

Enhancing Elderly Protection in Modern Family Structures: Intergenerational Perspectives, Regulatory Innovations, and the Direction of Socio-Cultural Services in Indonesia

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ABSTRACT

This study aims to analyse legal protection for the elderly within families based on an intergenerational perspective and current social dynamics in Indonesia. This qualitative literature study utilizes a thematic synthesis method, analyzing laws, public policies, and scientific literature to map changes in family functions and formulate the characteristics of legal protection for the elderly. The findings show that although regulations such as Law No. 13 of 1998 have regulated the rights of the elderly, the imbalance of roles between generations, weak law enforcement, and the fragmentation of values in modern families create new vulnerabilities for the elderly. Regulatory reform, the development of community-based social services, and technology-based innovations are considered important to improve the effectiveness of elderly protection. The contribution of this research lies in emphasizing the importance of synergy between legal, religious, and cultural norms and strengthening intergenerational literacy so that the rights, respect, and welfare of the elderly can be achieved sustainably amid the transformation of modern society. The practical implications of this study are directed at policy formulation, strengthening family capacity, and developing participatory social service innovations for the elderly.

INTRODUCTION

Global society is undergoing structural changes that have major implications for intergenerational relationships within families. In the dynamics of modern society, family ties are undergoing a drastic transformation, which has a direct impact on the position of older individuals. The pace of urbanization and high social mobility have shifted the patterns of relationships between family members. The existence of older adults in traditional families is increasingly threatened by lifestyles that place greater emphasis on individual autonomy, while intergenerational solidarity is diminishing. Family structures that were once collective in orientation are now developing towards individualism, which has an impact on the erosion of the values of care and protection for older family members (Hussein & Ismail, 2017; Platt, 2017).

The rights of the elderly are increasingly becoming a major concern because this group faces multiple vulnerabilities, including physical, psychological and social aspects. The shift in the role

of the family in supporting the needs of the elderly cannot be separated from the modernization of life. Young family members often live far away from their parents due to career and educational demands, so they are no longer able to provide direct material and emotional support. In Eastern traditions, the family is recognized as the primary institution responsible for the welfare of its elderly members. However, over time, this pattern of relationships has undergone a sharp shift, resulting in many elderly people experiencing social isolation and high dependence on institutions outside the family (Hussein & Ismail, 2017; Noor & Inayati, 2021).

In Indonesia, legal protection for the elderly is regulated by Law No. 13 of 1998 concerning the Welfare of the Elderly, which affirms the rights of the elderly to protection and respect for their dignity. However, various studies show that the implementation of these regulations is still far from expectations. Elderly people who face neglect, exploitation, and even violence within their families or communities are often prevented from accessing legal protection due to

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physical limitations, lack of knowledge, and emotional attachment to the perpetrators (Hasanah et al., 2018; Lestari, 2021). The problem of weak legal literacy and the absence of an elderly-friendly complaint system exacerbate this condition.

From an intergenerational perspective in legal sociology, shifting relationships within families have created social distance and led to power imbalances between younger and older generations. Older persons are increasingly seen merely as a burden, rather than legal subjects with rights and decision-making autonomy. The complexity of intergenerational relationships is reflected in decision-making related to the health, finances, and housing of the elderly, which often does not actively involve them (Butt, 2010; Azahari et al., 2018). This situation risks weakening legal and social protection for the elderly, leading to discriminatory treatment within families and society at large.

One of the most prominent issues is the lack of synchronization between existing regulations and the reality on the ground in terms of the legal protection afforded to older persons. Although Law No. 13 of 1998 regulates the rights of the elderly, in reality, many elderly people find it difficult to access these rights due to limited resources, social stigma, and a lack of comprehensive protection services (Lestari, 2021). The neglect of parents by their children occurs for various reasons, ranging from busyness to economic problems, and this condition is commonly found in various regions, both in villages and cities (Nuroniyah, 2019). The elderly's access to basic services also greatly depends on the willingness and ability of family members.

