

# Elderly Society in Indonesia's Socio-Cultural Structure

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Abstract: This research is conducted by referring to the condition of increasing population of elderly in Indonesia. This study aims to find out (i) how the position of elderly is in socio-cultural structure. This study uses interview primary data and secondary data from various research results or relevant literatures. The main findings show that, (i) in the socio-cultural structure there are 2 meaning categories of the elderly, namely Sacralistic and Symbolic; (ii) every culture has an institutionalization of elderly as a form of respect and glorification of the elderly; (iii) neglect of elderly is due to several factors, namely; (a) changes in family structure, from extended to nuclear family, and (b) weakening social solidarity and community awareness, especially in urban communities. The findings of this study emphasize that in socio-cultural structure, the elderly is very glorified, and this must be reconstructed as a knowledge and socialized to the community through primary socialization in the family, so that it will become common values of society and in turn will have implications for the State's policy of glorifying the elderly.

## 1 INTRODUCTION

Currently, Indonesia is moving towards aging population with an elderly population of about 21 million or equivalent to 8.6 percent of the total population (Tempo, 2017). This number will continue to creep up to an estimated 28.68 percent in 2050. This condition requires the attention and seriousness of society and government in creating planning and various programs to anticipate the elderly boom which is just around the corner. In addition, there is also a need to anticipate the various arising problems as an implication of the explosion of elderly.

*Lansia* or elderly is the term used to refer to advanced adults (in psychological term) who live in the final development stage in the natural human life cycle. It is not a disease, but is an advanced stage of life process which impacts biological, economic, and social aspects (Statistik Penduduk Lanjut Usia 2014: vii). Biologically, elderly will experience a continuous aging process characterized by a decreasing physical endurance, and vulnerability to disease. A surprising fact of the Elderly's health context was revealed by Rodin and Haris (2008) that parents who feel that their environment is responsive to them, in the sense of supporting their actions and choices of life, will tend to enjoy better health. And this differs from the result of parents who are not

supported or tend to be blamed by the environment, they are more susceptible to illness, in fact they always feel there is something sick inside. Economically speaking, elderly tends to be seen as no longer productive therefore unprofitable, and more or less as burden. Socially speaking, elderly's life is often perceived negatively, and does not provide much benefit to families and communities.

In Indonesia, law on the elderly is contained in Law Number 13 (1998) concerning Elderly Welfare. The limitation of elderly is described in Chapter 1 of Article 1 paragraph (2) that "The elderly is a person reaching the age of 60 (sixty) years old and over" with two categories, the Potential Elders (Article 1 (3)) and the Less-Potential Elders (Article 1 (4)). The potential elderly is those who are still capable of performing work and or activity that can produce goods and / or services. Meanwhile, the less-potential elderly is those who are powerless in earning a living so that his/her life depends on the help of others.

The Ministry of National Development Planning discloses that the population ageing should always be integrated within the national development agenda, including the development of strategies, indicators and indexes and their implementation in the operational level. The rapid increase of the elderly population is an inevitable fact around the world as a result of the increasing quality of public health.

Governments in some countries experiencing a surge in the number of elderly populations such as China, Thailand, South Korea, Singapore, Germany, and Japan have made various strategic policies and have sided with the elderly.

The increasing number of elderly is not only responded by various policies issued by the State, but it also increases the interest of academicians to conduct research on the elderly. In recent years, researches on the elderly have begun to emerge, although they are still limited in number compared to studies about children, women, or adolescents. Taking closer look, researches on the elderly can be mapped into 3 (three) aspects, namely; health, psychology, and welfare.

