Strategy for Building an Elderly School Education Brand Using the Hexahelix Model (Implementation of the Program to Prepare Resilient Elderly People at the Fatmawati Elderly School in South Jakarta)

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Article Info

ABSTRACT

This study aims to analyze the strategy for developing the educational brand of the Fatmawati Elderly School in South Jakarta through the Hexa Helix Model approach, which is integrated with persuasive communication and Word of Mouth (WOM). This model emphasizes collaboration between six key actors, namely the government, academics, the business world, the community, the media, and the elderly, in creating social innovation in the field of non-formal education. A descriptive qualitative approach was used to understand how the synergy between these actors contributes to strengthening the image of the Elderly School as an inclusive, participatory, and sustainable educational institution. The results show that persuasive communication plays an important role in instilling the values of independence, health, and happiness in the elderly, while WOM is an effective means of spreading information naturally through the positive experiences of participants. The integration of the two within the Hexa Helix framework has succeeded in forming a social communication ecosystem that encourages community participation and strengthens the reputation of the Fatmawati Elderly School as a model for empowering the elderly towards an active ageing society.

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1. INTRODUCTION

Law Number 13 of 1998 states that residents aged 60 years and above are referred to as elderly (lansia). The law regulates efforts to improve social welfare for the elderly in Indonesia, where the government, community, and family have a shared responsibility to ensure that the elderly obtain their rights and basic needs. Article 5 of Law Number 13 of 1998 concerning the Welfare of the Elderly states that as a sign of respect and appreciation for the elderly, the state is obliged to provide them with the right to improve their social welfare. There are eight main rights of the elderly that must be fulfilled, including religious and mental-spiritual services,

health, employment opportunities, education and training, ease of use of public facilities, legal services, social protection, and social assistance. Based on data from the Central Statistics Agency (BPS) in 2024, Indonesia has entered the phase of an aging population, where the number of elderly people has reached 12% of the total population of 281.6 million, or around 29 million people [1]. This figure is projected to continue to increase to 20% by 2045, with life expectancy rising from 70.78 years in 2015 to 72.39 years in 2024.

The increase in the elderly population can be likened to two sides of a coin: it is an opportunity when the elderly remain healthy and productive, but it is also a challenge when aging is accompanied by a decline in physical ability and health [1]. The elderly are often described as a socially and economically vulnerable group due to their declining physiological and cognitive abilities, which require assistance from caregivers [2]. Degenerative diseases such as hearing, vision, heart, and stroke disorders are common among the elderly in low- and middle-income countries [3]. Although life expectancy has increased to 71.57 years [4], healthy life expectancy remains at 60.7 years (WHO, 2024). This means that, on average, Indonesians live a healthy life for 60–61 years out of a total life expectancy of 71–72 years, with approximately 11 years spent in poor health. In addition, another challenge arises from the economic side, as many elderly people are no longer working and depend on their children or younger family members. The dependency ratio increased from 15.16 in 2020 to 17.76 in 2024 [5], showing the increasing economic burden on families.

The phenomenon of an aging population can contribute to the economy if the elderly are in a state of active aging. Healthy, active, and empowered elderly people can become national assets through social and economic participation in accordance with their capacities. However, this can only be realized if the government develops dynamic and adaptive aging policies in line with the times. These policies need to integrate aspects of health, economic empowerment, creativity, and intellectuality

of the elderly through cross-sector collaboration. The government has attempted to respond to the aging population trend through development policies and programs that provide space for the elderly to contribute to the achievement of the Indonesia Emas 2045 vision. One concrete step has been taken by the Ministry of Population and Family Development/BKKBN through the Bina Keluarga Lansia (BKL) program and the development of the Sekolah Lansia (SL) innovation, which aims to create healthy, independent, active, productive, and dignified elderly people.

The School for the Elderly program is a social innovation designed as an educational and participatory space for the elderly to gain knowledge, skills, and motivation to live a meaningful old age. Through a curriculum developed by experts and observers of the elderly, this school provides education on physical, mental, social, and spiritual health. However, the main challenge faced is the low public awareness of the strategic role of schools for the elderly. Branding and public communication regarding this movement are still weak and not widely known by the public or policy makers. Based on data from the National Population and Family Planning Agency (BKKBN), the first Senior Citizen School was launched in 2022 and expanded from 10 provinces to all of Indonesia in 2025, with a total of 1,403 schools and 59,489 graduates. However, this figure only covers 0.02 percent of the total 29 million elderly people in Indonesia, which is still far from the target of creating SMART (Healthy, Independent, Active, and Productive) elderly people.