Another problem lies in the unequal relationships between family members. The elderly are often not involved in important decision-making processes, even in matters related to their own lives. Decisions about where to live, financial management, and health services are often made unilaterally by children or other family members without giving space for the elderly to express their own opinions (Abdi & Bahar, 2020). This inequality in decision-making is not merely a matter of personal relationships, but a reflection of broader social constructs and biases. Assayuthi et al. (2023) analyzed that in the modern family legal system, social constructs (such as age or gender bias) and bias in regulations can perpetuate inequality of rights among family members, creating structures that marginalize certain groups. In some cases, this leads to neglect or the transfer of responsibility to social institutions, which ultimately reinforces the separation between older and younger generations

in modern households.

Enacted legal regulations are not yet sufficient to address structural changes in society. Social services for older persons at the government and private institutional levels are not evenly distributed and often lack the resources to provide adequate care or protection (Butt, 2010; Hasanah et al., 2018). Older persons in social institutions still face stigma and are often considered individuals who have been neglected by their families. Another problem arises because the process of handling cases of violations of the rights of the elderly is not yet fully responsive to the physical and psychological needs of the elderly as a vulnerable group.

The scope of protection for the elderly within the family is also complicated by the lack of education on the importance of respecting and fulfilling the rights of the elderly. Conflict between younger and older generations arises from the assumption that older persons have lost their productivity, even though they still have the right to dignity and autonomy as guaranteed by law (Azahari et al., 2018). The legal system has not fully addressed the real needs of this group, resulting in many of the rights of older persons being neglected or even violated.

The aforementioned background is also reinforced by the fact that the elderly category often faces vulnerability, both physically, psychologically, and socially, especially when they are no longer economically productive. This psychological vulnerability, particularly in the form of stress, has complex determinants. As researched by Issalillah and Aisyah (2022), the elderly are highly vulnerable to various stress-inducing factors, which further worsen their quality of life amid social structural changes. In traditional societies, the family is the main protective institution, with children bearing full responsibility for the welfare of their parents. However, the pressures of modernization, urbanization, and changes in social structures have created disharmonious intergenerational relationships. Children live separately from their parents, resulting in many elderly people becoming isolated and experiencing a decline in their quality of life (Noor & Inayati, 2021).

The existing regulatory framework in Indonesia, such as Law No. 13 of 1998, has not been able to fully address all the needs and realities faced by the elderly. In many cases, protection mechanisms do not function optimally due to limited knowledge, resources, and legal literacy among the elderly, so that many of them still experience violence, neglect, or blatant exploitation within their families (Hasanah et al., 2018; Lestari, 2021).

Demographic changes that are increasingly

leading to an increase in the proportion of elderly people in Indonesia make the issue of elderly protection not just a domestic problem, but part of public responsibility. The welfare and legal protection of the elderly reflect the quality of civilization and the level of social empathy of society. Strengthening solidarity and intergenerational norms is an important foundation for ensuring that the rights of the elderly are truly guaranteed and can be accessed in real terms within the family environment.

The dynamics of intergenerational relations must be addressed with a scientific-based social approach in order to produce responsive and innovative policies. This study is highly relevant in responding to the need for fact-based recommendations to strengthen pro-elderly legal policies and social services. Research conducted with a strong academic foundation is expected to make a real contribution to improving legal protection patterns, which are still far from perfect.

The problem formulation in this study is: what are the characteristics of legal protection for the elderly by families from an intergenerational perspective and in the context of social change dynamics? In addition, what are the new regulatory responses and the direction of social and cultural services for the protection of the elderly in the modern family based on intergenerational analysis?

This study aims to describe the nature of legal protection for the elderly by families from an intergenerational perspective and to elaborate on policy responses, social services, and cultural changes relevant to strengthening the protection of the elderly. This study is expected to expand the empirical and academic knowledge base in the fields of family law and sociology, particularly to provide concrete recommendations on reforming the legal and social protection system for the elderly and to raise public awareness of the importance of intergenerational solidarity.

RESEARCH METHOD

This study utilizes a systematic qualitative literature review approach to understand legal protection for the elderly within families from an intergenerational perspective. Referring to the classical social research model as described by Creswell (2014), this approach focuses on the collection and synthesis of data from primary and secondary scientific sources, such as books, reputable journals, and relevant laws and regulations. Qualitative literature study was chosen because it allows researchers to identify, explore, and critique various theoretical and empirical constructions regarding the practice of protecting the

elderly within the family. This approach facilitates a structured analysis of changes in family structure, values, and roles in order to address the socio-legal problems affecting the elderly.