Health aspect, is the most frequently studied and discussed focus both in Indonesia and in the world, because during the elderly phase, the immune system begins to weaken, causing the elderly becomes more vulnerable to various diseases. Research conducted by Kamble (2014) reveals a problem of elderly's weakening visual abilities in Mumbai, India, with the finding that 65.54% of elderly have problems with their visual abilities which make them dependent on others. This condition is the elderly's general problem that should be anticipated with better facilities, long-term services and care, to minimize the level of visual dependence of the elderly. It is similar to a research conducted by Borda (2015) which focuses on long-term care of elderly in a nursing home. It reveals that the officers or staffs working in nursing home must have the technical skills to take care of the elderly, and this is their duty. In Indonesia, there have also been various researches on health of the elderly, for example, what Andria (2013) found in her research that the number of elderly who suffer from hypertension is 45.79% with less level of sport exercise. Some of the results of this study illustrate that health problem, is something that must be addressed and anticipated, especially in facing the elderly booming.

In terms of psychology, the main problem of elderly lies precisely on psychological aspect, known as psychogeriatric, that is branch of medical science which studies mental health of elderly. Some of the researches on this aspect, are, for example, what Ho (2015) reveals that the elderly involved in voluntary social activities has a higher level of psychological well-being compared to the elderly who is not engaged in voluntary social activities. Trivedi (2015) also conducts research on the psychology of the elderly, which links spiritual and mental health of the elderly. The study conducted to 120 elderly reveals that the level of spirituality is closely related to the

level of depression experienced by the elderly, because spirituality is the main control for the elderly.

There have also been several research results on welfare or social security aspect. One of them is what was revealed by Darmawan (2014) the research finding shows that there has not been any law specifically intended to regulate social security in Central Java province. Elderly welfare derived from Law Number 13 (1998) on Elderly Welfare. Likewise, with the results of research conducted by Indrawati and Sayekti (2013) which reveals that State responsibility is often interpreted as the political responsibility carried out by the Minister or related officials, and is not a part of the State's systemic policy of the elderly.

Several results of those studies provide an overview of a series of problems experienced by the elderly, both in terms of health, psychological, and social security (welfare) by the State. In the midst of an increasing number of elderly population, the social security provided by the State remains at an alarming rate, as revealed by a key informant in the preliminary study, that until this time, the government is only able to help 0.3% of displaced poor elderly because the State budget is indeed very limited. This is due to the lack of commitment and attention of the government towards the elderly who are still underestimated by various parties. With these limitations, the Ministry of Social Affairs should press in such a way the standardization of the elderly category that deserves help. In terms of health, the elderly, similar to other population groups, already have Health Insurance (BPJS), but in its implementation, it has not been followed by decent and friendly elderly service.

Referring to the above conditions, the author assumes that a series of problems faced by the elderly, including neglect, harassment, sickness, and State policies that have not sided with the elderly is due to the re-orientation of socio-cultural values, thus makes the elderly no longer respected and considered as unimportant, which in turn will affect the way the State views the elderly. Thus, this study aims to fill the research gap on how is the effort to re-glorify elderly in the context of socio-cultural structure as a local wisdom of collective Indonesian society. The knowledge construction about it must be inherited and socialized to the next generation so that the society will honor and respect the elderly more. If this condition is achieved, thus the State is expected to create respect-based policies towards the elderly.

Socio-cultural is a context that cannot be separated from the life of elderly as a part of the community members. Gerden (2000) study deeply about the meaning of elderly in individualistic and

collectivistic culture. In an individualistic society represented by America, the elderly is independent, free to determine their lives. In contrast, the elderly in the collective society represented by Congo is more tied to children and grandchildren and they are under the rule or supervision of their offspring. That means, culture greatly affects the elderly's condition later in time, as revealed by an informant that the elderly in Asia is delighter than in America, because in Asia, parents are dependent to their children, while in America parents take care of themselves and often end up in the nursing home. Saraswati (2016) reveals that the elderly who becomes a caregiver to his or her grandchild has a better level of welfare, psychological condition and social relationship.

Social relation built by the elderly in the collective society such as Indonesia has its own uniqueness. Social interaction is more dominantly determined by the meaning attached to the elderly. A theory which supports this is the theory of representation (Hall, 1997) that focuses on how humans, through language, attach meaning to their world based on real experiences. In indigenous and ancient Indonesian cultures (Ranjabar, 2013) of various ethnicities have similarities in giving meaning to the elderly constructed by earlier societies and it was institutionalized in cultural structure.

