 1

This study aims to explore the experiences of older adults in responding to the end of life or death, with subthemes of fear and acceptance of death, which together form the overarching theme of

emotional unrest. Elderly individuals often undergo deep reflection on the meaning of life and death, particularly as they age and experience a decline in health. Fear of death manifests in various forms, such as fear of the physical process of dying, fear of leaving family behind, and fear of the uncertainty that follows death (Timmermann, 2021). Nevertheless, some older adults exhibit a sense of acceptance, characterized by spiritual readiness, religious faith, and the attainment of life meaning. The interplay between fear and acceptance creates an unstable emotional dynamic referred to as emotional unrest. Older adults who have not reconciled with past life experiences or who possess a high degree of emotional dependency on their families tend to experience more intense fears (Santrock, 2020). In contrast, spiritual support, strong social relationships, and engagement in meaningful activities help alleviate this emotional unrest. Acceptance of death is also frequently associated with existential readiness and ego integrity, which tend to develop with advancing age (Lee, M. Y., & Chao, 2022). A phenomenological approach in this study reveals the subjective meanings attributed by the elderly to death, showing how they perceive the end of life as a part of the human journey that must be embraced. The emergence of emotional unrest is not merely a psychological symptom, but rather an adaptive process toward existential acceptance. These findings highlight that preparedness for death is a complex process involving emotional, spiritual, and social dimensions. Therefore, it is essential for healthcare professionals and elderly caregivers to provide space for deep conversations about death, rather than treating it as a taboo subject. Psychosocial and spiritual interventions can strengthen the acceptance process and reduce the emotional strain experienced by the elderly. End-of-life education also plays a critical role as part of mental health promotion. By understanding this emotional unrest process, support for older adults can be provided in a more holistic and meaningful way.

Theme 2

This study aims to explore the perceptions of older adults in facing death, with a focus on how they respond to the end of life in the form of fear, anxiety, or acceptance of death as a part of the life journey. Interviews revealed subthemes such as the end of the life cycle, serenity, surrender, and meaningful activities, which culminated in the overarching theme of end-of-life. Elderly individuals interpret death not merely as a loss, but as a natural process that concludes their existential journey. Most participants expressed acceptance accompanied by surrender to a spiritual or religious power, as well as a sense of readiness to face death peacefully (Lee, M. Y., & Chao, 2022). This sense of tranquility was generally observed in those with strong social relationships, engagement in meaningful activities, and robust spiritual life (Timmermann, 2021). However, fear and anxiety still emerged, particularly among those who felt they had unresolved life responsibilities, suffered from chronic illnesses, or experienced loneliness (Santrock, 2020). Meaningful activities such as praying, sharing life experiences, or helping others served as coping mechanisms to construct meaning and reduce anxiety. The perception of death as the end of the life cycle indicates that older adults do not always view death as a threat, but rather as an inevitable reality that should be approached with preparedness. From a phenomenological perspective, this experience reflects a deeply personal and reflective search for meaning at the end of life. Older adults with high spiritual well-being tend to accept death as an integral part of life's reality (Park, C. L., Smith, B. W., Edmondson, D., & Fenster, 2021). Therefore, the concept of end-of-life not only represents a biological endpoint, but also the culmination of a lifelong integration of values. The findings of this study underscore the importance of a holistic approach in elderly care, particularly regarding spiritual and existential concerns. Interventions that support the expression of life meaning and self-acceptance toward death can enhance the psychological well-being of older adults. Thus, understanding elderly perceptions of death should be an integral part of geriatric health services and end-of-life nursing care.

Theme 3

The results of this study indicate that the participants experienced a significant shift in their perspective on life, particularly in relation to their perception of death. This theme emerged through four main subthemes: lingering grief, inner peace, positive contribution, and the meaning of togetherness. The subtheme "lingering grief" reflects the experience of losing loved ones, which left