The analysis in this study was conducted using the thematic synthesis method, in line with Braun and Clarke (2006), who stated that the thematic synthesis approach is effective for identifying patterns, main themes, and relationships between dimensions of literature to obtain a comprehensive and critical understanding. All collected literature was grouped based on core theme categories, such as the dimensions of family law, social protection practices, changes in intergenerational relationship structures, and the dynamics of formal and informal regulations in Indonesia. Thematic synthesis helped filter the depth of meaning in the literature data to determine the relevant focus of analysis in accordance with the research objectives.

To ensure the credibility and validity of the data, the literature search process was conducted selectively, taking into account the criteria of authenticity, topicality, and relevance as emphasized by Neuman (2014) in his monumental work on social research methodology. The data obtained was processed and analyzed reflectively, critically, and objectively. The researcher triangulated sources by comparing several interdisciplinary perspectives so that the synthesis results produced meaningful and factual insights, thereby contributing significantly to the formulation of legal and social policies related to the protection of the elderly in the family sphere.

RESULT AND DISCUSSION

Legal Protection of Elderly People by Families from an Intergenerational Perspective

A study on the legal protection of the elderly within the family reveals the dynamics between norms, values, and social practices. Legal protection for the elderly within the family environment can be mapped by examining the interaction between legal norms, social values, and evolving intergenerational relationship patterns. A similar analytical framework on the dynamics of the family system is also applied to the protection of other vulnerable groups. Sayuti et al. (2023), in analyzing the dynamics of divorce law, emphasize that social structural transformation and protection efforts in the family regulatory system require a responsive and integrated approach to ensure justice. In the empirical social sphere, traditional families in Asian societies are known as transgenerational caregiving units, where emotional, material, and social protection responsibilities towards the elderly are deeply rooted in the

relationship between children and parents (Marjohan, 2018). However, the tide of modernization and shifts in economic and cultural values have created a gap between formal obligations and practical realities, leaving the elderly increasingly vulnerable due to the preferences of the nuclear family and the migratory mobility of children (Bakung et al., 2022). This complexity highlights the urgency of evaluating the nature of legal protection, including reflecting on the implementation of applicable positive norms. Legal protection for the elderly is important to ensure their survival and prevent losses, risks, and violations of their human rights (Gosal & Prianto, 2017). A measured approach is needed to ensure that the rights of the elderly remain protected amid social change.

The state's obligation to guarantee the rights of older persons requires consistent and comprehensive supervision. The state has an obligation to conduct effective supervision and evaluation to ensure the fulfilment of fundamental freedoms and human rights for older persons (Muhtar et al., 2023). The legal system in Indonesia has attempted to accommodate the protection of the elderly through Law No. 13 of 1998 concerning the Welfare of the Elderly. This law regulates the rights of the elderly to care, protection, and participation in family and community life. However, its implementation needs to be criticized because there are still many elderly people who experience discrimination, neglect, and violence within their families (Mutiarany & Anjani, 2021). The law has not been fully implemented, especially in areas with minimal supervision and weak social control capacities that can protect the elderly from violations of their rights. Without strengthening its implementation, legal protection for the elderly risks remaining a formal norm without any real effect.

The transformation of intergenerational relationships in modern families has also shaped the face of legal protection for the elderly. The nature of legal protection for the elderly within the family is also influenced by transforming intergenerational relationships. Today's families show a shift from communal-based parenting patterns to individual-based parenting models. This shift has resulted in a reduction in intimate interaction between the elderly and children, thereby weakening attention, care, and legal certainty (Angkat, 2022). The elderly, who previously held an authoritative position as decision-makers in the family, now tend to be positioned as recipients of the policies of younger members. This inequality has resulted in the marginalization of the voices and substantive rights of the elderly in relation to asset management, inheritance, and even health

care decisions. This inequality demands the strengthening of norms so that the rights of the elderly continue to be recognized in family decision-making.

The phenomenon of placing the elderly in social institutions reflects new dynamics in modern family relationships. Intergenerational studies show that there is social tension due to the economic demands of the family. The existence of social institutions such as the Tresna Werdha Social Institution in various cities is a pragmatic solution for the care of the elderly, but it reflects the consequences of the weakening of family solidarity (Abdi & Bahar, 2020; Bakung et al., 2022). On the one hand, nursing homes can be a space for affirming the rights of the elderly, but on the other hand, they present emotional gaps and marginalization. The phenomenon of placing the elderly in social institutions is caused by the inability of families to meet their basic needs, whether material, emotional, or time management, due to the pressures of urban life. This pragmatic solution needs to be balanced with policies that maintain solidarity and the dignity of the elderly.

