

Successful Aging Development Model for the Elderly in Facing Demographic Bonus in Indonesia

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This study aims to identify the characteristics and needs of the elderly, their families, and the Elderly Care Communities. The type of study is research and development with the three stages of the research proposed by Plomp (2013). To obtain data about the characteristics and needs of the elderly by using questionnaire data collection techniques and interviews with the elderly and the families of the elderly members and Elderly Care Communities. The product of this study consists of three guidebooks for the Elderly, Their Families, and Elderly Care Communities. The findings illustrate that the elderly in Minangkabau are addressed as respective elders and are in respected positions within Minangkabau society from a physical, social, economic, and spiritual perspective. In general, the physical condition of the Minangkabau elderly is relatively healthy and robust. Minangkabau people are not physical labourers; many of them are entrepreneurs, tailors, merchants, and culinary cooks. This condition provided some impacts on the social-economic conditions of Minangkabau elderly. Minangkabau elderly are generally active in religious activities in Surau. Based on the analysis of the observations and interviews with the elderly, the elderly families, and the Elderly Care Communities, it was found that not all elderly were able to prepare themselves to reach successful retirement. The families are unable to provide the optimum support to the elderly in achieving successful aging, and the Elderly Care Communities based in Surau, Majelis Taklim, and the Nursing Homes are also unable to create the conditions to support successful aging for the elderly. The elderly need information related to the techniques to achieve successful aging from the perspective of physical care, social-economic development, emotional management, and spiritual formation, in addition to family and community support. Therefore, the families and the Elderly Care

Communities also need the information to support the elderly to minimalise the burden on the families, the communities, and the countries.

Key words: *Elderly, successful aging, demographic bonus, family.*

Introduction

The number of older adults has increased rapidly. Data from the US Census Bureau estimates that Indonesia, among other countries in the world, will have the most substantial increase of older adults of 41.4% from 1990-2025 (Gunarsa, 2004; Maryam, 2008; Suardiman, 2011). In detail, Indonesia as a developing country has a large proportion of elderly population that has significantly increased over the past 30 years from a population of 5.3 million (4.48% of the total population of Indonesia) in 1971, to 19.3 million (8.37%) in 2009 (Lansia, 2010; Statistik, 2018). Data from the Coordinating Minister for People's Welfare; Efendi, (2009) stated that the number of elderly people in 2006 was approximately 19 million (8.9%), in 2010 were 23.9 million (9.77%), whereas in 2020, it is predicted that the number of elderly people will be 28.8 million (11.34%) of the total population of Indonesia. It is predicted that Indonesia will obtain the most substantial numbers in the elderly population within the upcoming decades.

This situation is supported by the data from *SUSENAS* (National Socio-Economic Survey) 2015 and *SAKERNAS* (National Labour Force Survey) 2015, who stated that the number of elderly (60+) people in Indonesia was 21.7 million or 8.5% of the total population of Indonesia (Walker & Aspalter, 2014). It is estimated that the population of the elderly will rapidly grow to 23% of the total population by 2050. The population of rapidly growing older adults over the age of 80 is the fastest share of the population to develop. The World Health Organization (WHO) sets the age of 60s as an age that shows a continuous aging process. Someone is addressed as an elderly once they reach the age of 60 (Santoso & Ismail, 2009). The mature can be grouped into middle age for people from 45 to 59, elderly from 60 to 74, aged from 75 to 89, and very old at 90+.

In West Sumatra, the elderly population is 258,396 individuals (8.99%) of the total population of 5,259,528. 54% of the elderly population are women since the life expectancy of women is longer than the life expectancy of men. While the dependency ratio of the population of West Sumatra is 55.33 %, it means that 100 productive age residents bear around 55 unproductive people (Profile Book of Gender and Children of West Sumatra 2016). According to the Deputy for Protection of Women's Rights at the Indonesian Ministry of Women's Empowerment and Protection of Children, older women in Indonesia have the potential to experience double discrimination both because of their status as elderly and

women. Even SUSENAS 2014 statistics show that 59.12% of the elderly population in Indonesia are classified as indigent.

