

Where the Elderly Will Live: Case Study - Batak Elderly, North Sumatra, Indonesia

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Abstract: The increase in life expectancy is reflected in the increasing number of elderly population (elderly) from year to year. Elderly is the last period of the human life cycle where life expectancy is worthy of the hopes and dreams of every elderly. However, where the elderly will live is a fundamental question which is still being debated. By carrying out these problems, this paper was made regardless of the success or failure of government efforts to empower the elderly. Using a qualitative phenomenological approach, researchers interviewed the elderly, elderly families and related stakeholders in handling the elderly's problems. The selection of the three groups of informants is intended to get answers from various groups. This research was conducted in Tanah Karo, Simalungun and Toba which are the dominant areas of the three Batak ethnicities in North Sumatra. The results of the field were analysed using the NVivo device, it was found that there was a relationship between culture and individual desires which finally culture did not have full power over the elderly. The choice of where the elderly will live is greatly influenced by many factors besides the cultural factors themselves.

1 INTRODUCTION

The old days are the last days of the human life cycle, in this time there will be an aging process that is a process that is dynamic as a result of cell changes, physiological, and psychological. The aging process is a process that converts healthy adults into brittle accompanied by declining reserves of almost all physiological systems of the process accompanied by increased susceptibility to disease and death. The high number of elderly people who continue to increase from year-to-year is the effect of one of the highest numbers of life. This shows one of the achievements of national health goals. The increase in the elderly population leads to anticipation. The elderly is one of the crucial issues faced by many countries in the world today. The composition of the elderly population grew rapidly both in developed and developing countries. Based on data from United Nations 2015, there has been an increase from the years 2000, 2015 and predicted in 2030 and 2050 the number of elderly will continue to increase. The region of Africa in 2000 amounted to 42.4 million, then in 2015 it has been 64.4 million and predicted in the year 2030 will increase to 105.4 million and in the year 2050 predicted to be 220.3 million. Furthermore,

in the European region there has been an increase of 147.3 million in 2000, increasing 176.5 million in 2015 and predicted in 2030 will increase to 217.2 million and then in the year 2050 will reach 242.0 million. Then the Asian region in 2000 there were 319.5 million elderly and in 2015 has risen to 508.0 million elderly and projected in the year 2030 continues to increase to 844.5. Million elderly and in the year 2050 to 1293.7 million elderly. When viewed further, an increase in the number of elderly from 2000 to year 2015 has occurred an increase of 51.9 percent in Africa, 19.8 percent in Europe and there was an increase of 59.0 percent in the region of Asia. (World Population Ageing 2015).

Based on the projection from the WHO, that Indonesia will experience increased elderly figures in the year 2020. Based on the results of the 2013 Susenas, the number of elderly in Indonesia has reached 20.04 million people or about 8.05 percent of the entire population of Indonesia. When compared to gender the number of elderly women is greater than men, i.e. 10.67 million people (8.61 percent of the entire population of women), more than men who are only 9.38 million people (7.49 percent of the entire male population). (Infodatin: 2015). Provinces that have a proportion of elderly over 7 percent are IN

Yogyakarta (13.20 percent), Central Java (11.11 percent), East Java (10.96 percent), Bali (10.07 percent), North Sulawesi (9.14 percent), South Sulawesi (8.54 percent), West Sumatera (8.41 percent), West Java (7.58 percent), Lampung (7.50 percent), East Nusa Tenggara (7.40 percent), and West Nusa Tenggara (7.38 percent). As for North Sumatera based Susenas 2013 elderly figures of 6.33%. And when viewed from the results of BPS Province through North Sumatera in year number 2014, which is 842,913 people. This figure will be more interesting when noted further, namely the increase in the number of population at the age of 65 + than the aged 60 – 64 years. This indicates an increase in the live figure chart, which is definitely affecting the population structure. A study from Adib Mohammad in the elderly in urban communities, in 1996 resulted in an interesting explanation. Based on the experience of elderly life, how is the perception of a place to live for them. From the study, the findings were obtained that 56.0% of respondents argued that elderly citizens should reside at home, and the other 42% reside in the family and the 2% answer does not know. No respondent wants to reside in the orphanage *Werdha*. It shows that respondents almost agreed unanimously that the elderly should be living in a family environment, be it at home or in relatives' homes. Elderly views are clearly legible in this study. Elderly are still consistent to continue to maintain and develop a living environment based on the concept of family. In view the respondent is depicted that the family agency of the House and its inhabitants is the most beautiful and even a kind of paradise for him. Because in the family, the elderly can carry out normative functions such as: reproduction, economics, education, religion, social culture, love and compassion, protection and preserving the environment. By carrying out the function, the elderly will gain welfare of birth and bathin (Adib, 2008).