In this context, the strategy of building the brand of Sekolah Lansia is an important aspect to increase visibility, trust, and public participation. The implementation of appropriate social communication strategies can shape a positive image of senior citizen schools as inclusive and meaningful educational institutions. Effective communication strategies include the planned management of resources, messages,

channels, and recipients so that messages can be conveyed well in accordance with the principles of persuasive communication. In addition, strengthening the brand requires mutually supportive and sustainable cross-sector collaboration.

To strengthen communication effectiveness and message reach, this study uses the Hexa Helix approach, which involves six main actors: government, academics, business, community, media, and seniors as the main aggregators. This approach is believed to be capable of building synergy among actors in supporting and disseminating educational messages about senior schools widely and sustainably. Through the Hexa Helix model, it is hoped that dynamic collaboration will be created that not only supports the branding of senior schools but also strengthens the social value and sustainability of the resilient senior movement in Indonesia.

2. LITERATURE REVIEW

2.1 Theoretical Paradigm

A theoretical paradigm is a framework used to explain research phenomena based on relevant theories, and serves as a conceptual basis that connects theories, concepts, and research variables to form the direction of analysis and interpretation of research results. In this context, the research builds a theoretical paradigm through the integration of persuasive communication theory, word of mouth (WOM), and the Hexahelix collaboration model, all of which are supported by the concept of educational branding. Persuasive communication theory and WOM play a role in explaining how messages, media, and communication strategies are used to influence social behavior and create positive change in society. In the context of Senior Citizen Schools, this theory emphasizes how educational messages about healthy, productive, and resilient living are effectively conveyed to senior citizens through a collaborative communication approach that prioritizes social and participatory aspects.

Meanwhile, the Hexahelix model is the main foundation for understanding the synergistic relationship between six important elements, namely the government, academia, business, community, media, and society (seniors), which together build a collaborative ecosystem to support the sustainability of the Senior School program. On the other hand, the concept of educational branding explains the process of shaping the image and identity of the Elderly School as a non-formal learning institution that has social value, credibility, and differentiation in the eyes of the community. By combining these three foundations, this study is based on the view that building an educational brand cannot be done unilaterally, but rather through multi-party synergy bound by persuasive and collaborative social communication. This paradigm guides researchers in interpreting how the process of communication and collaboration between elements in the Hexahelix model shapes public perception of the Elderly School as a symbol of the "Strong Elderly" movement.

2.2 Previous Research

Previous studies show two major groups relevant to this research. The first cluster highlights school branding strategies in the education sector: a study by Mutia Nur Arisa et al. [6] emphasizes the effectiveness of combining religious-academic values and community-based branding; Muh Wahyunto et al. [7] underline the importance of digital marketing (SWOT analysis, public relations team, achievement strengthening, social media optimization, and WOM); Meyfa Nur Alfu Laila Amalya [8] emphasizes strategic positioning to build awareness; and Erna Budiarti et al. [9] detail a mix of post-pandemic strategies (quality management/accreditation, programmatic taglines, flagship

programs, excellent service, external cooperation, and publication intensity). The second cluster places the Hexa Helix model in various collaborative contexts: Made Wilantara & Misnan [10] show the hexahelix communication pattern in the Badui Luar community; Lisa Aulia Kusumatuti et al. [11] (two studies) and Sunardi et al. [12] map the dynamics of governance, personal commitment, interaction processes, and the roles of actors (government, CSOs, media, business, academics, community) along with the obstacles; Tuthaes et al. [13] highlight positive achievements in the dimensions of governance, administration, autonomy, mutuality, and reciprocity; Purnama et al. document participatory training for gender equality. In the field of elderly care, Zhang et al. [14] find a reciprocal relationship between the social media behavior of the elderly and eHealth literacy; Lahade et al. [15] confirmed the effectiveness of egalitarian communication styles in elderly schools; Hestyan et al. [16] demonstrated the potential of geragogy for quality of life and the obstacles to its implementation; while Sulistio & Asep Firmansyah [17] reported the impact of community-based psychoeducation on increasing knowledge and social support for the elderly.