The legal aspects of elderly protection emphasize the importance of consistency between legal norms and family practices. From a legal perspective, Law No. 13 of 1998 stipulates the responsibilities of children, families and communities in meeting the physical, mental and social needs of the elderly. However, the implementation of these regulations depends on regional policies and implementation at the family level, which are often inconsistent with legal norms (Marjohan, 2018). This inconsistency has serious implications, particularly in the area of mental health, which is one of the basic needs of the elderly. Safira et al. (2021); Aliyah et al. (2022) confirm that family support is an important pillar for mental well-being, while dependence, disharmony, and the inability to deal with mental health issues within the family actually worsen the psychological condition of its members. Often, the implementation of protection within the family does not receive special supervision, so that perpetrators of violence or neglect of the elderly escape legal proceedings. Legal protection becomes weak when formal regulations are not accompanied by collective awareness within society. Without the support of collective awareness, formal regulations risk failing to provide real protection for the elderly.

The religious dimension in Islamic law reinforces the legitimacy of children's obligations towards their elderly parents. Intergenerational practices within families are also closely related to religious interpretations. Islamic law, as studied by

Salim (2017) and Angkat (2022), emphasizes the obligation of children to provide for and respect their parents who have entered old age. The obligation of alimony is a burden imposed by law on individuals or legal entities that has a reciprocal nature between children and parents, with the intention that every right of children must be fulfilled by parents, and likewise, when children reach adulthood, they must fulfil the rights of their parents (Aprilia, 2022). In order for these legal and religious norms to become not only a formal obligation but also a living value, an effective socialization mechanism within the family is needed. Hariani et al. (2022) emphasize that the family plays a central role as the main mechanism in teaching ethics and moral values to children, which form the foundation for the formation of collective responsibility, including in caring for the elderly. Religious views encourage the implementation of social and moral justice principles, where neglecting the rights of the elderly is categorized as a violation of human rights and religious values. However, in practice, religious norms often clash with sociocultural conditions, for example in urban communities where emotional ties between generations are increasingly strained. According to Islamic law, the mandatory conditions for a child to provide for their parents are that the parents are poor, unable to work, and the child is capable or able to work and has excess wealth (Saipudin & Hasanah, 2022). This norm emphasizes that fulfilling the rights of the elderly is part of social justice as well as a religious value.

The shift towards individualism presents new challenges for the effectiveness of legal protection for the elderly. The cultural shift towards individualism has weakened the family-based legal protection system. The elderly are often excluded from decision-making, even in domestic matters that affect their own lives (Marjohan, 2018). A culture of egalitarian intergenerational discussion has not been established evenly. This has resulted in a widening gap between generations, causing formal legitimacy, as affirmed in Law No. 13 of 1998, to lose its coercive power in practice. Without the strengthening of an egalitarian culture, formal regulations risk being unable to guarantee the rights of the elderly in reality.

Modern economic changes have shifted the way families view the elderly in the social structure. The demands of the modern economy are the main drivers of change in the nature of family relationships and the distribution of protection for the elderly. The elderly are not always valued as a source of wisdom and traditional values, but tend to be viewed in terms of their utility and limited

economic resources (Bakung et al., 2022). This utilitarian perspective can lead to neglect, discrimination, and even abandonment. This is what demands the strengthening of regulations and the internalization of intergenerational values so that the rights of the elderly are truly protected. Strengthening regulations and intergenerational values is key to ensuring that the elderly remain protected from discrimination and neglect.

The gap between regulations and practices in protecting the elderly highlights the importance of the role of social institutions and local governments. The role of social institutions and local governments is becoming increasingly important in overseeing and implementing regulations on the protection of the elderly. However, various studies show that the capacity of social institutions is still uneven in providing inclusive supervision or services for the elderly (Mutiarany & Anjani, 2021). In many regions, the elderly are neglected in terms of access to legal aid, counselling, and basic health services. This shows a gap between regulatory expectations and practical realities. Without increased capacity and equitable oversight, the rights of the elderly risk being neglected in their daily lives.