The problems faced by older adults are very typical. The social changes that must be faced by the elderly in particular have the potential to be the source of their stress because the stigma of aging is related to the weaknesses, helplessness, and the emergence of various diseases. The elderly phase is often interpreted as a phase of decline, especially in the physical and psychological functions. Older adults experience various decreases in physical condition and psychological problems because of their old age. Here, an elder must not only maintain physical health but also the mental condition to deal with the changes (Alpass & Neville, 2003; Bowling, 2008; Drewnowski et al., 2003; Franco et al., 2015; Pruchno, Wilson-Genderson, Rose, & Cartwright, 2010) Most people assume that the elderly can only stay at home, enjoying their days by just relaxing and doing nothing. Also, some elderly assumed that old age comes with an attitude of despair, passivity, weaknesses, and dependency on the relatives. This condition brings the elderly to be less active in developing themselves and faces the consequences as the elderly are more quickly to experience setbacks both physically and mentally.

This point of view does not mean that an elderly group is a homogeneous group of people (Furlaneto & Garcez-Leme, 2007; Rudinger, 2002; Vuori & Holmlund-Rytkönen, 2005) because on the other hand there are some phenomena found where the elderly can be productive. Thus, it is not surprising that there are still many older adults in Indonesia who are still working and have the willingness and the ability to work. A large number of older adults who are still working on one side can show that the elderly are still consider as an active part of the labour market and are considered as independent residents. On the other hand, this condition can be a problem if their age and health situation are not properly considered. This condition shows that, in general, the elderly in Indonesia are still able to carry out various activities and still have many roles in their family and community. However, some experience despair and must stay at home or in nursing homes with various conditions of helplessness.

Successful aging or having a prosperous old age is certainly a dream for the elderly. However, old age remains as a part of the individual's life span and just like the previous phases, well-being in the old age is also a dream for those who undergo this period (Helliwell, 2003; Kahneman & Krueger, 2006; Keyes, Shmotkin, & Ryff, 2002; Myers, 2000; Ryan & Deci, 2001). Having a happy old age is synonymous with the readiness to accept all changes in almost every aspect in social life since the people in this phase have to experience significant changes (Giddens, 2013; Kahn, 2002; Rothman, 2017; Strawbridge, Wallhagen, & Cohen, 2002). Many older adults can stay optimal in social fields and be prosperous; in other words, they have become the elderly who achieve social welfare. The term welfare, in this



phase, is very much influenced by how the elderly as individuals can adjust to the situation and circumstances around them. Depp & Jeste (2009), Phelan, Anderson, Lacroix, & Larson (2004) defined successful aging as a picture of someone free from any physical limitations, is cognitive, and socially healthy. However, the attention to the determinants of successful aging that are not controlled can affect successful aging significantly.

The other experts (Bowling, 2008, 2008; Depp & Jeste, 2009; Phelan et al., 2004; Strawbridge et al., 2002) say that successful aging is defined as a complete or perfect condition physically, mentally and in social well-being. Specifically, they say that successful aging includes four aspects in health and social indicators i.e. physical function, cognitive function, personality function, and the existence of social support from the family and the environment. Phelan et al. (2004) said that successful aging is a condition that has no disease. It means that it is a state of physically healthy, financially safe, productive, independent, the ability to think optimistically and positively, and still proactive in society. It also means the ability to support social and psychological needs. In more fundamental terms, it can be said that successful aging is a condition that is in a balance between environmental, emotional, spiritual, social, physical, psychological, and cultural aspects. Successful aging is the condition of the elderly who are prevented from various diseases and are still proactive in life and keep maintaining their physical and cognitive functions. Here, the elderly are able to work actively, especially in the informal sector (productive aging), having various spiritual and social experiences (conscious aging) and can optimise the opportunities and be part of health and welfare programs that aim to improve the quality of life of the active aging. The Mac Arthur Foundation Research Network on the USA has identified three main components in successful aging, i.e.: by avoiding diseases that hinder one's abilities from being independent, by maintaining high physical and psychological functions and being proactive in social life and productive activities (paid or not) that create social values. Successful elderly tend to have social support, both emotionally and materially, that can help their mental health to be in excellent condition. As long as they are proactive and productive, they could avoid the feeling of being old and useless (Apesoa-Varano, Barker, & Hinton, 2015; Craciun, 2012; Eliopoulos, 2013; Freeman & Coast, 2014; Sennett, 2007; Sousa & Figueiredo, 2002).