A synthesis of this corpus indicates a clear research gap. First, there are still limited studies that integrate elderly education with institutional branding—particularly how elderly schools build brand education and the "resilient elderly" movement through persuasive communication and WOM. Second, the direct link between branding/communication and the elderly as the primary target is still rare; most studies stop at marketing products for the elderly, not the elderly as participants in educational programs and agents of social branding. Third, the use of the Hexa Helix collaborative framework in the context of senior education branding has not been widely explored, even though this model is well established in the creative economy or collaborative governance. Fourth, the operationalization of branding—namely, the design and orchestration of collaborative marketing communication across actors—has not been explored in depth to build a resilient seniors movement. Based on these gaps, this study offers an update by testing theories and models in different contexts, methods, and locations, while combining persuasive communication, WOM, and Hexa Helix to comprehensively map the brand education strategy of the Elderly School.

2.3 Strategy and Communication Strategy

According to the Big Indonesian Dictionary (KBBI), a strategy is a plan that is systematically and purposefully formulated to achieve certain objectives effectively and efficiently. In practice, a strategy is a carefully selected plan or a series of maneuvers designed for a specific purpose. In the field of communication, a strategy requires the formulation of clear objectives while considering the conditions and situation of the audience (persuadee), the character of the communicator (persuader), the content of the message, and the channel used [18]. Thus, communication strategy not only serves as a guideline for action, but also as an adaptive decision-making tool that ensures messages are conveyed and received effectively by the target audience.

In line with this, a number of experts have formulated definitions that enrich its conceptual dimensions. Onong Uchjana Effendy views communication strategy as communication planning and management to achieve specific goals by taking into account the conditions, situations, and characteristics of the communicant; Hafied Cangara [19] emphasizes the combination of communication

planning and communication management so that the communication process is effective; Everett M. Rogers [20] places it as a planned process to change the behavior of individuals/groups through messages that are systematically arranged and channeled through the appropriate media; John Middleton [21] emphasizes the suitability of techniques to the actual conditions of the audience; while Chandler & Munday [22] assert that strategy is a series of decisions and actions that are dynamic in nature, not stopping at written plans, but including ongoing decisions throughout the communication process.

2.4 Brand and Brand Education

In Indonesian, brand means "mark," but the terms brand and branding are not synonymous. Brand refers to the identity or symbol that distinguishes a product or service from its competitors, while branding is a strategic communication process aimed at building, strengthening, and maintaining the brand image. According to Kotler [23], a brand is a name, term, sign, symbol, design, or combination of all of these intended to identify the goods or services of one seller or group of sellers and differentiate them from competing products. The main purpose of creating a brand is to foster public trust, build positive perceptions, and create loyalty and love for the product or institution it represents. The intended audience includes both the creators and users of the brand who benefit from its value in terms of convenience, trust, differentiation, and social existence. Successful brand building depends on the right strategy and reciprocal communication coordination so that the brand message is effectively conveyed to the recipient through the appropriate channels [24].

Furthermore, brands are not only relevant in a commercial context, but can also be adapted to the social and educational spheres. Aaker [25] in

Building Strong Brands emphasizes that social branding must be able to clearly communicate the values, objectives, and benefits of a program to the audience. In the context of Schools for the Elderly, the education brand serves to create a positive image of the elderly as an active, productive, and useful group, with the support of all actors in the Hexa Helix model. Noor Fajar [26] explains that school branding is a strategy to differentiate one school from another through messages and impressions that are embedded in the public's memory. Harun and colleagues add that school branding should focus on establishing key values that strengthen the identity and competitiveness of educational institutions, while E. Budiarti [9] emphasizes that branding is a continuous communication activity to build positive public sentiment toward schools. Thus, educational branding can be understood as a strategic communication instrument that not only creates a visual identity but also instills values, meaning, and trust through continuous experiences and interactions between educational institutions and the community.