Low legal literacy among the elderly and their families is a crucial factor in the weak protection of their rights. Legal literacy among the elderly and their families has also emerged as a determining variable in the low level of legal protection. Many elderly people do not understand their rights as stipulated in Law No. 13 of 1998 and are unable to access the judicial process or legal aid due to educational limitations and psychological factors (Mutiarany & Anjani, 2021). This limited access to legal knowledge and assistance is a pattern that also occurs in other vulnerable groups within the family system. Sugiono et al. (2023), in their analysis of child rights protection, show that the effectiveness of the system is highly dependent on institutional synergy that can bridge the gap between regulations and vulnerable groups' access to justice. This weak legal literacy results in minimal intervention in the process of preventing and handling rights violations, both from families and judicial institutions. Without an increase in legal understanding, efforts to prevent and handle violations of the rights of the elderly are difficult to implement effectively.

The intergenerational perspective emphasizes the importance of mutual cooperation as the foundation of legal protection for the elderly. Legal protection from an intergenerational perspective requires the articulation of mutual cooperation values among family members across generations.

The elderly need to be given space to voice their aspirations, determine their life choices, and obtain social security, as mandated by regulations. Family solidarity, government collaboration, and community involvement are prerequisites for transforming the pattern of legal protection from a mere formal symbol into a substantive reality. Cooperation between families, the state, and the community is necessary for the substantive realization of elderly protection.

The challenges of protecting the elderly confirm that regulations alone are not enough without the support of social and cultural adaptation. Ultimately, the challenges in implementing the protection of the elderly are not solely rooted in weak regulations, but lie in the ability of social and cultural structures to adapt to the dynamics of generational relations. Law enforcement requires synergy with education and character building in families based on inclusive intergenerational values. The accuracy of this approach will have an impact on improving the quality of life of the elderly and realizing social justice based on local values while responding to the challenges of the modern era. Cooperation between law, education, and local values is the foundation for achieving social justice for the elderly in the modern era.

The sustainability of legal protection for the elderly requires synergy between formal regulations and collective family awareness, relying not only on legal force but also on the awareness of all household members and the community. The dynamics of social change, economic pressures, and migration patterns demand innovation in designing a modern family-based protection system without neglecting historical and cultural mandates, where value-based innovation is necessary to ensure a system that remains fair. Analysis of the nature of this legal protection reveals the importance of integrating legal norms, social values, intergenerational education, and institutional strengthening. Thus, an inclusive future for the elderly is determined by the synchronization of positive legal protection and the revitalization of intergenerational solidarity that is adaptive to the times, where regulatory adjustments and intergenerational solidarity become its main foundations.

Regulatory Updates and Transformation of Social and Cultural Services in Elderly Protection

The challenges faced by modern families emphasize the need for a pluralistic approach to legal protection for the elderly. The modern family presents new challenges to efforts to protect the elderly, giving rise to the need to adapt norms, regulatory policies and social service models that are more relevant in an era

of social change. The concept of legal pluralism proposed by Yilmaz (2016) shows that in countries with diverse legal systems, strengthening the protection of the elderly cannot rely on a single model, but requires synergy between positive law, religious norms, and community initiatives. In Indonesia, the regulatory response is reflected in Law No. 13 of 1998, which is characterized by the principles of respect, protection, and empowerment of the elderly, while also regulating the role of the family as the primary protector. However, the sustainability of implementation often clashes with the challenges of value fragmentation and resource constraints. Without cooperation between positive law, religious norms, and community initiatives, the implementation of regulations risks being hampered.

Regulatory updates demonstrate the government's commitment to shifting the paradigm of elderly protection towards a rights-based approach. Along with regulatory updates, the government's efforts to design a protection system continue to be carried out by increasing cross-sector synergy, strengthening the capacity of social service institutions, and issuing technical policies such as Minister of Social Affairs Regulation No. 22 of 2011 concerning the Implementation of Elderly Welfare. The novelty of this response lies in the strengthening of the rights-based approach paradigm, which emphasizes the recognition of the rights of the elderly to care, legal protection, access to information, and justice (Sari et al., 2022). This transformation is also marked by a paradigm shift from a charitable approach to an empowerment paradigm that is directed at the active involvement of the elderly in family, community, and public life. The hope is that older persons can continue to be empowered so that they can play a role in development activities, taking into account their wisdom, knowledge, expertise, skills, experience, age, and physical condition, as well as the maintenance of their welfare (Anggraini, 2018). With the empowerment paradigm, older persons are expected to continue to play an active role in development while also achieving welfare.