Referring to the thoughts of Berger and Luckmann (in Ngangi, 2011) that social construction is a statement of belief as taught by a particular society and culture. What is understood by an individual from her/his world is the result of the socio-historic conditions that he or she has experienced in life. How society comprehends and sees the elderly is actually a construct of values, habits, and knowledge received in one's life. Nevertheless, the socio-cultural dynamics have made the position of respectful elderly to be shifted. The Elderly National Commission reveals various actions such as: fraud, harassment, neglect, and violence experienced by the elderly which is mostly committed by the family or those closest to them (Komnas Lansia, 2016).

Julianti (2013) reveals that the non-fulfillment of elderly's rights (social security) is a representation of a negative view of society against the elderly which determines how someone treats the elderly. The negative view is a social construction built by the community to understand the elderly. Therefore, it is necessary to study the position of the elderly in the socio-cultural structure and in turn will have implications on State's policies and how State sees the elderly.

This study becomes very significant, in terms of its meaning, to contribute to the government in anticipating the elderly booming by making the cultural values as its base. The result of the re-appointed socio-cultural construction is expected to become the knowledge that must be inherited and socialized to the grandchildren in order to keep the nobility and respect of the elderly. Departing from this basis, thus the focus discussed in this paper is to examine the position of elderly in the socio-cultural structure.

## 2 METHODS

This research uses a constructivist approach which assumes that reality is shaped and constructed by different individual experiences which are then used to interpret the social realities in his/her surrounding with their respective constructions as developed by Berger and Luckmann (in Ngangi, 2011) in social construction theory. Meanwhile, sources of information and relevant data in this study are obtained through qualitative data collection techniques, namely through in-depth interviews, observation, and thorough study of some research results both in the context of socio-cultural as well as the State structure (structural). Interviews were conducted on 26 elders as informants living in DKI Jakarta, Bogor, Bekasi (including residents of Indonesian Ministry of Social Affairs Nursing Home, Tresna Wreda Budhi Dharma), and Yogyakarta. In addition, interviews were also conducted to 4 key informants who have the capacity and competency in the study of the elderly, both academically and practically, namely Indonesia's Ministry of Social Affairs' Head of Sub-Directorate of Reintegration and Elderly Guidance, Head of Elderly Study Center in Higher School of Social Welfare (STKS) Bandung, and Head of Nursing Home Tresna Wreda "Budhi Dharma" owned by Indonesia's Ministry of Social Affairs and Social Worker Coordinator of Social Service Center "Tresna Wredha Abiyoso Pakem" in Yogyakarta, and senior researchers in *Lembaga Demografi Universitas Indonesia* who concern on the elderly problems. The literature investigation was also conducted at the Indonesian Elderly National Commission and *Pusat Kajian Lansia Universitas Indonesia*.

### 3 RESEARCH RESULTS

#### 3.1 The Position of Elderly in the Socio-Cultural Structure

Within the old and indigenous cultural structure of Indonesia, there is a fundamental equality in terms of culture, as well as other traditions (Ranjabar, 2013). It is the same to how every culture views the elderly. Elderly is a phase when a person gets a respected place and position in the social environment, known by the term parents or elder people. The elderlies are those who are constantly asked for advises or wisdom in solving problems in the society. Religious Indonesian society believes that to respect and care for the elderly is an obligation commanded by God whose reward is *pahala* (merit) or heaven. Parents' blessing is a leading path for the success of their children's lives, on the contrary, a child who is not blessed by a parent will face difficulties or obstacles in his/her life. It is a growing and developing belief in all ethnic, cultural and religious groups in Indonesia.

