Adaptation and Interaction of the Elderly in Glawan Village during the Covid-19 Pandemic and Post-Covid-19 Pandemic

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Abstract

Glawan Village, Pabelan District, Semarang Regency is a village with a large elderly population. Glawan Village is located in Pabelan District, Semarang Regency. Most of the residents of Glawan Village work as farmers. The number of households in Glawan Village is 665, with a total population of 1,921 people, consisting of 960 males and 961 females. The education level of the residents of Glawan Village is mostly low, with only 570 people graduating from elementary school. Meanwhile, the main sources of livelihood are farming with 156 people and freelance labor with 348 people. In terms of the age of the population in Glawan Village above 60 years, there are 377 people, meaning that 20% of the population in Glawan Village are considered elderly. During the Covid-19 pandemic in 2020-2021, the elderly in Glawan Village continued their activities as usual at home, even without wearing masks, because they engaged in activities such as making salted fish baskets and farming. From the results of post-Covid19 pandemic research, the elderly stated that their interactions with other elderly and neighbors were the same, but interactions with family members from outside the village were different. During the Covid-19 pandemic, if relatives or friends came to visit, they had to wear masks, but now, after the pandemic, masks are no longer necessary. One very different interaction was during Eid al-Fitr. For two years, they were unable to visit each other, but in 2022, they were able to visit again. For the elderly in Glawan Village, social interactions during the Covid-19 pandemic did not differ much from social interactions after the pandemic. The adaptation of the elderly during the Covid-19 pandemic was different because they had to receive guests while wearing masks, but after the pandemic, they no longer have to wear masks.

I. Introduction

Desa Glawan, Pabelan Subdistrict, Semarang Regency, is a village with a large population of elderly people. Desa Glawan is located in Pabelan Subdistrict, Semarang Regency. Most of the residents of Desa Glawan work as farmers. The population of Desa Glawan is 665 households and 1,921 people, consisting of 960 males and 961 females. The level of education in Desa Glawan is mostly low, with only 570 people completing primary school. The majority of the residents work as farmers (156) or casual laborers (348). With regards to the age of the population in Desa Glawan who are over 60 years old, there are 377 people, which represents 20% of the village population, who fall into the category of elderly people). (Monografi Desa, 2021)

Based on the interview with mbah Gini on August 22, 2021, he stated that at the age of 77, his daily job is gardening. To earn money, he receives Direct Cash Assistance from

the government and basic necessities aid. He has no other source of income, as he does not own any rice fields and only relies on the garden around his house. In contrast, mbah Timah earns a living by making fish baskets from woven bamboo. The collectors buy them for between Rp.100, 000 to Rp.200,000 per month. This income is only enough to buy food, although sometimes her children help with the rice needs. In another interview with mbah Pur, he stated that after no longer working as a shop assistant in Salatiga, his daily activity is hoeing in the rice fields even though he is not strong enough. He is grateful to still have a rice field, even though it is not large, it is enough for his family's rice needs. However, they are currently facing a rat infestation, so the harvest may fail, (Interview on 22 Agustus 2021).

From the interview results, it can be understood that the elderly in the village engage in activities at home and in the fields or rice paddies, without leaving the village or their place of residence. When the government declared that there was a Covid19 pandemic, the elderly continued to carry out their activities in their village. Mr. Gimin (70 years old) was surprised when a visitor wore a mask, because he said that now one must wear a mask (interview with Mr. Gimin, October 2, 2021). Based on the above pre-research results, it is important to conduct research on the adaptation and social interaction of the elderly in Glawan village, during and after the Covid19 pandemic.

II. Review of Literature

2.1 Structural Functional Theory

According to the sociologist Talcott Parsons (Parsons, 1990), he proposed a theory known as structural functional theory with four functions in the action system, which is commonly referred to as the AGIL model. The Structural Functionalism theory is an interconnected system of different parts, where if one part fails to function properly, it can affect or cause problems in the other parts of the system.