Culture is a key variable in determining the effectiveness of legal and social protection for the elderly. Cultural reviews are crucial to the success of elderly protection, as values, traditions, and the younger generation's views on their elders influence the practical implementation of regulations. In the changing structure of modern families, the culture of respect and filial piety has begun to erode due to economic pressures, urbanization, and the spread of individualism (Salvatore, 2016). This calls for

innovation in community-based social services and technology that can adapt to the physical and psychological needs of the elderly without losing the essence of intergenerational respect. Innovations in community-based services and technology must maintain the value of intergenerational respect.

Intergenerational responses in modern families point to a new direction for more participatory elderly protection policies. Intergenerational responses in modern families have also initiated breakthroughs in values education programmes, community involvement, and strengthening family capacity to deal with the dynamics of elderly protection. The government and various non-governmental organizations are now aggressively conducting public campaigns, family-based caregiving training, and community empowerment-based interventions relevant to local needs (Pertiwi & Yuliyana, 2021). This policy response has become more comprehensive with the provision of counselling services, legal assistance, and facilitated access to health facilities and psychosocial support for elderly people living with their families or outside the home. With the support of counselling, legal and health services, elderly people can obtain more comprehensive protection.

The use of digital technology has brought about significant breakthroughs in strengthening protection and services for the elderly. The most noticeable innovation is the use of digital technology to strengthen communication, reporting of rights violations, and the distribution of community-based services. Online reporting applications, telemedicine, and virtual assistance programmes for elderly people who do not live with their children are among the adaptive responses to the increasing number of elderly people living independently due to family migration (Caeiro, 2017; Sari et al., 2022). Technology has become an important bridge to overcome the limitations of distance and time in protecting and monitoring the rights of the elderly. With the support of technology, the limitations of distance and time can be overcome so that the rights of the elderly are better guaranteed.

Discussions on the protection of the elderly in society highlight the importance of integrating cultural and religious values into legal practice. Regulatory responses in practice must also strengthen the diversity of sources of legal legitimacy, especially by considering the plurality of customary and religious legal traditions that are still deeply rooted in many local communities. An-Na'im's (2021) view emphasizes the need to reconceptualize the guarantee of basic rights for the

elderly not solely based on positive state norms, but rather on the integration of the principles of substantive justice from religious and cultural traditions that are oriented towards fulfilling human dignity throughout life. The experiences of countries with diverse social structures show the success of legal protection when there is harmonization between laws and local norms that promote respect and fair treatment for every family member. In realizing this justice, the role of ethical law enforcers and practitioners is also crucial. Saktiawan et al. (2021) discuss ethical principles in Indonesian legal advocacy to maintain justice in the judicial system. Harmonization between positive law and cultural traditions is key to the successful protection of the elderly in a diverse society.

Studies on the protection of the elderly show that the success of social services is highly dependent on cross-institutional collaboration. Strengthening social services in modern studies also requires the development of a community-based monitoring system. Research by Kaya (2015) and Singh (2010) describes the importance of cross-institutional support, such as local government, civil society organizations, and religious institutions, to oversee and evaluate the protection of the elderly at the local and national levels. This active involvement can overcome the fragmentation of regulatory implementation, which often differs between regions, and ensure the sustainability of continuous services. Structured community participation is key to maintaining the consistency and sustainability of elderly protection.

Efforts to protect the elderly are more effective when the value of respect is reinforced through education and the media. The culture of intergenerational respect, despite facing pressure, remains the main root that fosters solidarity and meaningful protection for the elderly. Structured intergenerational education programmes developed through educational curricula and the involvement of traditional and religious leaders have been proven to reinforce the values of mutual cooperation and respect for the elderly (Salvatore, 2016; Sari et al., 2022). In addition to formal education, mass media and technology must be empowered to promote diverse positive narratives, examples of good practices, and social solidarity campaigns to change the stigma of the elderly from a burden to a source of family wisdom. With integrated education and campaign strategies, the elderly can be repositioned as the center of wisdom in families and communities.

