

Elderly in Facing Covid-19 Pandemic (Study on Communication In Family With The Elderly In Padang City)

Alfan Miko¹, Ilham Havifi²
{alfanmiko@soc.unand.ac.id¹, ilhamhavifi@soc.unand.ac.id²}

Faculty of Social and Political Science, Universitas Andalas, Padang, Indonesia¹
Communications Science, Faculty of Social and Political Science, Universitas Andalas, Padang, Indonesia²

Abstract. Problems in handling the Covid-19 pandemic in Indonesia can be seen from the lack of knowledge and public responsiveness in dealing with the pandemic. Starting from general knowledge about the Covid-19 pandemic, what efforts are being made independently with the community, the alignment of community efforts with government policies. The Covid-19 pandemic impacts the health and economy of the community and the socio-cultural system with various aspects, namely religious education, youth, and sports, empowering women and children, to the welfare of the elderly. This study uses a qualitative approach to describe social events or realities that cannot be achieved using statistical procedures or quantitative methods to see how elderly families survive during Covid-19. This research aims to form the consequence of the social changes that have taken place so far in the elderly community in Padang City amid the Covid-19 Pandemic, where there is a shift (transformation) in the pattern of caring for the elderly their families should carry out. Why does it happen that there are extended family members in the people of Padang whose theoretically the pattern of social protection is in the form of a concentric circle, to the resilience of the elderly family in the city of Padang? Is this a consequence of social changes in the resilience of Minangkabau families and communities as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. Family resilience is a matter of concern in this study amid the Covid-19 pandemic.

Keywords: Family Resilience, Elderly, Covid-19

1 Introduction

Community activities have changed since the Indonesian government established a policy of self-isolation protocols in preventing transmission of the COVID-19, including by diverting work and learning activities from home (Yunus & Rezki, 2020) and large-scale social restrictions (Pakpahan, 2020) in several areas in Indonesia. Self-isolation is the separation and limitation of movement from potentially infected people with the virus, thereby reducing the risk of transmitting the disease to others (CDC, 2017; Manuell & Cukor, 2011). Although the call for self-isolation protocols has been socialized, implementation in the field is still a challenge considering that this restriction policy is far from a reflection of the culture in society (Djalante et al., 2020).

The impact of the self-isolation protocol during the COVID-19 pandemic has been widely studied from various perspectives, ranging from physical health and mental health, public and environmental health, lifestyle and communication, and other emotional disorders that impact family life. The function of the family in this time of COVID-19 isolation is essential in the defence and protection of family members, in addition to encouraging adjustment to new habits, achieving new identities, and building new connections (Buzzanell, 2018; Walsh, 2016). It certainly dramatically affects the pressure that appears on the family and is related to family resilience in health and psychology (Affleck & Tennen, 1996).

Family resilience is essential during the COVID-19 isolation period in preparing new habits because family resilience affects the lives of family members and contributes to economic, parenting, education, and socialization aspects. In addition, family resilience can protect members at risk (Patterson, 2002) and prevent the risk of problems in the family, both having the smallest to the oldest family members who have more attention in the elderly category.

In family resilience, the survival of the elderly needs serious attention as the elderly population (elderly). The elderly population, according to Article 1, Law No. 13/1998 on Elderly Welfare, is a population aged 60 years or more. Theoretically, the understanding of the elderly is also associated with changes in physical aspects, psychological aspects, and socio-cultural aspects. Atchley (1977) emphasizes the notion of the elderly, including physical changes in the body after passing through adult life, and includes psychological changes in spirit, memory, mental abilities, and experiencing changes in social position in life.

Socio-cultural problems in terms of the welfare of the elderly caused by the Covid-19 pandemic involve many vital elements such as ideas, values, and norms in society in giving more attention to the elderly. Strengthening the existing socio-cultural system can be an effective solution. Such as by increasing the sense of cooperation in preventing the spread of Covid-19. In addition, with this pandemic, the opposite can also happen. The existing socio-cultural system has also been eroded. In approaching the social and cultural system problem, several socio-cultural studies are used to approach it.