If illustrated in a diagram, these four factors are:

1. A (Adaptation) refers to how the system adapts to the material world and the fulfillment of material needs for survival (clothing, food, and shelter). The economy is critical in this subsystem.
2. G (Goal attainment) is about achieving goals. This subsystem deals with the outcomes or products (outputs) of the system and leadership. Politics is the head of this subsystem.
3. I (Integration) involves the unification of subsystems in terms of maintaining order. The legal system and institutions or communities that advocate for social order are included in this group.
4. L (Latent pattern maintenance and tension management) refers to society's need to have a clear direction and cluster of goals for action. The institutions in this subsystem are responsible for producing cultural values, maintaining solidarity, and socializing values. Churches, schools, and families are included in this subsystem.

2.2 The meaning of social interaction

According to Muin (2006), social interaction is the essence of life in every human social life, meaning that social life becomes concrete and real in various forms of interaction between individuals. Activities such as lectures in class, student demonstrations, election campaigns, meetings of council members, and others are

examples of social interactions. Social interaction cannot occur on its own, as it is reciprocal in nature, so social interaction can occur if there is action and reaction.

Soerjono Soekanto (2007) identified four factors that form the basis of the social interaction process:

1. Imitation

    Imitation is a social action of imitating someone's attitude, actions, behavior, or physical appearance excessively. As a process, imitation has a positive impact when the person being imitated is viewed as good by society. Conversely, imitation becomes negative when what is being imitated is also negative.

2. Suggestion

    Suggestion is the giving of influence or views from one party to another. As a result, the influenced party will be moved to follow the influence/view without conscious thought. Suggestions are usually made by people who have authority and great influence in their social environment, from the majority group to the minority group, or from adults to children. The speed of the suggestion process depends on a person's age, personality, intellectual ability, and physical condition.

3. Identification

    Identification is a tendency in a person to become the same as others. The others who become the target of identification are called idols. Identification is a further form of the imitation process and the suggestion process, whose influence is very strong. Generally, the identification process takes place less consciously in a person. However, it is certain that the idol who becomes the target of identification is truly known, whether directly (through meeting and talking) or indirectly (through the media).

4. Sympathy

    Sympathy is a process by which someone becomes interested in others. This interest is based on the desire to understand the other party in order to understand their feelings or to work with them. Compared to the three previous factors of social interaction, the sympathy process is relatively slower, but its influence is deeper and more lasting. In order for sympathy to take place, both parties need to understand each other. One party needs to be open to expressing their thoughts or feelings, while the other party needs to be willing to accept them. That is why sympathy becomes the basis of friendships.

Social interaction can occur with the condition that there are:

1. Contact.

    Contact can occur directly or indirectly. The most important thing is that contact can only take place if both parties are aware of their respective positions, so they can respond. Contacts can be distinguished into :

a. Contact between individuals

b. Contact between groups

c. Contact between an individual and a group.

2. Communication

    Communication is a process of conveying and receiving messages (ideas, concepts) from one party to another in order to create mutual influence between them.

    Forms of Social Interaction

    There are two forms of social interaction, associative and dissociative.

1. Associative

    The forms of associative social interaction are positive, including:

a. Cooperation

- Collaboration is a joint effort between individuals or groups to achieve a common goal. There are several forms of collaboration, including:
- Spontaneous collaboration: collaboration that occurs immediately.
- Direct collaboration: collaboration resulting from an order from a superior to a subordinate or from a ruler to the people.
- Contractual collaboration: collaboration on certain terms or agreements that are mutually agreed upon.
- Traditional collaboration: collaboration involving part or certain elements of the social system.

b. Accomodation

Acommodation is an adjustment made by individuals or groups who were initially in conflict as an effort to overcome tension. Accommodation is one way to resolve conflict, whether by respecting the conflicting parties' individuality or by coercion.
The forms of accommodation include:
- Coercion: a form of accommodation that occurs through the enforcement of one party's will over another weaker party. This involves the domination of one group over another.
- Compromise: a form of accommodation in which disputing parties reduce their demands to achieve a settlement. The basic attitude of compromise is that all parties are willing to experience and understand the situation of the other parties.
- Arbitration: the involvement of a neutral third party to resolve a dispute between two parties. The third party can be appointed or chosen by an authorized agency.
- Mediation: similar to arbitration, but the third party only acts as a mediator or peacemaker. The decision to make peace depends on the disputing parties.
- Conciliation: an effort to bring together the desires of conflicting parties in order to reach a common agreement.
- Tolerance: a form of accommodation that does not require official agreement. It can happen unconsciously and without planning due to a desire to avoid mutually harmful conflict.
- Stalemate: occurs when the conflicting groups have balanced strength. Then, they realize that they can neither advance nor retreat, and the conflict will stop on its own.
- Adjudication: the settlement of a dispute through legal proceedings or the legal system.