So the house is the main choice of elderly dwell sites. But in his actions, the elderly who live in the family sometimes do not go smoothly. Still there is a love of grief and treated less humane by her own family. Some were forced to be servants in his son's house, who had been treated thus caring. The family is the smallest unit of the community consisting of the head of the family and some who gather and live somewhere under one roof in a state of interdependence. The family has an important role in nursing because the family provides resources that are essential to providing health services for themselves and others in the family. In the life of man in his family, the act of horns or treatment in the family is

not detached from the culture that the family embraced. As known, quoted from the cultural definitions expressed by Prof. Koentjaraningrat (one of the Indonesian anthropologists) that culture is the whole system of ideas, actions and works of human beings in the framework of the life of people who belong to human beings by learning ". This suggests that what man does is something that is a series of ideas and actions that are recognized by the people as something that has occurred hereditary in a long period of time. Furthermore, it is called the cultural value system which is the highest and most abstract of the customs. Yet cultural values serve as guidelines for human life in the community. On this basis then, what family members do in family life is already lined up in the culture that has occurred hereditary.

In creating a conducive family environment, Clifford Geertz in 1963, once cited a *priyayi* saying that, if the parents lived with his son, it is not good to say that the parents "live by" with his son. It is considered an insult to parents, but it is advisable that young people or (children) who "live in" are parents, even if they are in fact the opposite. While viewed from the side of the family, in the view of the respondent as a good and ideal. The idealistic size is used cultural or customary values that apply in the life environment of the respondent. The reason is that staying at home and in the family allows family members to be able to carry out the function of his obligations "that has been taught religion" namely respecting parents. The phenomenon gathered with family and his grandson is increasingly interesting to be analysed from the cultural side. Another case of research in foreign countries that to delay the coming of the forgetful (Javanese senile or *buyuten*), a kind of disease feared by many elderly, then should the elderly be brought close to the life of grandchildren. In Javanese culture, there is often a behaviour that gives the pet a gift to his grandchild. The pet can be either chicken or rabbit. That habit, in Javanese concept can be intended to delay the senility. In the psychological sense, it can be interpreted also so that the elderly can be close and familiar with their grandchildren and grandsons. Likewise, the granddaughter and a grand-grandmother can be close to the elderly. (Sunarto, 1978). And based on that concept, the researcher believes that the family treatment of note Bane is a guided treatment of ethnic culture. With this statement, researchers are very interested to see Batak family treatment towards the elderly.

2 RESEARCH METHOD

This research is a qualitative study by using a qualitative approach to ethnography. Research qualitative, rooted in a qualitative approach, which seeks to explain facts or social reality deeply, understands the social reality of what it is based on the subject experience structure (*native's point of view*). He captures **the meaning** (*meanings*) found at the events or subjects studied, being "learning from *the people*", not just "learning about the People" (learn *about the* peoples). An important aspect of extracting the ' meaning of the subject's experience structure ' is that characterizes qualitative research close to the subjects being researched, studying in its natural context that seeks to understand or interpret the phenomenon seen from the side of human-attached meanings (researchers) to him. Qualitative research includes the use of studied subjects and a collection of various empirical data-case studies, personal experiences, introspection, life travel, interviews, observational texts, historical, inter-transactional and visual-describing the moments and meaning of daily life and problematic in one's lives. Correspondingly qualitative researchers apply various interrelated methods. He observed (observation), was involved in the events with the subject (participatory) to give interpretation (interpretive) to him to find *meanings* to the proposition (Creswell, 2009).