To prepare the elderly for achieving successful aging, the supports from various parties are needed, especially the factors that will support the achievement of successful aging. In demographic bonuses, especially, Indonesia is predicted to face a demographic bonus in 2020-2030. The number of the labour force (ages 15-64) in 2020-2030 will reach 70%, while 30% of the labour force will be non-productive (under 15 years old and over 65 years old). This demographic bonus could be an opportunity for Indonesia to promote the prosperity of the nation if the productive age population has the quality of resources that can support and contribute to the development of the country to let Indonesia be equal with the other

countries. Here, Indonesia needs to prepare the independent elderly who are not the burden of the family and society. Also, Indonesia needs to develop productive elderly who can work without being a burden on society, the independent ones, and the ones who are not easily depressed by the old age.

West Sumatran people, who are dominated by Minangkabau people, adhere to the matrilineal system and live in an extended family kinship system. The ideal culture of social security for the elderly, especially women, in Minangkabau is in the form of concentric circles focused on the inner circle of the family. Older adults in Minangkabau have essential and respectable positions and roles in society because they are expected to have still the ability to do numerous things for their families and communities, e.g., as the counselors and advisers for living experiences (Indrizal, 2004). By looking at the problems above, it is interesting to examine the characteristics, and the needs of the elderly in Indonesia, especially in West Sumatra, in order to develop a model in achieving successful aging in facing demographic bonuses.

Methods

This type of study is research and development. The procedure of this development research refers to the development model of Plomp, i.e., the preliminary phase of research, development or prototyping phase, and the assessment phase. The study sample was 44 older adults aged 60 or over, families with elderly members, and the Elderly Care Society. The study was conducted for six months. The primary data of this study were obtained from the instrument validation sheet, observation, interviews, Focus Group Discussion, and questionnaires developed by the research team. Data analysis is in the form of descriptive analysis by revising 3 Modules based on input and notes from the validators. The product of this research in the form of the Development of the Elderly Development Model towards Successful aging, will be considered as qualified if it meets the aspects of validity, practicality, and effectiveness (Nieveen & Folmer, 2013).

Results

The Characteristics of Elderly in Minangkabau

Physical Characteristics

Older adults in Minangkabau, just like the elderly in general, are physically impaired. However, many older adults in Minangkabau remain strong and are involved in various activities. They are still active in trading and in various social activities, including being the



worshippers at mosques or surau. This situation proves that many elders in Minangkabau are physically healthy and robust and that they can conduct various activities.

Their activities influence the condition where the physical condition of the elderly in Minangkabau is relatively healthy and robust in their young and middle age. In general, Minangkabau people are not physical workers that are involved in work that requires lots of physical strength. Minangkabau people are famous for being entrepreneurs, traders, craftsmen (embroidering, culinary cooking, sewing), farmers, and office workers. Most of those professions do not require a large amount of energy. Here, their physical condition would be kept and maintained healthy, and it would bring some physical impacts when they are older and in the elderly phase.

Economical Characteristics

Economically, there are still many older adults who work and are paid. If they are traders or entrepreneurs, they are still actively running their businesses, which are assisted by their families. As farmers, some still control the management of the rice fields they own. While the older women, many also continue their work in weaving, e.g. the older woman in Padang Pariaman. However, various businesses that are still practised by the elderly are generally assisted by younger people or adults, either as partners or as workers.

Here, the family and the relatives need to support the elderly to work in various businesses, so they do not become a burden but fulfill the role of what Minangkabau called “pamenan” [fun activities for the elders]. On the other hand, workers who assist the elderly are usually their own families: children or younger relatives. In this case, there is a process of “regeneration” or associating the children to master the business in “the art of trading” from the elders to encourage the youngsters to open their businesses. The elderly would act as the “mentor” for the younger family members.

For the elderly who are no longer involved in economic activities, usually, their children or family members would take care of their needs. This condition is in line with the Minangkabau culture that has strong ties in the family. However, for the elderly who live with their economically deprived children and families, this phase will lead them to experience numerous economic problems. Even though the needs of the elders are not as many as the adults, still elderly have needs and living expenses, e.g., foods, garments, shelters, and medication to maintain their health or to treat their illnesses.

Socio-Cultural Characteristics

In the Minangkabau tradition, the elderly have a critical role. In socio-cultural terms, there are at least six roles of the elderly in society. They are the head of family, *Mamak Kapalo Warih* (the oldest mother's brother), Mamak or Penghulu Kaum (society leader), *Tuo Kampung* (the leader of a village), *Urang nan Ampek Jinih* (Four Kinds of People), *Bundo Kanduang* (mother).