a profound emotional impact. Although painful, this grief served as a point of reflection for the elderly in contemplating life and death. Over time, these experiences of loss contributed to a deeper understanding of the impermanence of life, fostering greater acceptance and wisdom. A study by (Lee, M. Y., & Chao, 2022) found that profound grief among older adults not only brings sorrow but also serves as a contemplative moment that can reshape one's view of life and death in a more spiritual and realistic manner. The subtheme "inner peace" emerged as a result of acceptance of life's realities, including death. Participants reported that as they aged, they became more capable of accepting death as a natural part of life. This sense of peace was achieved through spiritual activities, personal reflection, and the maturity gained through long life experiences. A study conducted in Indonesia by (Suryani, R., Hidayat, A. A., & Nurjanah, 2021) supports this finding, revealing that older adults with a high level of spirituality tend to experience reduced death anxiety and increased inner calm. The subtheme "positive contribution" illustrates that, despite physical limitations and awareness of life's finite nature, the elderly still strive to create meaning through actions that positively impact others. For them, death is not something to fear, but rather a motivation to continue doing good. This is consistent with the findings of (Liu, Q., Zhang, W., Jiang, X., & Wang, 2023), who reported that older adults engaged in social activities or helping others tend to have a higher quality of life and more positive perceptions of death, as they feel that their lives remain meaningful until the end. Finally, the subtheme "meaning of togetherness" highlights that relationships with others both fellow residents and family members provide strong emotional support. Togetherness serves as a source of strength and a reminder that they are not facing death alone. A study by (Tan, E. L., & Chan, 2020) in Singapore emphasized that social engagement and relational intimacy among older adults significantly influence positive perceptions of death and reduce the fear of loneliness at the end of life.

Theme 4

The findings of this study reveal that older adults at LKS LU Pangesti Lawang do not merely perceive death as the end of worldly life, but also harbor hope for an existence beyond death. This sense of hope is manifested through three interrelated subthemes: goodness, faith, and surrender. Participants believed that the good deeds they performed throughout their lives both in words and actions would determine their condition in the afterlife. Practices such as almsgiving, prayer, and service to others were viewed as expressions of hope that they would receive spiritual rewards after death. This aligns with findings from previous studies on elderly spirituality in preparing for death, which emphasized that participation in spiritual and charitable activities reinforces hope and optimism for a better end-of-life experience (Jefri Harri Yandro et al., 2022). Religious faith serves as the primary spiritual foundation for older adults in envisioning life after death. Informants expressed that faith in God and belief in the promises of the afterlife provided them with inner strength and nurtured a sense of peace and hope for eternal life. A phenomenological study on the meaning of death among elderly Muslims similarly noted that experiential and religious environmental factors significantly influence perception and readiness in facing death (Laela, 2024). The elderly participants also demonstrated a surrendered attitude, entrusting the outcomes of their lives entirely to God. Their hope for life after death did not lead to anxiety but rather brought about a sense of peace and sincere acceptance. This surrender represents a form of spiritual acceptance, recognizing that both death and its spiritual consequences lie solely in God's hands. Research on the relationship between spirituality and death preparedness supports this view, stating that spiritual surrender is closely associated with mental and emotional readiness to face the end of life (Nabila Hendrasti, 2021). These three subthemes reinforce one another: goodness provides ethical and practical context through deeds that are hoped to yield posthumous benefits; faith offers theological and spiritual grounding, giving meaning to life's activities and the hope of an afterlife; and surrender represents a mature emotional and mental state of accepting divine will, while simultaneously strengthening the hope for spiritual reward. Thus, for older adults in the care facility, hope for life after death is grounded in a mature integration of spirituality, ethical conduct, and emotional acceptance.