In the Minangkabau community for example, the saying goes "*kok pai tampek batanyo, kok go home tampek babarito*" (If you go you become a place to ask, if return home you become a place to complain). That is how they interpret the elderly. That being said, parents or elderly is a place to ask about problems that are not understood or a place to complain over a problem experienced in daily life. From them, people expect to get a solution, in the form of advises or considerations. An informant stated that as a *mamak* (uncle) when he was getting older, his social burden increased because he became the foundation for children, grandchildren, nephews and whole families to complain about their problems, conversely, he also felt the protection and social security of his relatives and extended family. In Minangkabau society, *Mamak* is responsible for the social and economic life of his nephews, as revealed by one of the informants (a 78 years old man):

*".....my nephews are very concerned about me, especially because I am a Minangkabau who is Ninik Mamak. I used to take care of my nephews, and now they are taking care of me. I was the one who encouraged my nephews to pursue higher education so that they would be respected by society and able to perform community duties well. "*

On the contrary, in contrast to Minangkabau community who have a wide kinship system, in Sudanese society, parents are the responsibility of

nuclear family, as revealed by an informant (a 70 years old man):

*"....no one is looking after me, my relatives and neighbors do not care whether I eat or not, they do not care. I cannot expect my children to take care of me, because they are also struggling economically. Even now, I have not eaten anything since this morning because there is nothing to eat."*

It is also corroborated by another informant who is a widow, saying that she must fight for herself to meet the needs of her life. Her relatives and neighbors are not very concerned of her.

In Batak Toba tribe, there is another uniqueness in seeing and positioning elderly. Elderly is a symbol of honor. The more descendants they have (children, grandchildren, great-grandchildren, etc.) then the higher is the degree of the parents. According to an informant (a 54 years old woman), in the Batak Toba tribe, a person who has descendants is not called by his or her own name, but with the name of his/her son, grandchild or great-grandchild, and this is a pride for the Batak Toba people. Completing the form of respect for the elderlies, this tribe also has a custom of traditional ceremony *Manulangi (Sulang-Sulang)*, which is feeding elders as a form of respect for them. In fact, in the tradition of *Sulang-Sulang Natabo*, after feeding the elderlies, the event continues by giving advises to his/her descendants. After that, elderlies will usually announce the division of inheritance or they give a will in the form of advises about life's values (if they have no inherited possessions). This tradition illustrates how the local cultural system provides a very honorable and noble position to the elderly.

In Balinese society, parents or elderlies are the ones who are considered sacred. All parents must be respected, otherwise the sanctity is the law of karma. In Hinduism belief, the law of karma can be translated as "what we receive is the result of our deeds". When a person enters advanced (old) age, he or she becomes *panglingsir* (elderly), they generally contribute thoughts in the social life of society, especially in solving social problems based on the knowledge they gain from their life experiences. According to an informant (a 60 years old woman), as the people who are considered holy (sacred), division of space for the elderly in the house is also governed by custom, namely as follows; *bale daja* (North) is a place for parents, because in the religious beliefs of Balinese society, the North side is considered sacred. Next, *bale dauh* (West) for children, *bale dangin* (East) for ceremony (North and East are the direction of the



compass considered as sacred by Balinese people) and *bale delod* (South) for children.

Likewise, in Central Java, especially Yogyakarta, parents (elderlies) are given a very respectable position within the family structure. Whenever talking to elderlies, a person should not be rude or snappy and should not look into the eyes of elderlies who are talking, even before speaking, they are taught to "worship" as a sign of respect to elderlies. Elderly, for the Javanese people, is a figure full of wisdom which is a representation of the experience gained throughout their lives. Elderlies generally live together with their children until the end of their lives.

Referring to the above findings, it can be concluded that in Indonesian society's socio-cultural structure, there are two categories of meanings attached to the elderly, namely "Sacralistic" and "Symbolic".

Table 1: Categorizations of Meanings Attached to Elderly in the Socio-Cultural Structure.