2.5 Persuasive Communication and Word of Mouth (WOM)

Persuasive communication, according to Albert Bandura, is closely related to Social Learning Theory, which emphasizes that changes in a person's attitudes and behavior occur through a process of observation, imitation, and modeling of other individuals who are considered role models. Bandura [27] in Social Foundations of Thought and Action: A Social Cognitive Theory states that "persuasive communication is most effective when it strengthens people's beliefs in their capabilities to exert control over their own motivation and behavior." Thus, persuasive communication is most effective when it strengthens a person's belief in their ability to control their motivation and

behavior. The persuasion process does not only take place through verbal messages, but also through observation of credible and attractive model behavior so that the communicant is encouraged to imitate. The concept of self-efficacy introduced by Bandura is central to this theory, namely an individual's belief in their own ability to perform desired actions. Persuasive communication is considered successful if it can increase the audience's self-efficacy, reinforce positive values, and shape new behavior through concrete examples that are easy to follow. In the context of the School for the Elderly, persuasive communication plays an important role in changing people's mindsets so that they are motivated to join, learn, and adopt a healthy and productive lifestyle in their old age.

Meanwhile, Word of Mouth (WOM) communication is a form of interpersonal communication that spreads recommendations or personal experiences and is very influential in shaping individual decisions. WOM is an effective communication strategy because it is based on personal trust between the sender and receiver of the message. Hasan [28] defines WOM as praise, recommendations, or customer comments about a product or service that have a significant impact on consumer behavior. Sumardy [29] emphasizes that WOM is a marketing activity that triggers consumers to talk about and recommend brands to others, either individually or in groups. Kotler and Keller [30] refer to WOM as a personal communication process that can influence perceptions and purchasing decisions. Sernovitz [31] adds that the power of WOM lies in its natural nature and lack of financial motivation, while Ivanovic and Collin [32] assert that WOM is an informal communication channel between friends, family, or coworkers that is the most trusted source of information. In the context of the School for the Elderly, the WOM strategy can be a powerful tool for expanding influence and building a positive image through testimonials, recommendations, and real experiences of participants who have benefited from the program.

2.6 Penta Helix

The Hexa Helix model is a collaborative framework that involves six key actors—academics, businesses, government, media, community, and seniors as facilitators of senior schools—in promoting social innovation. Etzkowitz and Leydesdorff [33], through the Triple Helix theory, explain that cross-sector collaboration can produce innovations that have a broad impact on society. In the context of the Elderly School, the application of the Hexa Helix Model plays an important role in strengthening branding and empowerment campaigns for the elderly through synergies between actors who have their own strategic functions. This model is a development of the Quadruple Helix and Penta Helix, which add social and participatory elements beyond academia, business, and government. Freeman [34] in stakeholder theory asserts that stakeholders consist of internal and external groups that interact with each other in achieving common goals [35]. Meanwhile, Lindmark [36] emphasizes that Penta Helix expands the Triple Helix concept with continuous collaboration between actors. Rachim et al. [37] add that this model then evolved into the Hexa Helix Stakeholder Categorization to strengthen community participation as direct beneficiaries. Thus, the Hexa Helix Model becomes a more comprehensive and participatory collaboration framework in building an empowerment ecosystem for the elderly through non-formal education at the Fatmawati Elderly School.

Figure 1. Conceptual Penta Helix

The Hexa Helix model in the context of Senior Citizens' Schools illustrates the synergy of six key elements that are interconnected and play an important role in creating a sustainable learning ecosystem for the elderly. The government plays a role in regulating, facilitating, encouraging, supervising, and strengthening collaboration between actors so that innovations such as Senior Citizens' Schools can run effectively and have a broad impact. Through institutions such as the National Population and Family Planning Agency (BKKBN), the government establishes regulations and strategic policies related to non-formal education for the elderly, provides facilities and infrastructure, and conducts periodic recording, reporting, and evaluation to monitor program implementation. Local governments also provide support by providing venues and operational support. Academics contribute through research, curriculum development, and learning evaluation to ensure that the Elderly School program is relevant and scientifically based. The business world also plays a role by implementing corporate social responsibility (CSR) in supporting elderly activities, providing facilities, and establishing partnerships with the government and the community.