Theme 5

The findings of this study indicate that older adults at LKS-LU Pangesti Lawang perceive late adulthood as a phase of striving to achieve life balance amid physical limitations and changing social roles. This concept of life balance is manifested through three interrelated subthemes. Participants described old age as a period marked by various limitations: physical decline, reduced mobility, and increased dependence on others. These vulnerabilities were not only physical but also emotional, particularly when the elderly felt they had lost their productive roles (Kusumaningrum, 2025). A quantitative study conducted in Yogyakarta similarly revealed that multimorbidity and disability significantly reduce the quality of life for older adults in both institutional and community settings, reflecting widespread experiences of frailty among the elderly (Fernández-Fuertes et al., 2020). Despite these limitations, many older adults continue to find joy in later life by engaging in simple activities such as gardening, praying, or spending time with peers. These activities foster a sense of meaning and enhance happiness even within constraints. A phenomenological study conducted during the COVID-19 pandemic in Indonesia found that older adults were able to maintain emotional and social quality of life by adapting their daily routines to focus on mental well-being and interpersonal relationships (NadirZ., FajriaK., Amin KitabI. A., 2022). Furthermore, the elderly sought to strike a balance between acknowledging their limitations and remaining actively engaged in life. They applied the principle of “adequacy and proportionality” not overburdening themselves, yet continuing to pursue social connection, light activities, and spiritual practices. This philosophy of balanced living aligns with the concept of active aging, which emphasizes physical health, social relationships, and spirituality as the core pillars of well-being in old age (Green, J. A., Widayanti, A. W., Heydon, S., & Norris, 2022). The experience of frailty provides a realistic context for the decline in physical capacity and productive roles. However, by embracing meaningful activities, older adults are still able to feel valued and fulfilled. This balanced living approach serves as an integrative strategy, enabling them to manage limitations while maintaining emotional and social quality of life.

Theme 6

The findings of this study reveal that the participant perceive death as an inevitable destiny. This interpretation emerges from life reflection, spiritual experiences, and social interactions that shape their understanding of life's end. The central theme, “death as destiny,” represents a meaning construction formed both personally and collectively among older adults, and is expressed through five interrelated subthemes. Participants conveyed that death is a part of the life path determined by God since birth. No one knows when or how they will die. This understanding reflects a strong spiritual dimension and forms the basis of their acceptance of death. These findings are consistent with the study by (Hamid, I., Priharninuk, D., & Zakaria, 2022), which shows that elderly individuals with religious understanding tend to view death as a divine decree that should not be feared, but embraced with sincerity. Although death is uncertain and unavoidable, most elderly participants demonstrated a calm attitude toward it. This serenity stems from a sense of fulfillment in life, consistent religious practice, and acceptance of their physical condition. This aligns with the findings of (Lilyana, A. L., & Cempaka, 2020), who found that older adults with a strong sense of meaning in life and spiritual support tend to experience greater peacefulness when facing death. Calmness thus becomes an indicator of emotional readiness in accepting one's final destiny. The attitude of surrender or sincere acceptance is a vital part of the elderly's perception of death. They no longer feel the need to resist or deny the reality of mortality, instead choosing to fully entrust their fate to God's will. Psychologically, this reflects the acceptance stage in Elisabeth Kübler-Ross's theory. (Maramis, 2023) also notes that older adults who live in stable social environments and possess spiritual fulfillment are more likely to achieve this level of surrender when facing death. Interestingly, the elderly in this social care setting continue to think about how they can remain useful, even in their advanced age. For them, being beneficial to others is an essential part of their preparation for death. This illustrates that social contribution is not only an existential need but also a form of value legacy they wish to leave behind. This is supported by research by (Setianingsih Setianingsih et al., 2023) which explains that older adults who perceive themselves as having a role and social contribution exhibit lower levels of death anxiety, as they believe their lives

hold meaning. Despite the presence of calmness and surrender, some older adults still experience uncertainty about the timing and process of death. This uncertainty is not expressed as denial, but rather as a curiosity that remains unanswered. Some express concerns about the circumstances surrounding death who will be with them, what condition their bodies will be in, and whether they will experience suffering. This aspect highlights the existential dimension of facing death, as also reflected in (Ginting, A. G., 2024) study, which shows that death anxiety can persist even among those with a strong religious foundation. Together, the five subthemes form a cohesive narrative structure on how the elderly make sense of death. Divine destiny serves as the foundation for spiritual meaning, which fosters serenity and surrender. On the other hand, social contribution offers external meaning to one's existence, while uncertainty reflects the ongoing inner contemplation that even with spiritual readiness death remains a mystery.

CONCLUSION

The elderly's perception of death is understood as the final phase of life, which often triggers emotional distress. To cope with this inevitable fate, older adults strive to maintain life balance through social interactions, regular religious practices, physical activities, helping others, and appreciating each passing day. As they age, many become increasingly devout according to their beliefs, leading to a transformation in their worldview. This shift is reflected in behavioral changes, such as becoming more compassionate, finding joy in comforting others, and avoiding conflict. These efforts are grounded in the elderly's hope for life after death, which motivates them to live meaningfully despite the proximity of life's end. The themes of this study emerged from participants at LKS-LU Pangesti, but it is important to note that findings may differ in other nursing homes, as various internal and external factors influence perceptions and experiences of aging and death.