Sacralistic	Indicator	Symbolic	Indicator
Society or family sees that to respect, obey, and care for the parents (elderlies) is a duty commanded by religious teachings in order to worship (perform the command of God and the Prophet) whose reward is <i>pahala</i> (merit) or heaven in the hereafter. Conversely, if a person does not respect and love the parents (elderlies), he or she will obtain sin or <i>karma</i> . Parents are sacred people who should be given a respectable place and position.	Obeyed Considered as sacred Respected Must be taken care of	Wisdom and respect are two meanings attached to the elderly. Parents (elderlies) are a symbol of welfare and someone's social position in the socio-cultural structure.	A symbol of wisdom Decision maker Holding a place in a custom institutionalization

Another interesting finding in this research is that glorification of the elderly is integrated in the socio-cultural structure of Indonesian society which is embodied in the institutionalization of the elderly.

Almost all ethnics have institutions that are places where parents or elders gather, giving advices, inputs, and thoughts for traditional events as well as in solving social problems. Below are some institutions or elderly institutionalizations which exist in several tribes in Indonesia:

Table 2: Institutionalization of Elderly in the Socio-Cultural Structure of Several Tribes in Indonesia.

No.	Tribes	Elderly Institutions	Explanation
1.	Aceh	<i>Ureung Tua</i>	It is the Village Assembly in the Aceh (Old) government system that consists of elderly in giving considerations to solve problems and run the government. <i>Ureung Tua</i> synergizes with <i>Tengku</i> (Ulemma) and <i>Keucik</i> (Village Head)
2.	West Sumatera	<i>Ninik Mamak</i>	It is a custom institution consist of parents and elders (men), commonly exist in every clan that has the ability and wisdom to solve various problems in social life, especially in the context of tradition.
3.	North Sumatera	<i>Penatua Adat</i>	It is a gathering place for elders to be asked for advises, considerations, or wisdom in solving social problems. Every clan generally has the <i>Penatua Adat</i>
4.	Dayak	<i>Padagi</i>	It is a traditional institution as a place for elderly ( <i>Maktua and Paktua</i> ) and Dayak ancestors to gather. In this <i>Padagi</i> , they do <i>bapadah</i> (giving advices), <i>beremah</i> (begging), <i>bapinta</i> (requesting), <i>bedoa</i> (praying).
5.	Haruku, Moluccas	<i>Rumah Tau</i>	It is a home where the parents or elderlies gather to give considerations, advises, and make important decisions, especially in traditional events.

The above findings clearly illustrate that as a collective society, Indonesia's socio-cultural structure greatly honors the elderly, not only

personally, but socially as well. However, along with the passing time and socio-cultural changes in a highly dynamic society, many elderly who are supposed to be honored, in fact are in precarious conditions.

### 3.2 Factors behind the Neglected Elderly

According to the Indonesian Ministry of Social Affairs data in 2016, across Indonesia there are 3.8% of poor and neglected elderly and only about 0.3 percent can be assisted by the State through various available programs which are coordinated by the Central Government and Local Government. According to the results of the study, there are several factors which cause the neglected elderly, namely:

#### 3.2.1 Change of Family Structure From Extended Family to Nuclear Family

The change of family structure from extended family to the nuclear family becomes an important factor which causes neglect of the elderly. Parents who previously lived together with extended family (with their children) then began to live separately (Badan Pusat Statistik, 2014). As revealed by an informant (a 66 years old man) who inhabits the Tresna Wredha Nursing Home (PSTW) "Budhi Dharma" of Indonesian Ministry of Social Affairs who tells about how he got to live in the nursing home:

*"Before living in nursing home, I lived alone in a rented house in Cakung area of East Jakarta. The one who paid for the rent was my son. But then he lost his job and could no longer pay the rent, until 5 months the rent was not paid and I was expelled by the owner of the rent house. For several days I was neglected and accompanied by a neighbor to this nursing home. Until now I have never been visited by my children, I do not miss them, I just miss my grandchildren. Now, I sincerely accept all that has happened to me, I can only thank Allah for bringing me to this nursing home. In this place, I feel humanized."*

The head of PSTW Budhi Dharma said that 70% of the residents in the nursing home are actually disappointed with their families, and that is the thought that the institution is slowly trying to straighten out. The cases of neglect of the elderly are so numerous. Darmawan (2014) reveals cases experienced by the elderly, for example a case experienced by a grandmother called Ginah (65 years

old) in Banjarnegara Regency who lives alone by herself and was forced to sleep in the *Siskamling* (Security) Post.

