

Toraja Family Nursing for the Elderly in Makassar, Indonesia

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Abstract: This study will shed some lights on the new form of elderly nursing within Toraja families in Makassar, Indonesia. The method used in this research is qualitative with case study technique. Researchers conducted interviews for data collection, coupled with participant observation and secondary data analysis. Findings of the study show that, there are numerous families within the Toraja community who observe elderly nursing based on cultural values with some changes in nursing techniques including home nursing with the help of professional nurses. Those professional nurses are invited with the help from members of the families to give a maximal nursing care towards the elderly. Furthermore, the development in social economic aspect of a Toraja family have an impact and lessening in time to treat the elderly. Research results could also be used for providing recommendations for the local government in regards to healthcare for the elderly amongst ethnic of different community who are having similar issues besides developing policy related to the elderly nursing.

Key words: Family nursing, elderly, human capital, Toraja family, nursing techniques, development

INTRODUCTION

Like other countries, Indonesia is facing challenges in caring for older adults. This is due to some factors; the increase in number of the elderly and life expectancy of Indonesian people from 2015-2020 which going to be more than 71 years old. In 2013 for instance, the percentage of the elderly people is 8.9% of the Indonesia's total population. Meanwhile in 2050, the percentage I expected to increases to 21.4% of the Indonesia's total population. In 2012, the rate of elderly women is 18,584.902 millions of lives and for the elderly man is as much as 8,538.832 millions of lives. This number sums up to 18,584.902 millions of lives which means that the government need to pay attention to them. In an effort to provide protection to the elderly, the Indonesian government has published Act No. 13 in 1998, about the Elderly Welfare and another Government Regulation No. 87 in 2014, about population growth and family development, family planning and family information system. These two regulations have proved that Indonesia is a country with high attention towards elderly populations. In fact, through the Social Ministry, Indonesia is technically building new infrastructure in the forms of "panti wredha/ nursing homes" for the elderly.

The presence of nursing homes in various cities and provinces in Indonesia has become a social phenomenon to some ethnics of Indonesia. For example, few of the

Toraja ethnic population are still in denial to send their elderly parents to the nursing homes. This denial is because of the dedication value instilled upon a child towards his or her parent. There is an Indonesian saying that speaks to the immense respect mothers are given: "Heaven lies under a mother's feet." Thus, it becomes a common value where parents and elders are highly respected and children are taught to listen and obey without question. Children are taught to kiss the back of the elder's right hand as a sign of respect. Sociologically, this phenomenon requires a special attention. Even though the government has provided for parents nursing, especially, the elderly but some of the society in the case of Toraja ethnic, still consider this act as an improper and destructing the family respect. According to the value among Toraja communities, the dedication of a child towards their parent is compulsion and long lasting (Hasbi *et al.*, 2019a, b). This can be seen from special events and ceremonies held as part of respects towards parents with animal sacrifices such as buffaloes and pigs. Such ceremonies go by the social levels named tana' in traditional ceremonies known as upacara rambu solo'. Four levels of tana' which are common and recognized throughout the Toraja communities such as:

Tana' bulaan as the highest nobleman levels where the chosen traditional ceremonies is called rapasan sapu randaan (51 buffaloes of more) and rapasan sundan (24-50 buffaloes).

Tana' bassi as the middle nobleman levels where the form of traditional ceremonies is called rambo solo' rapasan layu-layu (18-23 buffaloes), dipitung boni (12-17 buffaloes) and dilimang bongi (6-11 buffaloes).

Tana' karurung as the common social levels (pa'tondokan), the chosen form of traditional ceremony is called rambu solo' ditedong tungga (1-2 buffaloes) and ditallung bongi (3-5 buffaloes). Tana' kua-kua as the servant social level, the form of traditional ceremony known is called disang bongi (1-3 pigs).

According to Toraja cultural belief (Hasbi *et al.*, 2019a, b), sacrifices of buffaloes and pigs in enormous amounts of wealth reflects the form of respects towards parents of Toraja communities. It shows the highest and most prestigious form of respect from the Toraja communities. Moreover, the form of respect they showed towards their late parents also considered as one of the form of respect towards God Almighty.

According to Hasbi *et al.* (2019), the Toraja ethnics are a group of community, living in the lands of Tana Toraja Regency and North Toraja Regency. Tana Toraja Regency, formed officially based on the Emergence Legislation No.3 in 1987. Then in 2008, North Toraja Regency formed as a developing Regency, emerging from Tana Toraja Regency based on the Act No.28 in 2008. Nowadays, the population of Tana Toraja not only lives in Tana Toraja but also in other regions and countries around the world. As a matter of fact, forms of respects to parents can be seen through a glorious ceremony based on the aluk todolo regulations which is names as upacara rambu solo'.