Spiritual Characteristics

The elderly phase is a period of religious maturity. The elderly usually are more reliable and faithful to their religion. This condition usually leads the elderly to have tendencies in worshiping and doing religious rituals. Also, the elderly in Minangkabau are known to be diligent and active in doing worships in Surau (mosques or mushalla). In response, the spiritual needs of their diversity can be fulfilled well and includes the habit of conducting obligatory prayers in congregation, majlis ta'lim, tadarus Alquran.

The Analysis of the Elderly Needs

Physical Needs

The physical needs of the elderly are related to the physical changes that occur in the elderly; the phases include:

1. Organic and Systemic Changes

The cellular and systemic changes in the elderly phase may vary considerably both within oneself and concerning other individuals. Some of the body systems may drop sharply, while the others remain unchanging. The ageing process, along with chronic stress, may suppress the body's immune function and tend to make the elderly to be more vulnerable to get the flu, pneumonia, and other respiratory infections. In this phase, the elderly would find it difficult to avoid them. On the other hand, the digestive system would still be relatively efficient. However, some may experience serious changes, e.g., those who fight heart disease: the rhythm tends to be slower and more regular, the fat accumulated around the heart would interfere with its function, and blood pressure would often increase.

2. Brain Aging

In normal and healthy elderly, the changes in the brain are usually low, and it only makes a little difference. Changes in the brain vary significantly from one individual to another. Some brain structures include the cerebral cortex, which shrink faster in men than women. The cortical decline also occurs most quickly in people who lack education. It has been stated that

education or such as high inclusion or decrease in the possibility of disability, can improve brain reserve ability and its ability to tolerate the potential effects of aging injuries. Aerobic exercise can also slow the loss of the brain layer. Along with the loss of parts of the brain, the slowing down of the sexual response usually starts in middle age. The decreasing of the central nervous system affects not only physical coordination but also cognitive function.

3. Sensory and Psychomotor Functions

When some elderly meet a sharp decline in their sensory and psychomotor functions, others might find their daily lives unchanged. Vision and hearing problems can exclude them from social relations and independent activities, plus motor damage would define their daily activities.

The changes mentioned above have also been explained in the Qur'an in Ar-Rum [30]:54). With these changes, various things must be understood by the elderly and also their environment. As expressed by Ms. Dahniar, "I am not that strong anymore, and cannot be alone. Wherever I go, my children must accompany me. Without them, I am afraid that I will fall. When I go around, I use a wheelchair " (interview, September 5, 2018). This condition shows the physical deterioration of the elderly is in a phase where they need other people to assist them, especially ones from their families.

The condition above is in line with what was conveyed by Suarni's mother "I am no longer able to do heavy work, at least I can only help them by hanging the clothes dry, or taking care of the grass on the lawn. I can almost do everything myself when I was young, but now I am not strong enough, it probably because I am getting old" (interview, 7 September 2018).

The physical disability of the elderly should also be understood by the whole family, so that there are no problems in the family, between children and parents or between grandchildren and grandparents. As stated by Reni, a grandchild of an elderly, "Once grandmother did something, we have to redo it all over again because she is doing it wrong" (interview, 7 September 2018). Here, the elderly are probably doing things in an inappropriate way and not doing things accordingly.

Socio-Economical Needs

In late adulthood, social support can still reduce stress, and it would increase physical health and psychological well-being. It means that that social support will increase a human's lifespan (Graham, Christian, & Kiecolt-Glaser, 2006; Kelly, Day, & Streissguth, 2000; Lupien, McEwen, Gunnar, & Heim, 2009; Sterelny, 2007; Uchino, 2006; Willcox, Willcox, Todoriki, Curb, & Suzuki, 2006). Usually, the elderly receive informal assistance in doing

daily tasks from their family members, especially from their spouses, children, and siblings. Other than these people, friends, and relatives may take on this role.

As previously explained from the physical point of view, the elderly need other people to assist them. In a social aspect, the elderly still need their friends or other people. By gathering with their family, the life of the elderly will be more valuable. The elderly will feel that their family still needs them. Rita, a daughter of an elder, stated that “It is important for my mother to have friends at home. If she has friends, she will be happier”.