REFERENCES

- Asih, P., Yuniarsih, S. M., & Hasanah, N. (2020). Hubungan Kesehatan Spiritual Lansia Dengan Persiapan Menghadapi Kematian. In *Proceeding Seminar Nasional Keperawatan*, 6(1), 102–107.
- Fernández-Fuertes, A. A., Fernández-Rouco, N., Lázaro-Visa, S., & Gómez-Pérez, E. (2020). Myths about sexual aggression, sexual assertiveness and sexual violence in adolescent romantic relationships. *International Journal of Environmental Research and Public Health*, 17(23), 1–13. <https://doi.org/10.3390/ijerph17238744>
- Fitria, F., & Mulyana, N. (2021). Faktor yang mempengaruhi kesehatan spiritualitas lansia dalam kesiapan menghadapi kematian. *Focus: Jurnal Pekerjaan Sosial*, 4(1), 79–86.
- Fuady, N. (2025). Kesadaran Diri Lansia Dalam Menghadapi Kematian di Desa Cacabala, Kab. Pinrang (skripsi fenomenologi). IAIN Pare Pare.
- Ginting, A. G., P. (2024). Hubungan Persepsi Tentang Kematian dan Tingkat Kecemasan pada Lansia di Desa. *Jurnal Kesehatan*, 13(1), 59–66.
- Green, J. A., Widayanti, A. W., Heydon, S., & Norris, P. (2022). Factors Influencing Quality of Life Among Indonesian Elderly in Nursing Homes. *Emerald Insight Journal*.
- Hamid, I., Priharninuk, D., & Zakaria, A. (2022). Fenomenologi Kecemasan Lansia Menghadapi Kematian dalam Perspektif Kebutuhan Spiritual di Desa Podoroto, Jombang. *EDUNursing*, 3(2), 98–106.
- Ikhwan Hamid, Devin Priharninuk, A. Z. (2020). Fenomenologi Kecemasan Lansia Menghadapi Kematian Dalam Perspektif Kebutuhan Spiritual Di Desa Podoroto Kecamatan Kesamben Kabupaten Jombang. *Ednursing*, 4(1).
- Jefri Harri Yandro et al. (2022). Kesiapan Lansia dalam Menghadapi Kematian. *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 9(2).
- Jeong, H., & Othman, J. (2016). Using interpretative phenomenological analysis from a realist perspective. *Qualitative Report*, 21(3), 558–570. <https://doi.org/10.46743/2160-3715/2016.2300>
- Karamoy, G. L. (2023). Kesejahteraan Spiritual dan Kecemasan Kematian Pada Lansia: Tinjauan Psikologi Agama.