The development of modern family structures

requires regulations that are more adaptive to the conditions of the elderly. The dynamization of social services and regulatory policies has encouraged a renewal of the direction of elderly protection, one of which is by strengthening regulations that explicitly guarantee the rights of the elderly within the family environment. Existing laws need to be updated to be more responsive to changes in modern family structures, where the elderly do not always live with their children or have adequate emotional and financial support. The law must provide guarantees of protection against neglect, exploitation, and violence that the elderly may experience, both physically and psychologically. Responsive legal reforms are a key requirement for the realization of comprehensive and equitable protection for the elderly.

The development of elderly care centers requires a holistic approach that combines health, legal and social aspects. At the same time, the social service system must be expanded and strengthened so that the elderly have access to health facilities, legal assistance and decent housing. The government needs to establish elderly service centers that not only function as places of residence but also as social spaces that support intergenerational interaction. Programmed such as family visits, community activities, and light skills training for the elderly can help maintain mental health and a sense of value in society. With comprehensive and socially oriented services, the elderly can enjoy a more dignified and sustainable life.

Efforts to build a culture of caring for the elderly require educational strategies that involve all levels of society. Intergenerational education is also key to building solidarity and empathy towards the elderly. The younger generation needs to be given an understanding of the importance of respecting and caring for the elderly, not only as a moral obligation, but also as part of the values of humanity and social justice. Public campaigns, educational curricula, and the involvement of community leaders can be effective means of shaping a culture that is more caring towards the elderly. With an educational and participatory approach, intergenerational solidarity can be realized as the foundation for the protection of the elderly.

The development of digital technology opens up new opportunities to strengthen social protection and interaction for the elderly. In addition, technology can be used to bring generations closer together. Communication applications, digital health services, and systems for reporting violence or neglect of the elderly must be designed to be easily accessible to the elderly. With the support of

technology, the elderly can remain connected to their families and public services, even if they are physically limited. The integration of technology into social services ensures that the elderly remain connected and protected on an ongoing basis.

The involvement of the elderly in family processes reflects the principle of active participation that guarantees their dignity. An intergenerational approach also requires equal dialogue between the elderly and other family members. The elderly must be involved in decisions that affect their lives, including where they live, financial management, and healthcare. By building relationships based on mutual respect and listening, families can become a true refuge for the elderly. Equal and inclusive dialogue is the foundation for creating a family as a sustainable place of protection.

The transformation of elderly protection requires an approach that integrates legal, social, and technological dimensions. It is necessary to realize that the protection of the elderly in modern families requires innovative, systemic, and adaptive responses. The synergy of cultural behavior, regulations, and the strengthening of social services and digital technology capacities are prerequisites for overcoming protection inequalities and promoting the creation of a family ecosystem that is elderly-friendly and fair to all members across generations. With innovative and synergistic responses, modern families can become inclusive and equitable ecosystems for the elderly.

CONCLUSION

The conclusion of this study confirms that the implementation of legal protection for the elderly within families is greatly influenced by intergenerational dynamics and changes in social structures. The normative protection stipulated in Law No. 13 of 1998 and the strengthening of its implementing regulations have not been fully able to address the vulnerability of the elderly due to modernization, migration, and changes in family values. Synergy between legal norms, religion, and tradition remains important to reinforce social justice and humane treatment for the elderly. The transformation of social services, strengthening the capacity of intergenerational families, and the adoption of technology have become part of a new response to the demands for the protection of the elderly in modern families.

This study provides important implications that the protection of the elderly in families cannot rely solely on formal legal aspects, but needs to be supported by a culture of intergenerational respect,

the penetration of mutual cooperation values, and the active involvement of all stakeholders, including the government, social institutions, local communities, and religious leaders. Effective and equitable protection practices are rooted in strengthening social solidarity and accompanied by digital-based service innovations that favor the interests and rights of the elderly.

Recommendations that can be made include the need for periodic regulatory reform to adapt to

changes in the structure of today's families, strengthening legal literacy for older people and their families, developing technology-based complaint and monitoring systems, and empowering intergenerational values education in both formal and non-formal settings. Cross-sector collaborative work must be encouraged so that legal, social and cultural protection for the elderly can proceed in tandem in line with the demands of the times.

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