This research is conducted in three districts as the dominant residence by the third ethnic Batak, Batak Karo, Batak Simalungun and Batak Toba. The reason for determining the location of the research is because it is a district with the dominant ethnic of the three ethnic Batak. Using a qualitative approach, researchers sought to explain the fact or social reality deeply, understanding what social reality is based on the structure of the subject experience (*Natia's point of view*) at the research site.

The research subject is 5 elderly families from each of Batak ethnic groups. The five elderly families who become informant in this study consist of one elderly family of divorced widows, one elderly family of widows left dead, a family of elderly men who still live together with their children who have not been married, the family of women whose children are unwed and living with him and the family of women who live alone.

In determining the informant to be interviewed in depth, researchers use the ethnographic approach. First, researchers found a village device to ask for permission and to convey the intent and objectives of the research to be conducted. From the village device

then gather the elderly and convey the purpose of the researchers. And as a method of collecting data collector in the form of participant observation, the village device asked for the willingness of some elderly to receive researchers stay at home to get data for the purposes of this research. Some elderly states his life received researchers and some research assistants lived in elderly homes. The elderly who receive researchers directly become informant that will be observed by participants and interviewed. The results of the interview data were made in verbatim form and subsequently made categorization so it was easy to get the meaning and value of the research results. To conduct data collection in this research, it is done by:

Observation: The collection of data by observing directly the activities occurring in the village so that in this research get an overview of the condition of the research object. To get data through this observation. The data expected from this observation aims to strengthen the results of the data obtained, by observing, researchers can see the immediate activities of the elderly.

In-depth interviews, it is an attempt to explore the information by verbally questioning and against individuals who will later be answered with verbal answers as well. This interview was done to the elderly in order to get a wish from the elderly where he would live.

3 RESULT AND DISCUSSION

The ideal of the elderly place of residence into three patterns, the first pattern of the elderly, according to social and cultural conceptions living with his children who do translate and the conception of elderly in his successful home and the conception of the third elderly living with his children who are still looking but not yet.

At the first conception, literature to live elderly is actually registered in the social governance of Batak people's life. This decision is liquid of a long series that is regulated. The elderly should stay with the boys from girls and it is known by the elderly and families, as presented by the old informant as well as the customary leader says:

“Kalau orang tua itu tinggalnya sama anak laki-laki. Maka itu anak laki-laki mendapat pembagian harta warisan yang lebih banyak dari pada perempuan gunanya untuk menafkahi dan merawat orang tuanya”

“If the old man lived the same son. Therefore, the boys get a share of inheritance that is more than the use of women to provide and care for his parents”)

In the second conception, the elderly is happy and happy to live alone in his old house which is seen far from simple, although deserted at home without any friends or friends talking. This statement is derived from interviews with several informers, one of which says:

“Paling enak tinggal di rumah sendiri. Bisa suka-suka. Tidak ada yang marah atau melarang. Dan lebih nyaman karena sudah berpuluh tahun tinggal di rumah sendiri. Perasaan sepi bisa diatasi dengan melakukan aktifitas ke lading ada duduk di warung kopi. Jadi terhindar dari riuhnya suara anak-anak atau cucu. Namun sebulan sekali anak-anak akan datang dan membawa cucu. Kegaduhan suara mereka hanya bias dinikmati paling lama dua hari. Karena setelah itu mereka akan pulang ke kota untuk bekerja. Tidak jarang mereka hanya data pagi dan sore sudah pulang. Untuk bermain pun kami tinggal dilingkungan teman sebaya, jadi ada teman-teman yang diperlukan untuk mengobrol, itulah yang dilakukan di warung kopi”

(“Most delicious stay at home. Can like. No one is angry or banning. And more convenient because it has decades of living at home. The feeling of quiet can be solved by doing activities to lading there sit at the coffee shop. So avoid the sound of children or grandchildren. But once a month the children will come and bring grandchildren. Their noise is only biased for the longest time in two days. Because after that they will return to the city to work. Not infrequently they are just data morning and afternoon already home. To play as we live in the middle of peers, so there are friends needed to chat, that's what is done in the coffee shop”)

The third conception, the elderly will be living with his unmarried children because the unmarried children are the date, even though their children are already large and already working. There is no difference with age, while his son is still unmarried, his children will live with the elderly.