- Kusumaningrum. (2025). Predictors of Quality of Life Among Older Residents in Rural and Urban Areas in Indonesia: ICF Approach. *Jurnal Epidemiologi & Kesehatan Masyarakat*, 58.
- Laela, N. K. (2024). Spiritualitas Lansia dalam Mempersiapkan Kematian di Desa Maos Lor Kabupaten Cilacap. UIN Prof. K.H. Saifuddin Zuhri.
- Lee, M. Y., & Chao, C. Y. (2022). Understanding death anxiety and acceptance in older adults: A qualitative perspective. *Omega: Journal of Death and Dying*, 86(1), 121–140. <https://doi.org/https://doi.org/10.1177/0030222820983124>
- Lilyana, A. L., & Cempaka, A. A. (2020). Studi Fenomenologi: Makna dari Kesejahteraan bagi Lanjut Usia. *Jurnal Kesehatan Primer*, 6(2).
- Liu, Q., Zhang, W., Jiang, X., & Wang, L. (2023). Meaning in life and death acceptance among Chinese elderly: A qualitative phenomenological study. *BMC Geriatrics*, 23(1), 237.
- Maramis, R. L. (2023). Makna Hidup dan Kematian pada Lansia di Panti Werdha Samarinda. *Jurnal Psikoneo*, 7(1), 21–30.
- Nabila Hendrasti, R. M. & H. T. F. (2021). Hubungan antara Spiritualitas dengan Kesiapan Lansia dalam Menghadapi Kematian di Panti Sosial Tresna Werdha Sabai Nan Aluih Sicincin. *Psyche 165 Journal*, 14(1), 88–96.
- NadirZ., FajriaK., Amin Kitabil. A., & S. (2022). Phenomenological Study of Elderly Quality of Life in Pandemic Covid-19. *Journal of Family Sciences*, 7(1), 1–13.
- Noviatun Puji Astuti, Asrowi Asrowi, N. S. (2020). Krisis Kasih Sayang, Kesepian Jiwa, dan Kesiapan Kematian pada Lansia di Panti Jompo. *Jurnal Psikoedukasi Dan Konseling*, 4(2). <https://doi.org/DOI:https://doi.org/10.20961/jpk.v4i2.46027>
- Park, C. L., Smith, B. W., Edmondson, D., & Fenster, J. R. (2021). Spirituality as a mediator of stress and well-being in older adults. *Psychology and Aging*, 36(2), 158–171. <https://doi.org/10.1037/pag0000594>
- Prabasari, N. A., Juwita, L., & Maryuti, I. A. (2017). Jurnal Ners LENTERA, Vol. 5, No. 1, Maret 2017 Pengalaman Keluarga Dalam Merawat Lansia di Rumah (STUDI FENOMENOLOGI). *Jurnal Ners Lentera*, 5(1), 56–68.
- Rizka Lellyani Maramis. (2015). Kebermaknaan Hidup dan Kecemasan Dalam Menghadapi Kematian Pada Lansia di Panti Werdha Samarinda. *Jurnal Ilmiah Psikologi*, 3(4). <https://doi.org/http://dx.doi.org/10.30872/psikoborneo.v3i4.3881>
- Santrock, J. W. (2020). Life-span development (17th ed.). (McGraw (ed.)). Hill Education.
- Setianingsih Setianingsih, Lestari Eko Darwati, Rina Anggraeni, & Alvin Maulana. (2023). Gambaran Pemenuhan Kebutuhan Spiritual Lansia Menjelang Ajal Dari Prespektif Pelaku Rawat Di Panti Pelayanan Sosial Lanjut Usia (PPSLU) Kendal. *Jurnal Ventilator*, 1(4), 284–295. <https://doi.org/10.59680/ventilator.v1i4.748>
- Suryani, R., Hidayat, A. A., & Nurjanah, S. (2021). Spirituality and death anxiety in the elderly: A qualitative study. *Jurnal Keperawatan Padjadjaran*, 9(2), 127–136. <https://doi.org/https://doi.org/10.24198/jkp.v9i2.27521>
- Tan, E. L., & Chan, M. Y. (2020). Social connection and death perception among older adults in nursing homes: A qualitative exploration. *Asian Journal of Gerontology & Geriatrics*, 15(3), 114–121.
- Timmermann, C. (2021). Older adults' reflections on death and dying: A qualitative study on existential concerns in late life. *Journal of Aging Studies*, 58. <https://doi.org/https://doi.org/10.1016/j.jaging.2021.100973>
- Yafet Pradikatama Prihanto, A. S. (2025). Pemberdayaan caregiver Lembaga Kesejahteraan Sosial Lanjut Usia (LKS LU) pangesti lawang tentang teori peaceful end of life pada lansia. SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan, 9(2), 0961 – 0967.
- Yafet Pradikatama Prihanto, N. D. A. (2024). Pemenuhan Kebutuhan Dasar Lansia di Lembaga Kesejahteraan Sosial Lanjut Usia (LKS LU) Pangesti Lawang Dalam Perspektif CARING Oleh Caregiver : Analisis Feomenologi. *Jurnal Ilmiah Kesehatan Dan Keperawatan*, 20(2). <https://doi.org/https://doi.org/10.26753/jikk.v20i2.1372>
- Yenni Angraeni, Lucia Voni Pebriani, A. H. N. (2023). Hubungan Perceived Social Support dengan Death Anxiety pada Lansia di Panti Sosial Werda Wilayah Cirebon. *Jurnal Psikologi Sains & Profesi*, 7(2). <https://doi.org/https://doi.org/10.24198/jpsp.v7i2.47298>