Considering this belief, nursing their parent, even the elderly become a form of a child loving his or her parents, known as loyalty or respect. For Toraja communities, even if they are busy with work and spending most of their days working but they always provide special care to their parents. For example, accepting assistance from professional nurse to take care of their parents, providing payment for the nursing costs or asking help from other family members to take care of their parents.

Based on the discussion above, we firmly believe that the study on family nursing based on human capital case study in Toraja community is important to be conducted as to see how the program provide good solution in elderly health care amongst Toraja community. This will provide description to the reason why they refuse to send their parents to the nursing homes and choose to take care of their parents at home. By that, giving the best service and care to their parents, needs the certain ability and expertise. Moreover, this study will be beneficial to offer contribution in the nursing concept alternatively which involves family members to taking care

of the elderly. Through this approach, the burden of the country is reduced because some of the services are contributed by the family itself.

Literature review

Elderly: The Regulation No. 13 defines the concept of elderly ranges the elderly age from 60 years above. Besides that, Hammond and Cheney (2016) documented the concept of elderly into three stages; young elderly which is defined by ages 65-74, middle elderly, from 75-84 years old and late elderly is ranged from 85 years old above. The discussion on family nursing in regards to the elderly is important because elderlies are a group of people with high risks to health problems, tends to have chronic illness and unable to do many activities. Junaidi (2015) explained three main health problems of elderly, comprising of the followings:

- Degenerative problems such as blood circulation problems cause of hardening of the blood vessels
- Metabolic problems such as joint inflammation, anaemia and thyroid problems
- Other health problems such as infections, trauma and lack of appetite

Family function: Hammond and Cheney (2016) explained functions of a family, which is economical support function, emotional support, function, socialization function, sexuality and reproduction control function and status function. Related to this, Government Regulations No. 87 in 2015, defined the family function into; religious function, social cultural function, love and care function, protection function, reproduction function, socialization and education function, economical function and environment coaching function.

Human capital: CPID championing better work and working lives cooperated with Ulster University in a Technical Report (2017) explained that human capital comprises in two level, individual and organization. According to this report, the human capital first started in 1960's and introduced a proposition of human capital. It explained that human capital consists of knowledge, skills and ability of a person in an organization. Schultz defined human capital as the entire ability of a human being, both inherited and acquired. Human capital, characterized by valuation and the investment value able to be increased. On the other hand, Anonymous (2017), defined human capital as; knowledge, information, ideas, abilities, health possessed by individuals. Besides that, Anonymous (2017) defined human including all his achievement from abilities and potential within an organization. The term "potential" indicates that employers are able to develop their skills and abilities all the time.

Meanwhile, Lee *et al.* (2007) explained the basic health nursing depends on the practical, science technology and method experience accepted by the community universally. The individuals and families in the community needs to access this through their participation. In this case, communities and countries can provide the best service in every developing aspect. The first level is connecting individuals, family and communities with the family nursing system as close as possible.

Family nursing: According to Regulations No. 13 in 1998, a family is the smallest unit of the population that consists of husband and wife or husband-wife and their children or father and children or mother and children with their grandparents. Meanwhile, Government Regulations No. 87 in 2014, defined family as the smallest unit in the population which consists of husband and wife or husband, wife and their children or father and their children or mother and their children.

This regulation also explained a concept about family with quality which is a family formed by a legal marriage and characterized with welfare, health, advanced, independent with ideal numbers of children, foresight, responsible with harmony and belief in God Almighty.

Family nursing concept by Junaidi explained the responsibility in caring for parents tend to change from families to governments. In other words, the elderly guarantee source has altered from family support system into government support system or from individuals into government. This study then reviewed back this statement. According to Junaidi in a big family, the parents and children can together be responsible for the social and economy problems. Meanwhile, for the elderly, the children can conduct the parent nursing activity. However, there has been a change in social and economic function for the main family. Another person, like a house cleaner, replaces a child role in the social aspect such as helping the house chores. The same thing for accompanying and taking care of the elderly parents. An institution or the government, replace such role and is not done by their children anymore.

MATERIALS AND METHODS

This is a qualitative study. Data collection is through interviews, observations and review of secondary data. The study conducted within Makassar Province. Informants are selected from three Toraja family cases who live in Makassar, Sulawesi, Indonesia. They are identifies as HS, AL and YY. All the data are analysed and discussed according to the specific themes.