So, the reason that the elderly live with their unmarried children is not because it is more pleased or choose the same love of unmarried children, but more than carry out their responsibilities as parents of his unmarried son.

Regardless of the age of their unmarried child is the responsibility of parents. Because in the understanding that applies to Batak people and the general public in Indonesia, the task of parents is to

marry their children. In Batak culture it is a way to reach Cawir Matua (the ultimate satisfaction of life).

3.1 Child or Family Perspective on Elderly Places of Residence

In the child and family perspective there are two main causes behind why children expect the elderly to stay with him. The first perspective is because the child feels it has been his responsibility to meet the elderly because it is based on the prevailing customs, the boys receive a bigger inheritance and one of the goals is to care for parents in the old days. The second perspective is because children want to devote to their parents.

The old man's age will stay in the boy's house this statement is known and understood by all the people of the Batak community. Because of Batak people, the family support in the old days as other cultures understood and embraced by ethnic groups in Indonesia. And it is also a form of appreciation and respect for what the child has received as he is still a dependent family. It is said by one of the informants:

“ya, memang sudah sepantasnyalah orang tua itu tinggal sama anak laki-laki. Karena orang tua telah membesarkan, masak segala hasil keringatnya sewaktu membesarkan di abaikan dengan membiarkan mereka tinggal tidak bersama”

(“Yes, it is registered as the parents are living the same son. Because the elderly changed raised ripe all the results of his fragness while raising in ignore by letting them not be together”)

The boy considers that that cost the whole need of his parents after the elderly is his child, especially the boy. The children would finance his parents even though perhaps his parents did not stay with him. In fact, if a girl wants to help her finances to charge her parents, she must ask her son for permission in order not to be in offense with her brother. And that gift was no more than a gift given by a son. More details are presented by the informer that is considered as the customary leader of the elderly residence as follows:

“tinggal tidak tinggal orang tua di rumah, yang membiayai kehidupan orang tua ya anak laki-laki. Kalau orang tua mau tinggal bersama anak laki-laki, yach semua kebutuhan orang tua sudah ikut ditanggung anak. Tapi khan banyak orang tua yang tidak mau tinggal bersama anaknya, mereka tinggal di rumah lamanya tetapi anak tetap mengirim uangnya untuk keperluan orang tua nya”

("Living not the parents at home, which finances the lives of the parents of a son. If parents want to live with a boy, Yach all the needs of parents are borne by the child. But the khan of many parents who do not want to stay with his son, they live in his old house but the child still send his money for the purposes of his parents")

This statement is emphasized by the informant who is the son of one of the elderlies who had a deep interview said:

" walaupun yang ideal itu tinggal sama anak laki-laki, tetapi terkadang orang tua itu merasa lebih nyaman sama anak perempuan, makanya ya tidak mengapa, kan masih saudara. Biaya untuk kebutuhan orang tua di kirim atau dikasikan ke anak perempuan supaya menantu tidak merasa dibebani dengan adanya orang tua dari si perempuan. Pokoknya dimana orang tua mau tinggal dan merasa nyaman, anak-anak ikut aja. Payah kalau melawan cakap orang tua, nanti dia tersinggung dan kecewa"

("Although it is the ideal stay the same boy, but sometimes the old man feels more comfortable with the same daughter, so yes no why, right still brother. The cost for parents' needs is to send or indicate to a daughter so that her son-in-law does not feel burdened with the parents of women. Anyway where the old want to stay and feel comfortable, the children follow Aja. It was a disappointment that he was offended and disappointed")

Child or family perspectives on the elderly residence are confirmed based on, the specificity and obligations of a child to his or her parents and the understanding of more Democrat by following the will of the elderly, but still fulfilling his responsibilities in meeting the needs of the elderly.