Aside from her, a more distressing event occurred to a grandmother named Tugiati (82 years old) from Pegandon Sub district of Kendal Regency, who ended her life by sprinkling a jerry can of kerosene and putting a match to her body which was already soaked in the kerosene, causing her to burn and die. Tugiati's motif to do so was allegedly because of depression due to her family who left her behind. A row of similar cases has even become a common phenomenon; elderly who becomes beggars, tramps, or scavengers.

The tendency to build a family that is more of a nuclear family thus contributes to parental neglect is also experienced by an informant from Yogyakarta (a 72-year-old woman):

*"Now I live alone in my house... I have six children, they all have a family and live with their own families. Actually I want to live with them, but it seems that they are not willing if I come to stay with them. My needs are met ... but I am alone. I just surrender and accept this sincerely... I only have one dream... to die in husnul khotimah (while wiping tears)."*

#### 3.2.2 Weakening Social Solidarity of the Community, Especially in Urban Communities

Weakening social solidarity becomes another factor that leaves an elderly neglected, especially in urban areas. An informant from DKI Jakarta (an 85 years old man) who works as a grave sweeper said that his neighbors and relatives do not care about the fact that he is already very old and still works. It is also similar to the experience of another elderly informant who works as a newspaper seller (a 75 years old man). He said that his family, relatives, and neighbors never forbid him to sell newspapers. They do not care, although every day he has to go up and down of public transportation to sell newspapers.

*"...if I do not sell newspapers, I cannot feed my family and meet my own needs. My family, relatives, and neighbors, none of them cares about me. They never forbid me. If I do not sell newspapers, then I will not be able to eat, no one will give me or my wife foods."*

Similar situation is also experienced by a grandmother who works as a scavenger in East Jakarta (a 75 years old woman):

*“...I collect garbage to take care of my grandchild in my hometown. I have relatives, families both in the hometown and in the city, but they do not care at all. My child has died in Malaysia, and now I live by myself to take care of my one and only grandchild. His dad runs off somewhere. Honestly it feels too heavy for me, but I force myself so that my grandchild can eat and pursue education. Now I entrusted him to someone (she broke down in tears).”*

Relating to the neglect of elderly, the shifting of extended family structure to the nuclear family does bring economic benefits, in which small families can provide education and better facilities to their children. However, according to Niehof (1997) in Faturochman (2001), on the other hand, the elderly group is ignored. Emile Durkheim in Jones (2009) defines social solidarity as a solidarity that refers to a state of relationship between individuals and or groups based on shared moral feelings and beliefs reinforced by shared emotional experiences.

This concept of solidarity was revealed by the Social Worker Coordinator of Tresna Wreda Pakem Yogyakarta Nursing Home. He explained that in Yogyakarta there are 3 districts that are economically poor, namely Gunung Kidul, Kulon Progo, and Bantul. However, uniquely, life expectancy (UHH) is the longest in these 3 districts. In that area, there are hardly any elderly displaced, not because they are poor, but more due to the social solidarity of the surrounding community that keeps them survive and can live in peace. The preserved solidarity and social awareness make them care for each other.

In the village, economical poverty is not equivalent to social poverty. Although they are economically poor but they can still eat with the attention and care of the neighbors and relatives. It differs from the city, if someone does not have money, then his or her life is finished, which culminates to them admitted to nursing home as a place for neglected elderly. Thus, it is necessary to make various efforts to revive the solidarity of society as a social asset to provide guarantees and protection towards community-based elderly.

## 4 DISCUSSION

Referring to the results of the above research, it can be said that in the socio-cultural structure of Indonesia, the elderly is highly glorified and respected, they even have become a part of the norms that grow, live, and develop in society's life, as have

been stated on the above findings about the categorization of meaning and institutionalization of the elderly. This is the result of the social construction that is constructed from the knowledge possessed hereditary by the community and passed on as a source of knowledge for the next generation. Berger and Lukman in Ngangi (2011) explain that social construction has several powers.