Communities such as Indonesia Ramah Lansia (IRL) serve as social drivers that strengthen cultural values and solidarity, as well as accelerate the adoption of innovation at the local level. The media plays a strategic role as a bridge of communication between actors, educating the public about the importance of healthy and productive living in old age, and building public awareness through campaigns and positive news coverage. Finally, the elderly as facilitators serve as volunteers who support the learning process, motivate participants, introduce new skills, and create an inclusive and empowering learning environment. The synergy of these six elements makes the Hexa Helix Model a comprehensive collaborative approach in developing Senior Citizen Schools as a forum for education, empowerment, and improving the quality of life of the elderly.

2.7 Conceptual Framework

The conceptual framework of the research "Strategies for Building the Elderly School Education Brand Using the Hexa Helix Model" is based on the collaboration of six main actors—the government, academics, the business world, the media, the community, and the elderly—who act as synergistic drivers in the development of the

Elderly School program. Each element has a complementary strategic contribution in shaping a sustainable learning and empowerment ecosystem for the elderly. This collaboration is carried out through persuasive communication, which is a communication strategy designed to invite, influence, and raise public awareness of the importance of lifelong education for seniors. This process is reinforced by Word of Mouth (WoM) communication, in which the positive experiences of participants and those involved are disseminated through personal recommendations and word-of-mouth stories that build public credibility and trust. The synergy between persuasive communication and WoM plays an important role in shaping the educational brand of Sekolah Lansia, namely a positive image and strong identity as a non-formal educational institution that promotes independence, health, and productivity among the elderly. Thus, the conceptual framework of this study emphasizes that strengthening the educational brand of Sekolah Lansia can only be realized through collaborative interactions between Hexa Helix actors that are integrated and oriented towards common social goals.

3. RESEARCH METHODOLOGY

This research methodology uses the constructivism (interpretive) paradigm as a basis for thinking to understand social reality contextually. This paradigm assumes that scientific truth is formed through social interaction and the construction of meaning between researchers and participants. In the context of research at the Fatmawati Elderly School, the constructivist paradigm was chosen because it is relevant to the research objectives, which seek to understand the process of collaboration between actors in the Hexa Helix Model and how persuasive communication strategies and word of mouth shape the educational brand of the Elderly School. This paradigm places researchers not only as observers but also as part of the process of interpreting meanings that emerge from social experiences, narratives, and symbols expressed by actors such as the government, academics, business actors, communities, the media, and the elderly. With this approach, the research focuses on a deep understanding of the meanings, interactions, and values that shape the identity and image of the Elderly School as a non-formal educational institution based on social collaboration.

The approach used is descriptive qualitative research, which aims to describe the phenomenon in detail and comprehensively. According to Mukhtar [38], this approach is used to describe the situation or symptoms as they are at the time of the research, without manipulating variables. This approach emphasizes an in-depth description of the situation and social context that forms the background of the phenomenon, in line with Maleong's [39] view, which emphasizes the importance of authentic quotes and narratives in describing the reality in the field. The research was conducted at the Fatmawati Elderly School, located at RPTRA Pinang Pola, Pondok Labu, Cilandak, South Jakarta. The main focus of this study was to explore communication and collaboration strategies among Hexa Helix actors in building the image of the Elderly School as a lifelong learning institution for the elderly.

The research data sources consisted of primary and secondary data. Primary data was obtained through in-depth interviews with informants selected using the purposive sampling technique based on certain criteria, such as direct involvement in Senior Citizens School activities, understanding of senior citizen empowerment issues, and role in the Hexa Helix elements. Informants included various parties such as BKKBN officials, academics from Respati Indonesia University, representatives of the Indonesian Elderly-Friendly Community (IRL), journalists from RRI, as well as participants and facilitators of the Fatmawati Elderly School. Secondary data was obtained from

official documents, regulations, archives, and activity reports relevant to the research topic. Data collection techniques included in-depth interviewing, participatory observation, and documentation, as suggested by Sugiyono [40], to obtain a rich and contextual understanding of the phenomenon under study.