c. Assimilation

Assimilation occurs after the stages of cooperation and accommodation, and is a voluntary change. The result of the assimilation process is the decreasing boundary between individuals in a group or the boundary between groups. Ultimately, individuals adjust their will to the will of the group, and one group adjusts to another.

d. Acculturation

Acculturation is the process of accepting and managing foreign cultural elements as part of the culture of a group, without eliminating the original cultural identity.

2. Opposition

This disassociative process is defined as a way that is in contrast with an individual or group to achieve a specific goal. There are three forms of disassociation, which are:
a. Competition, is a social process where two or more parties compete and strive to do something to achieve a specific victory.

b. Contravention, is a social process characterized by uncertainty, doubt, rejection, and denial that is not openly expressed.
c. Conflict, is an advanced form of contravention. In conflict, the dispute has become open. Conflict arises due to the increasing differences between certain groups in society.
d. Dispute, is a social process between two or more parties when one party seeks to eliminate the other by destroying or rendering it powerless.

III. Research Method

This research adopts a constructivist research approach, as the problem reality to be built or constructed. Constructivism is a philosophy of knowledge that emphasizes that our knowledge is a construction of our own making. Constructivists explain that the only tool or means available to a person to know something is through their senses. One interacts with an object and environment by seeing, hearing, touching, smelling, and tasting it (Glasersfeld in Suparno, 1997:18). Salim (2006) defines constructivism as a concept used to describe reality, as every reality is unique and distinctive, to gain more validity. Thus, it can be understood that constructivism is used to describe the model of learning for the development of Glawan village for the elderly based on local wisdom, for the purpose of building information that has been obtained according to what the researcher hopes to analyze.

This research uses a qualitative method, which is a natural method that sees reality as it is, specific, and tries to describe the reality in more depth (Salim, 2006). This qualitative method aims to obtain information about the research entitled "The learning model for the development of Glawan village pro-elderly based on local wisdom." This research uses a descriptive research type. Descriptive research type is to describe a phenomenon that occurs by emphasizing in-depth communication between the researcher and the source of information. (Jaya, 2020).

The unit of observation in this study is the sources of reference used to obtain data that is used to describe or explain the unit of analysis (Ihalauw, 2003). The unit of observation in this study is the elderly in Glawan village, village officials, and the families of the elderly. Meanwhile, the unit of analysis is the essence of a population that will be examined or analyzed (Ihalauw, 2003). Therefore, the unit of analysis in this study is to analyze the social adaptation and interaction of the elderly in Glawan village during and post Covid-19 pandemic.

This research consists of two types of data. The first is primary data, which is data obtained from the first source, such as observation results and interview results using questionnaires or interviews as the method of data collection (Waluyo, 2007). This primary data was obtained through a field survey that used all original data collection methods, namely interviews with the community of Glawan village. The second type is secondary data, which is information obtained from second-hand sources, such as books, magazines, reports, and newspapers, that serve as documentation (Siagian &Sugiarto, 2000).

Jaya stated that data collection techniques are methods used by researchers to obtain data from a study, the existence of these data collection techniques will make it easier for researchers to obtain data that is in accordance with the characteristics determined by the researcher (Jaya, 2020:149). Data collection techniques can be based on interview transcripts, field notes, memos, personal documents, or other official documents. The data collection techniques used in this study are ;
a. Observation is a data collection technique carried out by observing the object of study, analyzing, and recording all findings at the research location.

b. Documentation, in implementing the documentation method, the researcher obtains written data such as books and websites to social media that discuss the elderly and village development.

c. Interview, which is a dialogue conducted by the interviewer to obtain information from the interviewee. In this interview method, the researcher will conduct interviews with the community in Glawan village, especially the elderly and their families, which will then be analyzed. (Jaya, 2020:150).