First of all, on language, which is a cultural product and greatly influences one's thoughts and behavior. The name or term given to parents such as *bapak, ibu, nenek, kakek, eyang kakung, eyang putri, engkong, datuk, nekgam, neknong, aki, nini* etc. are terms which embody very respectful and honorable meanings, supported by courtesy and ethics that smoothen the relationship. Secondly, in a culture there is a complexity (diversity). In the context of this study, it is seen how each sub culture puts the elderly in different positions, sacralistic and symbolic, yet still has the same substance, to glorify the elderly. It is also seen in the institutionalization of the elderly within indigenous communities, diverse, but it is an affirmation that the elderly is much respected. Third, it is consistent.

According to Hall (1997), language is a medium which is mostly used in producing meanings. Knowledge and treatment towards the elderly are the result of social construction constructed from how the society articulates elderly, both verbal and non-verbal. Sacralistic and symbolic are the categorization of meanings as a representation of real experiences in society. It is humans who put meanings to the elderly.

This knowledge of elderly glorification should be reconstructed by the community through primary socialization as the earliest phase. This socialization takes place within the family. At this stage, parents should instill and socialize cultural values that glorify the elderly, parents must also provide exemplary in honoring the elderly. Parents who always behave well to their parents (grandparents to their children) tend to have children who will also do the same to their grandparents and to other elderlies they meet. This is in alignment with what is expected by Head of Ministry of Social Affairs Nursing Home Tresna Wreda Budi Dharma and Coordinator of Social Worker of Nursing Home Tresna Wreda Abiyoso Yogyakarta. They said that society must be educated in order to love and respect the elderly starting from the families. Local Government of Yogyakarta even plans to provide legal sanction for families who neglect elderly.

The glorification and positive meaning of the elderly as explored in the socio-cultural structure, through primary socialization are then passed on to

the next generation which eventually becomes the "label" for the Elderly. Good labelling will allow the community to consider the elderly as an important part, which in turn has implications for the State's commitment towards the elderly embodied in the various policies and seriousness of governments to implement it. On the contrary, according to Kuyper and Bengston (1973) in Julianti (2013), bad labelling will make the elderly be underestimated by society and would not be prioritized by State.

The elaboration above can be illustrated in the following scheme in figure 1:



Figure 1: The elaboration scheme.

Glorification of the elderly must be reconstructed in order to continue to grow, live, and develop in the social life of Indonesian people in order to prepare the society to face the elderly population explosion. Social construction is a statement of belief about how society and culture teach the way to interact with the social environment. This becomes important if it is referred to the findings of the Elderly National Commission that perpetrators of violence or neglect are precisely the family and the closest people to the elderly.

The existing elderly institutions in each custom must also be revived and introduced to each generation in addition to optimization of their roles and functions in contributing to the settlement of social issues which in turn can provide a positive image to the elderly. To optimize the role, local governments should coordinate with elderly institutions, similar to "Ureung Tua" in Aceh as partners of local government in making important decisions related to social affairs.

## 5 CONCLUSIONS

In the socio-cultural structure of Indonesia, there are two categorizations of meanings attached to the elderly, namely sacralistic and symbolic. Both of them are the result of socio-cultural construction which lives and dynamically develops in the society hereditarily that are rooted from religious and customary norms as a form of respect and glorification of the elderly. However, life changes / dynamics have made the elderly no longer respected, even several elderly are in neglected condition. This condition is caused by two factors, namely the change of family structure from extended family to the nuclear family and the weakening social solidarity within society. To anticipate the elderly boom, the community together with the government must perform various tactical and strategic efforts. Glorification towards the elderly must be re-socialized through primary socialization in families that will be constructed as social values in society which in turn can form Indonesia as a nation who glorifies elderly and will affect State's policies which glorifies elderly.

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