Data validity was tested using four main criteria, namely credibility, triangulation, dependability, and confirmability [40]. Credibility was tested through member checks and source triangulation by comparing the results of interviews, observations, and supporting documents. Dependability was tested through a research process audit to ensure that the results obtained were accountable, while confirmability ensured that the research results were a direct reflection of the field data, not a one-sided interpretation by the researcher. With the application of this mechanism, the research is expected to produce valid, reliable, and objective findings in explaining persuasive communication strategies and Hexa Helix collaboration in building the School for the Elderly education brand as a social innovation for the empowerment of the elderly in Indonesia.

4. RESULTS AND DISCUSSION

4.1 Overview of the Research Object

The Fatmawati School for the Elderly is a non-formal educational innovation that focuses on improving the quality of life of the elderly through a lifelong learning approach. Located in RPTRA Pinang Pola, Pondok Labu Village, Cilandak District, South Jakarta, this school stands in a strategic area with adequate public facilities to support educational and social activities. RPTRA Pinang Pola was built on an area of approximately 1,500 square meters with an environmentally friendly and inclusive layout for all levels of society. The facilities available include a community hall, a reflection garden, a multipurpose field, a mini library, multipurpose classrooms, and light exercise areas for activities such as senior gymnastics and yoga. These conditions make RPTRA an ideal location for community activities that foster social interaction and a sense of togetherness among residents.

Activities at the Fatmawati Elderly School take place in an atmosphere full of enthusiasm and togetherness. Every week, participants consisting of pre-elderly and elderly people take part in various activities such as health education, skills training, religious activities, and psychosocial guidance. The main objective of these activities is not only to increase knowledge and skills, but also to build self-confidence, meaning in life, and independence in old age. SLF was established on November 1, 2022, with approximately 100 participants and is professionally managed by a team of administrators consisting of a principal, secretary, treasurer, participant coordinator, and facilitators from various backgrounds, such as health workers, academics, and social activists. Learning activities are divided into three learning units—S1, S2, and S3—which describe the competency levels that participants must achieve, with an andragogical approach that emphasizes the experiences and needs of adult participants.

As a non-formal educational institution, the Fatmawati Elderly School carries the vision of realizing SMART (Healthy, Independent, Active, Productive, and Dignified) elderly through seven dimensions of resilient elderly: spiritual, intellectual, physical, emotional, social, vocational, and environmental. The learning

curriculum refers to guidelines compiled by the National Population and Family Planning Agency (BKKBN) and is oriented towards the concept of successful ageing, which is living a healthy, active, and meaningful life in old age. Activities include counseling, sports, productive economic development, as well as social and environmental activities that are carried out face-to-face and interactively. Cross-sector collaboration is also a major strength of this school, with support from local government, academics, the media, communities such as Indonesia Ramah Lansia (IRL), and the business world through corporate social responsibility (CSR) programs. The Hexa Helix collaborative model applied makes the Fatmawati Elderly School not only a place of learning, but also a center for social empowerment that integrates education, health, and welfare for the elderly community in South Jakarta.

The "Lansia Tangguh" program is based on the active aging paradigm proposed by the WHO, emphasizing three main dimensions, namely participation, health, and social security. In the Indonesian context, this paradigm is realized through the Elderly School program as a community-based empowerment model that emphasizes the importance of lifelong education for the elderly so that they remain active, healthy, and empowered. The Fatmawati Elderly School is a concrete example of the application of this concept and also functions as a node of collaboration in the Hexahelix ecosystem, which involves the government, academics, business actors, communities, the media, and the elderly as facilitators. This synergy between actors forms a collective force in building a credible and influential education brand, while strengthening the role of the Fatmawati Elderly School as a center for social innovation in the field of education and empowerment of the elderly in Indonesia.

4.2 Data Findings and Research Analysis

a. Persuasive Communication Strategies in Building an Education Brand

Persuasive communication is central to the strategy of building positive perceptions and encouraging senior citizen participation in the Fatmawati Senior Citizen School program. According to O'Keefe [41], persuasive communication is a symbolic process in which the message source attempts to shape, reinforce, or change the recipient's response through argumentation and emotional appeal. In this context, communication not only functions as a means of conveying information, but also as a means of building awareness, trust, and emotional involvement. The persuasion process emphasizes the importance of alignment between the message conveyed and the values of the audience, so as to create a resonance of meaning that encourages behavioral and attitudinal change regarding the importance of lifelong education for the elderly.