This applied research refers to socio-cultural life, which examines and reveals socio-cultural phenomena during the Covid-19 pandemic. The objects of socio-cultural study are humans and socio-cultural phenomena that emerged during the Covid-19 pandemic, such as health behavior, education, economics, politics, human creations, behavior, responses, cultural expressions, unemployment, ignorance, crime, social vulnerability, violence. Socio-cultural research also relies on scientific methods supported by analytical frameworks and theories related to various socio-cultural problems of the community during the Covid-19 pandemic. The ultimate goal of this research is to explore and develop the socio-cultural values of the community to improve the welfare of the community in the elderly category.

The Covid-19 pandemic impacts the community's health and economy and impacts the socio-cultural system with various aspects: religious education, youth, and sports, empowering women, children, and the elderly. The socio-cultural problems caused by the Covid-19 pandemic involve many vital elements such as ideas, values, and norms that exist in society. The conditions in the face of the Covid-19 pandemic have implications for social, cultural, and economic aspects and will undoubtedly have a severe impact on the decline in people's welfare. In handling the Covid-19 pandemic in Indonesia, one of which is in the West Sumatra area, there is a lack of knowledge and public responsiveness in dealing with the pandemic. Starting from general knowledge about the Covid-19 pandemic, what efforts are being done independently with the community, the alignment of community efforts with the elderly category.

Family resilience is a tangible manifestation of caring for elderly family members. The city of Padang is one of the cities with a relatively high number of older people in West Sumatra and a province with a risk of being exposed to Covid-19, which includes the high transmission of Covid-19 in Indonesia. Until early 2021, Padang City is still categorized as a red zone with Covid-19 transmission is relatively high. A study of the elderly supported in the city of Padang can be seen from various dimensions by different disciplines. On the other hand, sociological studies do not pay too much attention to the service process, institutional management, and psychological aspects of the elderly but rather examine the elderly as individuals examine their families and communities and their interactions. Attention to family resilience tends to be associated with seeing how the family plays a role as a pull factor for the elderly being supported during the Covid-19 pandemic.

Concerning the social changes above, this study questions whether these changes are the reason for shifting care institutions for the elderly in some Minangkabau families and whether it is also due to the encouragement of individual motivations of supported elderly. The social changes that have been taking place in the Minangkabau community have become a reference to see cases of shifts in the elderly sponsorship institutions that occur following the central issue of this research.

This research is based on the reality of study questions. The extended family system for families with family members provided with elderly support in Padang is still functioning or has changed the Covid-19 pandemic. This study also looks at the city's role in maintaining and prospering the elderly during a pandemic and seeing the condition the elderly in society is facing the Covid-19 pandemic.

Researching the elderly can be used as an "entrance" to understand better and uncover "cases" of value shifts and social changes in further research. This study does not aim to generalize the results to represent the Minangkabau community's condition as a whole. This research is a form of the consequence of Padang City's social changes during the Covid-19 Pandemic.

Problem Statement

The elderly in Padang City during the Covid-19 pandemic revealed the opposite situation and showed a transformation in the pattern of caring for the elderly that their families should carry out. Why does it happen that there are extended family members in a Minangkabau society whose theoretically the pattern of social protection is in the form of concentric circles, to the resilience of elderly families in the city of Padang? Is this a consequence of social changes in the resilience of Minangkabau families and communities as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. Family resilience is a matter of concern in this study amid the Covid-19 pandemic. Therefore, researchers are interested in researching the resilience of families with older people interacting and communicating during the Covid-19 pandemic in Padang City is?

Research Questions

The purpose of this research is to:

- a. How is the resilience of families who have older people in the face of the Covid-19 pandemic?
- b. How is the interaction model for the elderly during the Covid-19 pandemic in Padang City?
- c. How is effective communication between families and the elderly during the COVID-19 pandemic in Padang City?

