

Elderly in the Perspective of Minangkabau Nagari Aie Dingin of Solok Regency of West Sumatera Province

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Abstract:

Minangkabau people are very well known for their customs which are interesting to know and study. The existence of the Nagari government illustrates how a customary-based governance system governs the Minangkabau community's life. The role of ulayat land explains assets or properties and their benefits for clan members' security. Women's existence and function explain the degree of their role in family and community life. The function and existence of sponsorship for the elderly explains the model and form of sponsorship for the elderly. The purpose of this research is to know the life of the elderly if in the study of Minangkabau Culture in Nagari Aie Dingin of Solok Regency of West Sumatra Province. This study used qualitative methods and descriptive types, data collection was carried out using observation methods, interviews using interview guides and documentation. Data analysis in this study uses the Miles and Huberman model: data reduction, data presentation, conclusion and verification. The findings in this study indicate that with the high level of population aged 60 years and over, many elderly people are still actively working and the communal system is less active. Older women are prioritized over older men in Minangkabau.

Keywords: migration; work hard; ethnic culture; community service; matrilineal system

INTRODUCTION

Older people are often a societal problem (Priyamvadha, 2019; Rescorla, Althoff, Ivanova, & Achenbach, 2019; Shokane & Masoga, 2018). So many efforts everywhere to serve the elderly (Gracie Sung Seek; Basham Brownell; Moon, 2012; Jumsih, 2019; Solaimanizadeh, Mohammadinia, & ..., 2020). This is so that the

problem can be resolved and does not create a burden for anyone. Elderly is a term for parents who are elderly. The study of the elderly from a scientific perspective consists of several meanings. First; Gerontology is a science that explicitly examines the elderly and their problems from social, biological and psychological aspects. Second; Geriatrics is a branch of medicine that focuses on diseases in the elderly. Third; Gerontology is a nursing science that focuses on comprehensive procedures for caring for the elderly from the bio-psycho-social and spiritual aspects so that the elderly can live their lives in prosperity (Machali & Hidayah, 2014; Solina, 2021).

Nagari Aie Dingin is one of the areas where the majority of the population is Minangkabau. In this area, the average livelihood of the community is as farmers, with a large area of land and a favourable climate to be used as an agricultural sector, making this area a source of income for various kinds of fruits and vegetables. Agricultural products in this area are not only for local but also a supply for other areas. Outside areas that consume agricultural products such as Pasaman, Bukittinggi, Medan, Java and others. Thus, the majority of people in Nagari Aie Dingin work as farmers, all people who work are not classified as productive but there are also non-productive ones such as the elderly.

Therefore, it is not surprising that in Nagari Aie Dingin many elderly people are still actively working as farmers; because of their environmental conditions to make money they only farm in the garden with uncertain income every day and month, to make ends meet, maintain or care for the inheritance and not burden their families/children and for their health as a substitute for therapy. In addition to not wanting to burden their families or children, the elderly still working are also elderly in economically disadvantaged families.

However, the community really respects and respects the elderly, this is because there are Minangkabau traditional proverb values that exist in West Sumatra which aim to respect the elderly or the elderly. The quote from the proverb and the traditional proverb is:

"Nan.old.respected,.nan..armpit.beloved,.samo.late.ok.bakawan." "Nan.tribe.babuah.parik,.funnel.village.in.in.jurai,.deck.us.tuo.lah.lamo.live, the world. Lamo.inyo.use" (Hakimy, 2020).

The meaning is that a child must always respect and love both parents or older people, and always love children, have mutual respect for those of the same age and always respect someone who is older or elderly, without depending on the knowledge or intelligence they have. However, because of their older age and more life experience than others.

With these sayings, the family or children of the elderly must obey the wishes and decisions of their parents. Children or families cannot forbid their parents to stop working; this is caused by many factors, such as the elderly wanting to exercise while gardening and relieving boredom while at home, not wanting to burden children, and others. Thus, the elderly work not only because of economic demands but because of traditional values still being carried out. These conventional values include maintaining heirlooms (high and low inheritance), maintaining physical health as a substitute for sports and an activity that has been carried out from young to old. The elderly who work also have a strong work spirit, so they have the principle "will continue to work while healthy and stop if the body starts to get sick."

The agricultural system applied is the intercropping farming system. In general, the notion of intercropping is one of the various forms of farming, such as the mixing of several plants in one or a plot of planting land, this is done at the same time or the time interval is not much different from the first plant planted. Examples include mustard greens, *pansit*, red chilies, tomatoes, cabbage, and carrots. Some of these plants can be planted in one plot of land with many plants, from 1 to 3 vegetable crops. Intercropping farming systems can be carried out with a plant age of 1 year and plants aged 4/5 months (Yuwariah, Putri, Ruswandi, & Wicaksono, 2022).