The persuasive communication strategy at the Fatmawati Elderly School is carried out through several systematic steps, namely identifying the target audience (the elderly, families, the community, and stakeholders), compiling key messages that emphasize the meaning of a productive life in old age, the use

of emotional and rational approaches through real stories of elderly success and empirical data on social and health benefits, the selection of appropriate media such as face-to-face meetings, seminars, social media (Instagram, TikTok, YouTube), and community print media, as well as evaluation of effectiveness through perception surveys and participation rates. Through this strategy, persuasive messages are delivered continuously to strengthen the confidence and motivation of seniors to actively participate. As a result, this planned and emotional communication is able to foster a gradual change in attitude, leading to the acceptance of the values of Lansia Tangguh as a collective identity that reflects independence, productivity, and a positive spirit of life in old age.

b. **Word of Mouth (WOM) Strategy as a Brand Awareness Reinforcer**

According to Kotler and Keller [42], Word of Mouth (WOM) is a form of informal communication between individuals about a product or service that has a significant influence on the social adoption process. In a socio-educational context, WOM is a very effective instrument because it is based on real experiences and interpersonal trust, not just formal promotion. This communication creates a strong chain effect because messages conveyed through personal recommendations are considered more authentic and convincing. At the Fatmawati Elderly School, the WOM approach is used as a strategic medium to build awareness and a positive image of the institution, where the experiences of participants become the central point for the dissemination of credible and inspiring information to other prospective participants.

The WOM strategy at the Fatmawati Elderly School is carried out in three main stages. First, creating positive experiences for participants so that they are naturally motivated to share their stories with others. Second, building moments of talk such as senior graduation ceremonies, social service activities, and inspirational video testimonials that foster a sense of pride and togetherness. Third, encouraging seniors to become inspirational ambassadors who actively recommend the school to their peers. This pattern is in line with the Social Diffusion of Innovation model [43], in which social innovation spreads through effective interpersonal communication, especially in trust-based communities such as senior citizen groups. Thus, WOM plays an important role in expanding the reach and strengthening the brand of the Senior Citizen School as an educational movement rooted in real experiences and social solidarity.

c. **The Hexa Helix Model in Strengthening the Elderly School Education Brand**

The Hexa Helix approach emphasizes the importance of synergy between actors in creating sustainable social innovation [33]. In the context of the Fatmawati Elderly School, the six elements of the helix have the following roles:

1) Government

The government acts as a regulator and facilitator

in providing policies and resource support for program sustainability. Through collaboration with the Ministry of Population and Family Development/NKKBN, the Jakarta Health Office, and the Jakarta Social Office, the Fatmawati Elderly School can be used as a pilot project for an elderly-friendly city. Government involvement strengthens the legitimacy of the program and increases public trust in the school's educational brand [44].

2) Academia

Academics serve as providers of scientific basis in curriculum development, program evaluation, and research on learning innovation for the elderly. The development of learning modules based on positive psychology and preventive health can become a brand differentiation value. Research collaboration and community service make the Fatmawati Elderly School a community-based social laboratory [45].

3) Business

The business sector supports sustainability through Corporate Social Responsibility (CSR) programs. Collaboration with companies such as Lippo Group, BRI, or Hanwha Life can be realized in the form of activity sponsorships, elderly entrepreneurship training, or co-branding programs that strengthen the institution's image. The involvement of the business sector gives an economic sustainability dimension to the education brand [46].

4) Community

Communities are key actors in spreading the spirit of senior empowerment. Through networks of PKK cadres, youth organizations, and neighborhood senior groups, Senior School activities can be socialized in a participatory manner. Activities such as the Resilient Elderly Festival and Elderly Creative Gathering strengthen the social identity of the brand and foster a sense of collective pride [47].

5) Media

Media plays an important role in expanding exposure and building public perception of the Elderly School as a social movement. The use of social media, mass media coverage, and storytelling content production are effective means of communicating brand values widely. A strong media strategy promotes the visibility and social legitimacy of the program [42].

6) Elderly (Society/Elderly)

The elderly are not only beneficiaries, but also active actors as brand ambassadors for the program. Through active participation and storytelling of positive experiences, the elderly contribute to the dissemination of messages through natural word of mouth. This forms an authentic image that strengthens emotional branding (Hawkins & Mothersbaugh, 2016).