The elderly need friends to share their thoughts since they need to be taken care of, and it will make them happier in their elderly phase. Edi, the son of an elder named Suarni stated, “*Amak* (my mother) needs and likes to tell stories with her children and grandchildren even though if it is only through cellphones. If the children did not call her, she would call them (interview, September 8, 2018).

Emotional Needs

The emotional needs of the elderly are the need to get the attention of their children, as expressed by Ms. Dahniar, “I feel at ease now because all of my children are very concerned about me. If I need something, I can call them, and they will give it to me” (Interview, September 5, 2018). Evi, her daughter, also stated, “If Mother does not have the appetite, I will ask her to come to my house to build her appetite, and it works (interview, September 5, 2018). Those conditions are in accordance with Seeman, Lusignolo, Albert, & Berkman's (2001) explanation related to Emotional/Social Development.

Spiritual Needs

Older adults need facilities and infrastructure to be able to do their daily worship in order to achieve their developmental duties. In Minangkabau, the spirituality side of the elderly is seen by religious groups, e.g., the 40-day prayer group, the majelis ta’lim group. As stated by Ms. Ras, “I feel more pleased in the Surau, because I have my freedom to do the worship and my time is indeed spent on worship. I do not have enough time at home; there are many things to interfere with my devotional worship” (Interview, 15 November 2018).

Family Needs

The elderly phase is often interpreted as a period of decline, especially in physical and psychological functions. Besides, the cause of physical deterioration is the changes of the body cells not because of any specific disease but because of the aging process. The deterioration can also have psychological causes. Dissatisfaction with oneself, other people,



working conditions, and livelihood, in general, can lead to aging because there are changes in the brain layer. As a result, physical and mental decrease may be the cause of the death threat. The elderly phase may also be accompanied by various diseases that attack and undermine the lives of the elderly, even though not all older adults are sick. However, most of the elderly are susceptible to certain diseases due to the condition of their organs that are no longer immune to various diseases. Other problems arise such as socio-economic and economic aspects, e.g., retirement from works, productivity decreases, and the automatic decreasing of income. These might be the causes of the elderly to be more dependent on others: children, family, and relatives.

Social deterioration is characterised by the loss of specific positions in the organisation or society that placed themselves as the ones with respectable status, respected, influenced, and heard. Even though they experience setbacks in some aspects of their lives, it does not mean that the elderly cannot enjoy their lives. The elderly certainly have the potential to fill their days with many useful things that are entertaining. Many older adults still have the potential, energy, and enthusiasm for life. Some figures reached the peak of their achievements in their careers precisely in their elderly phase, e.g., politicians, scientists, lecturers, business people, scholars, artists. All potential possessed by the elderly can be maintained, cared for, and even actualised to achieve the optimal quality of life in their elderly phase.

Physical Condition

With the decline of the physical aspects of the elderly, there is some information needed by the family, e.g., Kiki stated that "Sometimes I am confused with mother's attitude. It seems like Mother does not want me to tell her to stop working. She always works. Sometimes what she only leads us to do the job all over again. It is okay if she does not do it; we, her children, would gladly do it for her" (Interview, September 9th, 2018). This condition has happened because the family did not understand the changes in the elderly. There is a physical decrease in the elderly's abilities, and there is also the desire to do the activities. Here, they always wanted work even though what they do is the opposite. This is part of the elderly phase.

Dalton et al., (2011), Demirbilek & Demirkan (2004), Gill et al., (2002) explained that there are some physical developments in the elderly phase: 1) the weakening performances of the autonomic nervous system which disrupts the level of tolerance to the extreme heat and cold; 2) Continuing vision loss followed by the increase of the sensitivity to glare and disruption of colour differentiation, the ability to see in the dark, depth perception, and visual acuity; hearing loss occurs throughout numerous frequency ranges; 4) loss of sensitivity to taste and smell may weaken; 5) the decrease in touching sensitivity on both hands especially on the fingers tips; 6) the decrease in cardiac and respiratory function triggered by higher physical stress during the exercise; and 7) the decrease of the immune system due to aging and the

increases of the risk for various diseases, including infectious, heart disease, certain forms of cancer, and some disorders of autism as follows: 1) sleep disorders, especially in men; 2) hair keeps turning white and thinning, the skin gets wrinkled and more transparent because losing the fat pad and the aging spots increases; 3) height and weight decrease due to the reduced of fat mass; 4) the reduction of the bone mass would trigger osteoporosis; 5) the decreases of the intensity of sexual response and decreased sexual activity, although most healthy married couples claim to continue to enjoy sexual relations as usual.