In this research, the research object is chosen in Glawan village, Pabelan district, Semarang regency, Central Java. The data analysis technique consists of three major stages, namely data reduction, data presentation, and conclusion and verification. However, these three stages are interrelated to create harmony in data analysis. This process is carried out before data collection, during initial analysis, and final data collection. (Denzin and Lincoln 2009:592).

Data reduction is a stage for researchers to simplify, abstract, and transform the raw data that has been processed. The goal is to narrow down the still extensive data so that the obtained data can more precisely help answer the formulated research question. (Denzin and Lincoln 2009:592) argue that by simplifying data obtained in the field after determining the conceptual framework, research questions, cases, and research instruments used. The steps applied are data summarization, coding, formulating themes, grouping, and presenting the story in writing. Before being written in detail, data is also triangulated by conducting interviews with elderly experts, namely nursing lecturers from the Faculty of Nursing.

IV. Result and Discussion

4.1 Adaptation and Interaction of Elderly People in Glawan Village during the Covid19 Pandemic and Post-Pandemic Period.

Desa Glawan is one of 17 villages in the Pabelan subdistrict, Semarang Regency, Central Java. The village covers an area of 1.99 km2. Administratively, Desa Glawan is located to the north and bordered by Desa Pejaten and Desa Kadirejo, to the south by Desa Jembrak and Desa Sukoharjo, to the east by Desa Bendungan and Desa Semowo, and to the west by the city of Salatiga. Desa Glawan is located 4.9 km from Salatiga and 51.9 km from Semarang, the capital city of Central Java Province.

Desa Glawan is divided into four hamlets: Krajan, Wonogaten, Semare, and Randusari. Based on population data from the Central Bureau of Statistics, the population of Desa Glawan in 2020 was 1877 people. The land in Desa Glawan is very fertile, so some of the residents utilize it as agricultural land and plantation. In addition, some residents also utilize it for raising cattle because it is easy to obtain good grass and plants for animal feed. Adequate and well-managed water systems also support the farming activities carried out by the people of Desa Glawan. (Purnomo, 2022)

In terms of population, the number of elderly people in Desa Glawan, aged over 60 years, is 377 people (Village Monograph, 2021). These elderly people mostly engage in activities in their respective homes, such as retirement, farming, raising livestock, waiting for grandchildren, and making fish baskets. According to an interview with Mr. Sumarsono (October 2, 2021), due to the COVID-19 pandemic, their children did not visit them for almost three months when it was known that the virus was contagious. They only communicated through phone calls. Moreover, every alley in the village was closed with a barrier. They did not celebrate Eid Al-Fitr in 2020, and Christmas was only celebrated at home because the church was not yet open. They stayed at home and prayed, watched TV,

and listened to the radio. If they met their neighbors, they still greeted each other without wearing masks. There were no vegetable sellers going around the village, and if there were any, they kept their distance, and the vegetables were immediately washed before consuming. However, after getting vaccinated in 2021, they started to dare to meet people. They left their house only when necessary, such as to sign a document at the notary, and they wore masks.

Source : Primary Data, 2021

Figure 1. *The participant is signing the documents at the Notary while wearing a mask*

It is not easy for elderly people to adapt, as conveyed by Mr. Pamin who said that "until today, I don't want to wear a mask, that virus is made by humans. I am made by Allah, so I am sure I won't get infected" (interview, October 10, 2021). From observation and interview with Mr. Pamin, it is known that his mobility is only between his rice fields and his home. His statement that he refuses to wear a mask seems logical, as he will not be exposed to the virus unless guests who come into contact with him are infected with COVID. It is also possible that Mr. Pamin's frequent exposure to the sun while working in the fields has given him immunity to the virus..

From the observations, most of the elderly in Glawan village do not wear masks while doing their activities at home or around their homes. They feel that they do not go out much and that few people come into the village. Vegetable sellers only entered the village 5 months after the news about the Coronavirus outbreak. In Glawan village, there were very few people infected with the Coronavirus, with only 3 people infected and declared cured in 2020-2021. One elderly person died, who was actually sick and old, but was diagnosed with Covid-19. The funeral was held at night, and no one was allowed to attend, which happened in early 2021. The family members just complied with the regulations because they were afraid.