Table 1. Element Results

Hexa Helix Element	Persuasive Strategy	WOM Strategy
Government	Social campaign "Elderly-Friendly Jakarta"	Testimonials from officials & community leaders
Academics	Evidence-based education	Students as agents of positive storytelling
Business	CSR programs on "Empowerment & Health"	Co-branding publications and sponsor testimonials
Community	Empathy-based participatory education	Viral community actions
Media	Inspirational storytelling	Publication of resilient elderly stories
Elderly	Motivational narratives & peer support	Natural WOM among elderly participants

4.3 Recommendations

a. Theoretical Recommendations

The results of this study reinforce the relevance of the Hexa Helix Model theory in the context of non-formal education and social empowerment. Further research can expand this study by incorporating digital branding analysis and social network analysis to gain a deeper understanding of the patterns of interaction between actors in building a social brand.

In addition, the integration of Social Marketing and Diffusion of Innovation [43] theories can be used to explain how social change and the behavior of the elderly community are formed through persuasive communication and WOM processes.

b. Practical Recommendations

The implementation of the Hexa Helix strategy needs to be supported by a more structured coordination and monitoring system between actors. The Fatmawati Elderly School can form a Resilient Elderly Hexa Helix Collaboration Forum, which functions as a cross-sector communication platform.

Enhancing the capacity of communicators (facilitators and volunteers) in persuasive communication techniques and digital storytelling is also key to effectively delivering educational messages. In addition, the development of a digital application or online platform called "Digital Elderly School" can expand the reach of participation and strengthen brand awareness at the national level.

c. Public Policy Recommendations

Local governments are advised to integrate the Elderly School into the Regional Medium-Term Development Plan (RPJMD) in the social and health sectors. This policy needs to include performance indicators related to improving elderly literacy, social participation, and preventive health, so that the "Resilient Elderly" movement becomes part of the priority human development program.

5. CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that the development of the Fatmawati Elderly School South Jakarta educational brand through the integrated Hexa Helix Model approach with persuasive communication and Word of Mouth (WOM) strategies has proven effective in strengthening the image

of non-formal educational institutions for the elderly. The Hexa Helix Model presents a synergistic cross-sector collaboration between the government, academics, business actors, communities, the media, and the elderly as the main actors. This synergy forms an inclusive and sustainable social communication ecosystem, thereby encouraging active community participation in supporting the "Resilient Elderly" program. Persuasive communication plays an important role in instilling the values of independence, health, and happiness through a rational and emotional approach that makes the message more easily accepted by the elderly, their families, and the wider community.

Meanwhile, the Word of Mouth (WOM) strategy serves as a natural promotional tool that strengthens public trust and awareness of the Fatmawati Elderly School brand through the positive experiences of its participants. The integration of Hexa Helix, persuasive communication, and WOM forms a collaborative, participatory, and sustainable branding strategy. This strategy not only enhances the reputation of the Fatmawati Elderly School as an innovative educational institution, but also contributes to the development of an elderly-friendly society and supports the realization of the concept of an active aging society. Thus, this study shows that multi-actor collaboration and social communication strategies can be a strong foundation for creating social innovation for the empowerment of the elderly in Indonesia.

To strengthen the sustainability of the Fatmawati Elderly School's branding strategy, all stakeholders need to maintain a collaborative commitment to consistently implementing the Hexa Helix principle through open, transparent communication that is oriented towards a common goal, namely creating resilient, healthy, and productive elderly people. The Elderly School also needs to continue optimizing its persuasive communication strategy through various media—both face-to-face and digital—with messages that emphasize the values of independence, happiness, and meaningfulness in life. WOM can be strengthened by creating positive and inspiring learning experiences, thereby encouraging natural recommendations from participants. In addition, the development of an educational brand must be accompanied by innovation in learning methods and the use of digital technology and creative storytelling to expand the reach of information. Finally, a systematic evaluation mechanism is needed to assess the effectiveness of communication and collaboration strategies, both in terms of process and results. With the continuous implementation of these suggestions, the Fatmawati Elderly School is expected to become a model for social-educational movements that strengthen the positive image of Indonesian seniors as healthy, independent, active, productive, and dignified individuals.

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