4 CONCLUSION AND SUGGESTION

A decent place to stay for elderly Batak

In Indonesia, up to now, the place to stay in the elderly is limited to three choices: ' Stay at home. Stay in a child's house (Co resident) and stay in the orphanage. Some of these forms or models are still relatively not well developed in Indonesia, but have been implemented by developed countries (Suriadi, 1999). There are also some forms or models are:

1. Family based

In this model, elderly remain in the family environment together with other children or relatives

or at home the elderly lives alone with a husband or wife even live alone as a widow or widower with or without a child. The family as the first socialization institution in the community is the most feasible handling problem for the elderly, especially because;

- a) Emotional support from the family environment is very successful in addressing the problem. With the economic-financial support, the problem will be easily resolved.
- b) The elderly can still divert his experience to all family members, especially young generations.
- c) The interaction between younger generations is easy to realize so that in the long term it will be very beneficial for the use of elderly in development.
- d) The family will start the starting point of the growing mindset, patterns of attitudes and patterns of appropriate action against the elderly.
- e) Reducing the burden of government resources in an effort to address elderly issues.

2. Community Based

In this model the elderly stay in their own homes or live in their respective family homes and only use facilities for certain times of the day. During the day the elderly will go after a program of meetings such as health, religion and arisan meetings.

3. Institutional-based

Service or care through the board is given elderly to those requiring intensive service for the purpose of healing, rehabilitation and short and long treatment.

But in this study, the elderly is family based. The argument that the elderly deserves to stay fills his old day has always been a warm debate in the family. But actually, the Batak culture has established a place of residence that should be for the elderly. In the Batak man the son is the one who holds the power after his parents are not. The tribute and placement of the boy is evident in the lives of the Batak people, whether it be ownership of the material or in making family decisions. Therefore, the designated place of culture is in the family home of his son. Because in this case the boys are most responsible for the family. Although the harmony between the elderly and the daughter-in-law may be lacking, it is the responsibility of the son who completed how the wife must obey the husband. It is also seen how the honor was tested. If the child can be subdued and obeyed by his wife by accepting the elderly as a mother-in-law and caring for her with a full person, then this is a satisfaction for the elderly. It means that the son has power, good-homed and respected by his wife. This condition occurs in all the Batak people, that the ideal

place of residence is in the House of his son. Living in a boy's house is not considered a that in the residence of a daughter's house. Because as a household commando in believe is a man, who is making a living is a man, so that the elderly eat is the result of the terrible effort of his son.

Batak cultural relation to the elderly

In the life of man in his family, the act of horns or treatment in the family is not detached from the culture that the family embraced. As known, quoted from the cultural definitions expressed by Prof. Koentjaraningrat (one of the Indonesian anthropologists) that culture is the whole system of ideas, actions and works of human beings in the framework of the life of people who belong to the human being by learning". This suggests that what man does is something that is a series of ideas and actions that are recognized by the people as something that has occurred hereditary in a long period of time. Furthermore, it is called the cultural value system which is the highest and most abstract of the customs. Yet cultural values serve as guidelines for human life in the community. On this basis then, what family members do in family life is already lined up in the culture that has occurred hereditary.

Like the Batak *Hamoraon Philosophy (Wealth)* means having wealth or having many treasures. Various efforts are made to work hard to study in order to be Mamora (Rich). Batak will not hesitate mangaranto, go leave the hometown to find material wealth. Fight with all efforts and capital in the Pangarantoan, to be able to gain wealth. If you need to wander all over the world. *Hasangapon* is interpreted as praiseworthy, or Tauladan, honorable, almost impeccably, for it causes people to always behave well, respect and mutually saying love. *Hagabeon* can be interpreted as having offspring. In addition to the Batak philosophy, the social Structure of Batak people also are so that harmony is achieved in community life. Respect for the old, courteous to others and love the young. Until now, the culture still survives and is still are by Batak people wherever they are. Both in the village, in the city and abroad.

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