In Minangkabau society, cultural factors that influence the elderly to remain active at work are known as the Matrilineal system. Matrilineal is a kinship system that is calculated from offspring according to the mother's line (Sujono, Malaka, Istifhama, Nasiri, & Anah, 2022). The speciality of this matrilineal system is firstly, both sons and daughters follow the lineage or *nasab* from the mother; daughters will get *pusako* property or material attributes such as *rumah gadang* and *ulayat* land which are passed down from generation to generation. Thus, women are more privileged and benefit from men who have a matrilineal system in Minangkabau custom.

The growth of the elderly population is often associated with an increase in life expectancy (Miko, 2017). The increase in life expectancy means an increase in the number of elderly people who are assumed to increase their dependency ratio to the productive population. Referring to the size published by the *World Heart Organization* (WHO), since 2000 Indonesia has been classified as an aging structured population, with an elderly population exceeding 7% as shown in the Table 1.

Table 1. Number of Elderly Data Developments in Indonesia 1980-2020

Year	Life expectancy (year)	Amount (soul)	Percentage of Elderly
2020	71,1	28.822.879	11,34
2010	70,2	23.992.552	9,77
2004	68,0	16.553.311	7,16
2000	64,5	14.439.967	7,18
1995	63,6	13.298.588	6,83
1990	59,8	12.778.121	6,29
1980	52,2	7.998.543	5,45

Source: (BPS, 2020)

Table 2. Population according to Age in Nagari Aie Dingin of Solok Regency

Age 0-5 months	231 people
Age 6-11 months	628 people
Age 1-3 years	1.365 people
Age 4-5 years	1.358 people
Age 6-7 years	2.197 people
Age 8-9 years	1.547 people
Age < 61 years	1.349 people
Age > 62 years	1.969 people

Source: Data from the Office of the Wali Nagari Aie Dingin 2016

Judging from the data (Table 2) from the guardian's office of Nagari Aie Dingin, in 2016 the age of 62 and above amounted to 1,969 people from the total population in Nagari Aie Dingin, that means the number of older people is 20%. With a large number of elderly in Nagari Aie Dingin, of course, the level of survival and health of the elderly is good and prosperous. By regularly going to the garden, walking is a substitute for exercise for the elderly, so that the health of the elderly is helped by working in the garden.

METHOD

The research approach used in this research is descriptive type with qualitative methods. Data obtained through structured interviews based on interview guidelines, observation, and documentation (Denzin & Lincoln, 2011). In determining the informants, this study used a purposive sampling technique (Bryman et al., 2007) or firstly determined the criteria of the informants so that 9 informants were interviewed with the following criteria: (1) Elderly (60 years and over) of Minangkabau culture who work in Nagari Aie Dingin; (2) Families with working elderly; and (3) Andalas University Historian.

There are 3 techniques in data collection carried out in this study, first, is observation where researchers observe the activities they do. Second, interviews were conducted to find out how their social practices were. Third, documentation, namely collecting pictures and writings (Baxter & Jack, 2008) that complement research on the elderly from the Minangkabau perspective in Nagari Aie Dingin.

This study uses data analysis techniques Miles and Huberman (Miles & Huberman, 2013). First, Data reduction is summarizing, sorting out the main things, focusing on the essential things, and looking for themes and patterns. Thus, the reduced data will provide a clearer picture and make it easier for researchers to conduct further data collection and look for it when needed. At this stage, the researcher sorts out which data is needed in research on the elderly in the Minangkabau Nagari Aie Dingin perspective. Then the researcher separates unnecessary data and focuses on data related to the study.

Second, data presentation is one of the activities in the report on the results of research that has been carried out so that the data that has been collected can be understood and analyzed following the desired goals. Third, concluding, namely the results of the analysis that can be used in taking action, it is necessary to verify first by looking at and questioning again while looking at the results of the field to obtain a proper understanding.

RESULTS AND DISCUSSION

As for the results in the field, it was found that there were several different drives or desires to keep working for the elderly, such as: work habit from childhood, want to be healthy, want to be independent, and it is rare for children to provide for, because they already provide for their respective families.

Work habit from childhood

A habit that is done from childhood will carry over to old age, whatever the type of habit it will be difficult to lose in old age, whether it is a bad habit or a good habit. Like working habits from childhood will carry over to old age or old age. In Nagari Aie Dingin everyone is trained to work from a young age by their parents, so a lot of old people who have entered their old age are still actively working in the garden.

In Minangkabau, there is always teaching to work hard as the saying goes consistently, "*Baragi first, mako balabo*, first time, then profit". The meaning contained in this expression is always trying and working hard, and it takes sacrifice to get more results (Marrini, 2012). In our gardening, if we are not ready to lose first then we will not get the marks according to what we want, we must be able to sacrifice losses to get results or profits. In the gardening period, farmers must be patient in waiting for the harvest and dealing with risks such as crop failure. For farmers who can get through these times will be successful and must always work hard in every situation they face when farming. The value contained in this expression is the teaching always to try and work hard.