Purpose of the Study

The purpose of this research is to:

- a. To find out the resilience of families who have the elderly in the face of the Covid-19 pandemic
- b. Finding an interaction model for the elderly during the Covid-19 pandemic in Padang City
- c. To find effective communication between families and the elderly during the covid-19 pandemic.

2 Methodology

The research method is the whole way of thinking used by researchers to find answers to research questions, including the approach used, scientific procedures (methods taken), data collection, data analysis, and concluding (Pawito, 2008;83). The method used is qualitative. Qualitative methods do not prioritize the population or sample size; however, data can be extracted in depth from the informants even though the number of samples is minimal.

This study uses a qualitative approach to describe social events or realities that cannot be achieved using statistical procedures or other quantitative methods. This type of research will capture various detailed and nuanced descriptive qualitative information, which is more valuable than just a statement of the number or frequency in the form of numbers (Sutopo, 2002). Furthermore, the approach is to understand the meaning of events and phenomena that arise in everyday life and interpret their experiences and knowledge with others.

This type of research is descriptive. The purpose of descriptive research is to make descriptions, pictures, or paintings in a systematic, factual, and accurate way about the facts, characteristics, and relationships between the phenomena being investigated, families who have the elderly in the face of the Covid-19 pandemic in interacting and communicating in the city of Padang.

Research Time dan Location

Researchers need to determine the research's time and location to achieve the research's target output. This research is planned to be carried out for one year, namely January 2021 to December 2021. The research will be carried out at the Padang City Social Service, institutions related to handling the elderly, and families who have elderly in the city of Padang based on the recommendation of the Padang City Social Service.

Subject and Object Research

The object of this research is the resilience of families and the elderly recommended by the Padang City Social Service. The research subjects are the Padang City Social Service and related community parties with older people in the city of Padang.

3 Findings

The problem in handling the Covid-19 pandemic in Indonesia and West Sumatra is the lack of knowledge and public responsiveness in dealing with this pandemic. Starting from public knowledge about the Covid-19 pandemic, what efforts are being made independently with the community, the alignment of community efforts with government policies. What certainly raises this concern has, in fact, only been taken seriously by the government after several cases emerged.

The Covid-19 pandemic impacts the health and economy of the community and impacts the socio-cultural system with various aspects, namely religious education, youth, and sports,

empowering women and children, to the welfare of the elderly. This research questions the extent to which the extended family system for families who have included family members who have been provided with elderly support in the city of Padang is still functioning or has changed the Covid-19 pandemic. This research also looks at how the elderly behave, take care and see how the elderly themselves in the community face the Covid-19 pandemic in Padang City.

Equality in interpersonal communication between the general public and the elderly and equality between the elderly and the elderly is also an essential factor. As well as equality between fellow officers in the elderly, the general public and the general public, the general public and administrative employees, the general public with the guide, and all parties related to the elderly. It must create an equal atmosphere and comfort, especially for the elderly spending their old days in Padang City.

The transformation of caring for the elderly from extended families to the elderly can be seen as the dynamics of Minangkabau society. The shift in politeness from one side is considered outside the ideal reference for behavioral guidelines, but on the other hand, the shift is seen as a consequence of changes that have taken place so far in Minangkabau society. The ideal norm of caring for the elderly as a social institution used as a guide for behavior so that life is orderly and orderly began to experience shock since the institution of the elderly in the family, which was not originally based on the request of the Minangkabau community. In its development, sponsoring the elderly in the family has become necessary for elderly individuals who desire to be supported by the elderly or elderly individuals who have problems in their families. Nevertheless, further, it can be said that the two things mutually reinforce and influence each other in a duality relationship.