Based on the observation and interview, it was found that most of the elderly in Glawan village do not wear masks when they are active at home and around their homes. They feel that they do not go out often and also that there are few people who enter the village. Vegetable sellers only entered the village 5 months after the announcement of the presence of the coronavirus. There were very few people in Glawan village who were infected with the coronavirus during 2020-2021, with only 3 people having been infected and recovered. One elderly person died, who was actually sick and old but was diagnosed with COVID-19. The funeral was held at night and no one was allowed to attend, which occurred in early 2021. "We just follow along because we are afraid," said the family.

Mbah Timah (85 years old) said that "because I chew betel nut, I rarely wear a mask. Nowadays, people rarely wear masks, so I don't wear one either. I just stay at home, make fish baskets, and go to the fields." From this adaptation process, it can be seen that according to the AGIL theory, some elderly people can adapt by wearing masks, while others adapt by challenging the virus with their body's immune system through activities in the fields and exposure to sunlight..

Elderly interactions are limited to neighbors and close relatives, which has been done during the Covid19 pandemic. Meanwhile, after the pandemic, they are brave enough to interact with people outside the village who are further away. In 2022, they are willing to open their homes during Eid. In 2020, the village was completely deserted because there were no visitors. In 2021, there were already a few people around who visited each other. Weddings are also being tightened, in 2020 only one family married their child. In 2021, they have started inviting neighbors, but still supervised by the Covid task force and must obtain permission according to health protocols. Meanwhile, in 2022 they have started holding wedding receptions with buffet-style dining. During the pandemic, they use boxes and do not eat on site.

Interactions are also limited at funerals, where during the Covid 19 pandemic, mourners do not shake hands and only stay briefly, while after the pandemic, more people participate and sit together. This is because the villagers follow the regulations from the village and the Covid 19 task force that there should be no crowds. As Soekanto (2007) stated, every human needs interaction with others.

During the Covid19 pandemic, elderly people in Glawan village also provided assistance to those who were affected by Covid19 by placing aid on their terrace, which means there is empathy (Soekanto, 2007), where there is concern from the elderly for others in need. One resident who contracted Covid was isolated at home, so all of their household needs were fulfilled by surrounding residents, including caring elderly people.

After the country declared that the post-pandemic era had arrived, these elderly people felt that they had not been stressed all this time. They stated that their lives were just the same. This may be because they live in a village full of trees, with activities close to nature and sunlight, moving because of farming and walking. Therefore, the pandemic and non-pandemic periods are not different for them. As seen in the picture below, one elderly person, Mr. Sumarsono, ate like usual at home during the pandemic and post-pandemic periods. He stated that he only followed news from outside because of his children. "For meals, it's just the same for me, but I'm given additional vitamins and told to sunbathe every morning. It has become a habit, so after the pandemic, I still sunbathe every morning because it's also for my health and I can greet people who pass by while sunbathing

Sources : Primary Data, October 2021
Figure 2*. The participant is seen eating during the Covid-19 pandemic*

During the Covid19 pandemic, the elderly health center (posyandu lansia) activities were discontinued, which also meant that the elderly did not receive health check-ups, vitamins, and additional food. It was only in 2021 that these activities began again, initially with limited capacity and now at 100% capacity, allowing the elderly to reunite and receive healthcare services and additional food.

V. Conclusion

Based on the research findings, it can be concluded that the elderly in the village of Glawan adapted to the Covid19 pandemic by wearing masks, not wearing masks but increasing their body stamina by farming and sunbathing. After the pandemic, the elderly stopped using masks. Social interactions during the Covid19 pandemic were limited to close neighbors and did not go beyond the village due to a portal being installed. Activities that could be used as a means of interaction, such as elderly health posts, weddings, funeral ceremonies, and religious activities, were not conducted. Empathy from the elderly during the Covid19 pandemic was shown through assistance provided to neighbors and relatives affected by Covid19 by providing necessities such as vegetables, basic needs, medicine, etc. After the pandemic, all social interactions were opened up, such as elderly health posts, weddings, funeral ceremonies, and there are also religious activities that can be conducted in places of worship together.

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