RESULTS AND DISCUSSION

Results of this study showed that informant HS admits that his father is now an elderly and currently suffering stroke and using the wheel chair. His parents now need special treatment and care. The problem is due to the oldest child or the older children who are busy with work to fulfil their family welfare and needs.

Informant HS explained that, even though he is busy, he always visits his parents in times he already preferred beforehand. Although, the frequency is only low, for example once in a week, once in a month or once in a few months. According to HS, he has already trusted his brother/sister to take care of his parents because he/she has more time to look after their parents. However because his brother/sister is also getting busy, so, the whole family agreed to use the service of a professional nurse in their little brother/sister's home.

“We fulfil the materials to take care of our parents including the costs for the professional nurse by paying it together with brothers and sisters that are busy with their work. By that, the brothers and sisters living in our parent's home also receive support from us.” (Interview with HS, April 26th 2019)

HS and his family believe that sending their parents to nursing homes is forbidden. For them, Toraja families, by doing, so will show the lack of dedication to their parents and lack of respect values to their parents. By that, they believe sending their parents to nursing homes is a disgrace for their families.

For Toraja families, HS believed that parents are the symbol of respect. Because of that, the respect to their parents should be strictly uphold by the Toraja families. Therefore, no wonder if they can spend hundred to millions of rupiah for death ceremony (rambu solo') a showing respect for their late parents as taught by the Toraja cultural ethnic.

For case AL, all his children work abroad. Despite his ill condition, he only lives with his family. Even already elder and requires special treatments, AL's family did not send their parents to the nursing home. This family decided to seek for a close family member in this case niece or relation, to take care of AL which is sick. The children and their parent's salary need will fulfil all the parents which is from their retirement salaries.

Meanwhile, for case YY, even though their mother is an elderly and aged 75 years old but she is still active in doing church activities. For YY, their parents is a symbol of respect, so, even though their parents is unable to do daily activities, they will never send their parents to the nursing homes. YY is happy and willing to take care of their parents until he dies. YY strongly admits that for

Toraja families, parents are their pride and thus, they have to be respected. This informant works as a private employer, different from the two other informants. Even, so, YY confirms that he will make serious efforts with all his strength to fulfil his parent's needs. The important point is that he will never send his parents to the nursing home. This nature of love amongst Toraja community seems to show that solidarity, love, co-operation and mutual understanding among human beings are so important moreover if such love and cooperation are on the basis of blood relation and ties between children and their parents (Asyraf *et al.*, 2012).

Based on the explanation of the informants above, it can be discovered that for Toraja communities living in Makassar, parents are their pride. Therefore, special treatments are necessary to take care of their parents, especially, the elderly parents. In the first case, HS provides a professional nurse to take care of his parents. The informant and his brother/sisters will cover the caring costs. In the second case, the parents called their relation to take care of them. His children and support from his retirement salaries will cover all the costs. For the third case, the parents care is done by the children itself. The children cover all the costs.

The explanation above, confirms that the human capital is important to be implemented practically in elderly parent nursing. Therefore, it need special attention such as knowledge, skills, love and care and all the resources from the individual conducting the care towards the elderly parents. This means that human capital plays an essence role in elderly parents nursing.

The discussed cases before is parallel to a statement by Coleman (1988) in *The American Journal of Sociology*. The journal explains that human capital is created from the changes in a person by the skills and ability which initiates the person to act in new ways. This means that, the skills and knowledge of nurse or other family members towards treating the parent's health is strongly required. By this, the parents will not feel abandoned by their children. For nurses and family members conducting care but still lacking in effective human capital will ruin the respect and dedication of a child towards their parents. This will possibly trigger a generation conflict. Therefore, the elderly parents will feel unhappy and depressed.

In this regard, the role of human capital for professional nurses and family members assigned to take care of the elderly parents is strongly required to maintain and build harmony in a family. It is no doubt that, the children is always busy for work to obtain family welfare and have little time to take care of their parents. Because of that the alternative way is to provide a professional nurse or family member with special abilities to take care of the elderly parents.

CONCLUSION

The development of social economy life of Toraja families causes limited time in taking care of the elderly. Due to such constraints, they could not tolerate to the quality of parent care. By that, the shape of parent nursing in Toraja families have changed from a traditional way whereby the children take care and look after for the parents towards elderly caring by the professional nurse and other family members. This new form of elderly health care indicate how Toraja families seek their parents as pride and thus, they refuse to send their parents to the nursing homes. For Toraja families, parent's treatment should be conducted at home, even though the nursing activities are intensively by a person or a family assigned by the children of the elderly parents.

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