The phenomenon of the shift in the practice of caring for the elderly and its changes are not intended to represent life at all levels of Minangkabau society but are only limited to families who have included family members to be supported by the elderly in the family. The understanding of the Minangkabau community in West Sumatra shows the setting or cultural background in which the event occurred. The elderly in the family is a tangible manifestation of the social institutions needed by the community for alternative assistance for the elderly by having specific rules, such as requiring neglected older people to be supported. This transformation of elderly care practically involves elderly individuals, the elderly in the family, and the elderly family structure. All of these influences and contribute to the social practice of caring for the elderly experiencing changes.

The following presentation discusses and describes the role of the individual, the elderly in the family separately. Using the structuration theory framework from Giddens (1984), this discussion includes and connects elderly individuals who have unconscious motives, and at the same time, act as actors or agencies. The elderly in the family also play themselves as an agency and the customs or rules in extended family or the Minangkabau socio-cultural system of caring the elderly.

This research questions the extent to which the extended family system for families who have included family members who have been provided with elderly support in the city of Padang is still functioning or has changed the Covid-19 pandemic. This study also looks at Padang City's role in maintaining, prospering, and seeing how the condition of the elderly in society during the pandemic.

Value shifts and social changes occur in further research. This study does not aim to generalize the results to represent the condition of Minangkabau society as a whole. Instead, as a case study, this research is placed as a consequence of the social changes in Minangkabau society.

The presence of the elderly in Padang City during the Covid-19 pandemic revealed the opposite situation and showed a shift (transformation) in the pattern of caring for the elderly that their families should carry out. Why does it happen that there are extended family members in a Minangkabau society whose theoretically the pattern of social protection is in the form of a concentric circle until the elderly are supported in Padang City? This situation reflects the gap between the ideal cultural conception and the factual reality of the family in Minangkabau society leading the elderly to be supported in the city of Padang. Is this a consequence of social changes in the Minangkabau family and society as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. In addition, the Minangkabau community as a matrilineal society is known to give privileges to women to control inheritance and have a house to stay. The difference between causes, motivations of the older people being supported is also the study's concern during the Covid-19 pandemic.

4 Conclusion

Investigating the interaction and communication of the elderly during the Covid-19 pandemic in Padang, communication between the government of Padang and the elderly is influenced by five aspects that must consider following what was stated by Joseph A. Devito, namely openness, empathy, positive behavior (positiveness), supportive attitude (supportiveness), and equality (equality). This research questions the extent to which the extended family system for families who have included family members who have provided support in the city of Padang is still functioning or has changed the Covid-19 pandemic. Furthermore, this study observes the role of Padang city in maintaining and prospering the elderly and seeing how their condition in society faces the Covid-19 pandemic.

Acknowledgements

In connection with the ICGCS event held by LPPM Andalas University, and the opportunity that has been given to the author's contribution to participate in the International Conference on Gender, Culture and Society (ICGCS)-1 at Andalas University, Padang, Indonesia, on 30-31 August 2021. The attitude of PKK Study Program students towards fast food is in the medium category, namely 28% (18 people), and the frequency of consuming fast food PKK Study Program students is in a low category, namely 28% (18 people). Based on the research results obtained, it can be stated that the excellent knowledge of students about fast food can be seen in the attitude towards fast food in the medium category and the frequency of consuming fast food, which is in the low category (good).

References

- Beilharz, Peter. 2002. *Teori-Teori Sosial*. Jogjakarta: Pustaka Pelajar
- Benda-Beckmann, Franz von. 2000. *Properti dan Kesenambungan Sosial*. Jakarta: Grasindo.
- Brannen, Julia, 2005, *Memadu Metode Penelitian Kualitatif dan Kuantitatif*. Jogjakarta: Fakultas Tarbiyah IAIN Antasari Samarinda bekerjasama dengan Pustaka Pelajar
- Brubaker, Timothy H. 1983 *Family Relationship in Later Life*. New Delhi; Sage Publication
- Bungin, Burhan, 2005, *Metododologi Penelitian Kuantitatif*, Jakarta Prenata Med
- Chatra, Emeraldy. 1999. *Adat Salingka Desa*. Padang : FISIP & PSPPSB.
- Depsos (2003), *Pedoman Umum Program Pelayanan dan Rehabilitasi Sosial*, Jakarta: Depsos RI
- Depsos (2008), *Kebijakan dan Program Pelayanan dan Perlindungan Kesejahteraan Sosial Lanjut Usia*, Jakarta: Depsos RI