Want to be healthy

The encouragement of the elderly to work is also because by working, the elderly feel their bodies are healthier than not working (Bryndin & Bryndina, 2017). Some of the elderly still working in the garden make it a substitute for sports (Kerwin & Hoeber, 2015). Older people who are used to working from a young age will continue to work, some of them say that if they do not work, it makes their bodies feel sick because there is no activity, so they choose to work every day with limited working hours rather than staying at home (Sanford, Naglie, Cameron, Rapoport, & Team, 2020).

Want to be Independent

The urge to be more independent is why the elderly are still actively working as farmers in Nagari Aie Dingin. Being independent at a young age is natural, but being separated at an old age is a matter of pride for the elderly themselves and for their families (Kumalasari, Muhid, & Andiarna, 2020). This can be said to be something extraordinary, at an old age, the elderly should be a burden on the family because they can no longer be independent and cannot meet their own needs. But on the other hand, many older people in Nagari Aie Dingin still want to live independently, work alone and fulfil their own needs (Lochrie, 2019).

In Minangkabau custom, independent elderly are also caused by customary rules regarding high inheritance and low inheritance so that older women live independently. The differences between high inheritance and low inheritance are:

1. High heirloom or *Pusako Tinggi* is an inheritance in the form of ulayat land, rice fields, fields, grave land and *gadang* houses, which are owned and controlled jointly by several families in one family from one clan or one tribe. This property was inherited by his ancestors through his great-grandmother, his grandmother, then to his mother. In Minangkabau high heirlooms were intended by the ancestors to be used by women.
2. Low Inheritance or *Low Pusako* assets come from livelihood assets (husband / wife), namely the results of the business or income of one family in the form of rice fields, fields, purchased from other parties, residential houses, shops, factories, motorized vehicles or non-motorized vehicles. This low inheritance in Minangkabau is also intended for women not men because men are given inheritance rights only for women's families (Navis, 1984; Supriadi, 2011).

With the inheritance and the matrilineal system that is more profitable for Minangkabau women. All inheritance, both high inheritance and low inheritance, are inherited or assigned to women. So do not be surprised

if the rice fields, fields, houses and so on are cared for and taken care of by women, and many women who have reached old age are still actively working in gardens such as rice fields and fields.

With the matrilineal system, it is also a motivating factor for the elderly to work, especially elderly women, because with the inheritance that has been passed on to them from generation to generation, it makes them have the responsibility to process and care for the inheritance, such as processing land into plantation areas and the driving factor. This is the reason why many older women are still actively working.

When they are old, children are already busy with their small families, so parents are often forgotten and sometimes even neglected and neglected. Some parents feel embarrassed and ashamed if they always depend on their children for life. For parents who reach old age, but can still be productive, it will reduce the burden on children and will reduce the neglected elderly.

In Nagari Aie Dingin, many productive elderly are found working in the fields and in the fields, both owned by others and privately owned, this is because there is a responsibility towards inheritance that they must always guard and care for even in their twilight.

The customary rules for caring for parents in Minangkabau are the youngest daughters who take care of them. However, if you look at the current conditions where girls go abroad. In Minangkabau custom, it is boys who are intended to migrate. Men are required to go abroad in Minangkabau culture, this necessity stems from the value that teenage boys have no place at their mother's house, giving rise to the encouragement of "*karatau madang upstream, babuah babungo balun, marantau bachelor first, at home paguno balun*" (Hakimy, 2020; Zakia, 2011). This means that migration can be seen as an initiation to maturity for Minangkabau men to seek wealth, study, and life experiences (Miko, 2017).

Migrating is only meant for boys, not girls, but the current conditions in the Minangkabau traditional environment are not only boys who migrate but also girls (Masud, 1990; Zakia, 2011). If the daughter responsible for caring for her parents in her old age also migrates, then who will take care of the elderly if not the elderly themselves who have to take care of themselves and work every day in the garden to take care of the heirlooms.

Finally, the urge to work is also caused by children rarely or never even provide for their parents at an advanced age, which causes the elderly to continue to work. Working to meet basic needs makes the elderly enthusiastic in working in the garden, if they do not work, who will provide a living (Evans et al., 2020). Asking for money or a living for children, the elderly think twice because children also have a difficult economic life.

CONCLUSION

The elderly in the Minangkabau perspective in Nagari Aie Dingin, Solok Regency, West Sumatra are quite unique. Even though they are old, they still want to be independent and productive as farmers in Nagari Aie Dingin, and there are several incentives or desires to keep working that the elderly have are different, such as Work habits since childhood, Wanting to be healthy, Wanting to be independent, No want to trouble children, Rarely children support because they already support their respective families.

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