Socio-Economic Conditions of the Elderly

As a result of physical changes that are increasingly aging, the changes in socio-economic conditions will significantly affect the role and relationship individually and within the environment. In the elderly phase, an elder will gradually begin to break away from social life due to various limitations. This situation has caused a decrease in social interaction both in quality and quantity. The result is the loss in various ways, e.g., the role in society, barriers to physical contact, and reduced commitment.

According to Seeman et al., (2001), psychosocial development in late adulthood is characterised by three critical symptoms, i.e., intimacy, generative, and integrity. There are some pressures that make these elderly withdraw themselves from social involvement: when retirement arrives and the environment changes; the elderly may escape the roles and the activities; the physical illnesses, physical decrease, and mental abilities are making them overthink about their excessive situation; younger people around them tend to move away from them; and as dying age approaches people to want to throw away all the things that are no longer useful to him/her.

Emotional Conditions

The elderly family needs to understand the needs of the elderly related to their emotional condition, which includes the information about the emotional development, "It is difficult to face my parents, they get offended easily and be angry without cause" (interview, September 10th, 2018). This condition is in accordance with the emotional development of the elderly delivered by respondent 1 of making peace in life so that the ego will be developed with integrity, complexity decreasing the cognitive-affective with weakening information processing skills, feeling optimisation, the ability to maximise positive emotions and minimise negative emotions, the increase of the possibility of making memories and life review but continuing to look for ways to achieve self-satisfaction. Also the strengthening of one's self-concept, he/she becomes more secure and sophisticated, the willingness to yield and accept change increases, while extroversion and openness to experience decreases slightly. The spirituality and the faith may rise at a higher level, away from established



beliefs toward a more reflective approach; negative perceptions of physical health can trigger depression; social network size and the level of social interaction decrease; the selection of social partners is based on anticipation of feelings, including seeking relationships that are fun and avoiding the unpleasant; marriage satisfaction increases, and reaches its peak in late adulthood, and being possibly a widow; your closeness and mutual support can increase; the number of friends generally decreases; they can be great grandparents, maybe retired and, the possibility of increasing involvement in recreational activities and volunteering, and more likely to have knowledge about politics and to vote.

Spiritual Conditions

In his Islamic psychology book, Jalaluddin (2007) writes some characteristics of human diversity in the elderly phase in general. First, life diversity in the elderly phase has reached a level of stability, increasing the emergence of more realistic recognition of the reality of the afterlife; the attitude diversity tends to lead to the need for mutual love among fellow human beings, as well as noble traits, an increasing tendency to accept religious opinions. A fear of death arises in line with aging, and this fear of death has an impact on increasing the formation of attitudes and beliefs towards eternal life (hereafter). With the spiritual development explained above, families need to understand and provide support to the elderly to carry out these development tasks. Families need to understand the elderly to achieve these religious developments.

Discussions

It is predicted that Indonesia will experience to have a demographic bonus from 2030 to 2040. In that span of years, the population of productive age (aged 15-64 years) is greater than the population of non-productive age (under 15 years old and above 64 years). Productive age population is predicted to reach 64 percent of the total projected population of 297 million people (Septiani, Wibawa, and Situmorang 2020). After that period, Indonesia will have a larger elderly population. By 2040, the number of elderly people in Asia will exceed the total population of Europeans and North Americans.

In the Asian region, several countries such as Hong Kong, South Korea, Singapore, and Japan experienced the fastest ageing. South Korea became the fastest aging country in the world. Asia, China and Thailand will become the highest demographic bonus countries around 2035-2040. It will be then followed by Malaysia in 2045. Meanwhile, India, Indonesia, and the Philippines will face explosion of the elderly population around 2050 (Heller 2006). Therefore, it is necessary to prepare healthy elderly, not only physically, but also psychologically. The study conducted by Marleni, Fitlayeni, and Putra (2020), Rahman (2016), found that the elderly in Minangkabau had a respectable position. Generally the

Minangkabau people are not manual labourers, but majority of them are traders, culinary cooks, tailors, and other entrepreneurial professions. Therefore, they are relatively healthier physically in their elderly. Because the work they do when they are young or pre-elderly did not require extra energy.