- Denzin Norman K. dan Yvonna S. Lincoln. 1999. *Handbook of Qualitative Research* (Terj: Dariyantno dkk.). Yogyakarta: Pustaka Pelajar
- Goode, William J. 1985. *Sosiologi Keluarga*. Jakarta; Bharata
- Harris, Marvin. 1980. *Cultural Materialism*. New York: Random House
- Indraddin. 2012. *Penanggulangan Kemiskinan Berbasis Nagari*. Unpad: Disertasi.
- Jendrius 2000 *Jaringan Sosial antar Kerabat Perempuan dalam Masyarakat Matrilineal Minangkabau Perkotaan*. Universitas Indonesia: Tesis
- Martono, Nanang 2011. *Sosiologi Perubahan Sosial*. Jakarta: Rajawali Press
- Marwanti, T.M. 1997. *Kondisi Kehidupan Lanjut Usia di Dalam Keluarga (Studi Kasus Lanjut Usia di Kota Padang "Karitas" dan "Nazareth"*. Bandung. UI: Thesis
- Miko, Alfian. 1987. *Keluarga Jompo Sebagai Fenomena Sosial Baru di Minangkabau: Studi Kasus Sasana Tresna Dalam keluarga Sabai Nan Aluih*. Skripsi S1 Universitas Andalas
- Miko, Alfian & Asmawi (ed). 1996. *Wanita Di Sumatera Barat : Beberapa Kumpulan Pemikiran dan Hasil Penelitian*. Padang : Lembaga Penelitian Universitas Andalas
- Miko, Alfian & Jendrius (ed). 2005. *Ilmu Sosial Pembangunan & Perubahan Sosial Budaya*. Padang : Andalas University Press
- Shultz, Alfred. 1970. *On Phenomenology and Social Relations*. Chicago: The University of Chicago Press.
- Singarimbun, Masri, 1996. *Kehidupan Orang-orang Usia Lanjut dalam Penduduk dan Perubahan*. Jogjakarta: Pustaka Pelajar
- Wirawan IB. 2012. *Teori-teori Sosial dalam Tiga Paradigma*. Jakarta: Kencana PMG
- World Health Organization. (2020a). *Considerations for quarantine of individuals in the context of containment for coronavirus disease (COVID-19): interim guidance, 19 March 2020*. apps. Who. int
- World Health Organization. (2020b). *Coronavirus disease (COVID-19) Situation Report – 146*.
- Aji Satria Nugraha, 2020. *Kearifan Lokal dalam Menghadapi Pandemi Covid-19: Sebuah Kajian Literatur*. Banten: Jurnal Societas Universitas Sultan Ageng Tirtayasa
- Arum, R. (2020). *Pembatasan Sosial di Indonesia Akibat Virus Corona Ditinjau Dari Sudut Pandang Politik*.
- Tim Tanggap Darurat Covid-19 Republik Indonesia <https://covid19.go.id/edukasi/materi-edukasi/panduan-aman-dari-covid-19-untuk-lansia>
- Gugus Tugas Percepatan Penanganan Covid-19. (2020). *Situasi virus COVID-19 di Indonesia*. <https://Covid-19.go.id/peta-sebaran>
- Lipi. 2020. *Lansia dan Pemahaman Protokol Kesehatan di Masa COVID-19*
- Kependudukan LIPI RI <http://kependudukan.lipi.go.id/id/berita/53-mencatatcovid19/908-lansia-dan-pemahaman-protokol-kesehatan-di-masa-covid-19>