Successful ageing in the elderly is also greatly influenced by their psychological condition. If the elderly feel anxious, stressed, inattentive, and feel unlucky, it will make their life is meaningless. They, then, do not find Successful Ageing (Depp, Vahia, and Jeste 2010; Knight and Ricciardelli 2003). In this case, the role of religion is needed to guide the personality of the elderly in order to find calm, peace and mental health. Al-Kandari (2011) emphasised that one's level of religiosity had a positive impact on health among the elderly. This is also proved by the research of Mohammad Reza Miri et al. (2016) that there is a significant relationship between religious orientation and mental health in the elderly.

This is also experienced by the elderly in Minangkabau. Minangkabau people have the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Natsir and Hufad 2019; Rozi 2017; Fauzi and Kumalasari 2020). With this philosophy, they embrace the teachings of Islam. The traditional educational institution that is developing is Surau. Minangkabau people always go to the mosque from children to the elderly. In Surau, they carry out worship, *dhikr*, and learn Islam. While the elderly who are diligent to go to *Surau*, worship and listen to religious studies, they will feel peace and be healthy. Thus, socialising among the elderly is important in realising successful ageing (Knight and Ricciardelli 2003; Reichstadt et al. 2010). Therefore, it is important to prepare the elderly emotionally, mentally and spiritually, and the financial availability for their lives (Dewi and Rumawas 2018). A religious approach to worship and increase knowledge according to the needs of elderly must be given. In addition, the assistance from the family is needed so that the basic needs of the elderly can be fulfilled properly. Then this research module is expected to be a guide for families to care for the elderly so they find successful ageing. That way, the existence of the elderly does not become a burden in the era of demographic bonus.

Conclusions and Recommendations

The older adults in Minangkabau are addressed as respectful people who have essential positions in the Minangkabau Society, in physical, social, economic, and spiritual perspectives. In general, the physical condition of the Minangkabau elderly is relatively healthy and robust, because in general, Minangkabau people are not menial workers, but many of whom are entrepreneurs, e.g., tailors, merchants, and culinary cooks. This situation creates an impact on the social-economic conditions of Minangkabau elderly. Minangkabau elderly are generally active in religious activities in surau.



Based on observational analysis and the interviews with the elderly, the elderly family, and elderly care communities, it was found that (1) Not all elderly people are able to prepare themselves to achieve successful aging; (2) Not every family is able to provide optimal support for the elderly in achieving successful aging; (3) The elderly care community who are in nursing homes have not been able to create the conditions that are able to let the elderly achieve successful ageing. The elderly need information about the techniques to achieve successful aging in physical, social-economic, emotional, and spiritual aspects. While to achieve successful ageing, the elderly also need their family and the community supports. Therefore families and communities also need the information related to the support of the elderly need so they will not become a burden to their families, communities, and the country and can achieve successful ageing. The development of a model of successful ageing for the elderly to face the demographic bonus results in the output of guidebooks for the elderly, families, and the communities. The development of the Guidelines is carried out through four stages: the analysis of the design, the development, the implementation, and the evaluation. Because of time constraints, the development of this model is only through three stages, i.e., the analysis, design, and development. Therefore the guidebooks are still the hypothetical models while the implementation and evaluation phase will be conducted the following year.

It is recommended that first, the elderly need to prepare themselves to achieve successful aging by maintaining their physical conditions, developing their socio-economic conditions, managing their emotions, and developing their spiritual beliefs. Then, the family and the community need to provide the optimal moral and material support so that the elderly are able to achieve successful ageing and do not become a burden to the family, society, and the country. It is also recommended that the government and BKKBN should give the facility to develop the infrastructures for elderly care institutions such as nursing homes, doing 40 prayers in congregations, and elderly-friendly socio-religious communities. The city and district governments should provide the public facilities and infrastructures that are accessible for the elderly to feel safe and comfortable, e.g., elderly parking spaces, elderly-friendly transportation, and elevators for the elderly. Related to the development of this model for the hypothetical model stage, with validity and practicality tests and effectiveness tests not yet conducted, it is hoped that BKKBN can facilitate the effectiveness testing of this model in 2019 so that limited trials and more pilot trials can be conducted widely in various cities and regencies in West Sumatra.

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