

The Women Elderly in Pondok: A Case Study in Pattani Province, Thailand

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Abstract

Pondok (Note 1) where to find the meaning of life seek knowledge and identifying yourself with Allah. The objective social welfare in Pondok in Pattani province. The study utilized qualitative method during June to December 2022. The community recommended, that included two Imams, five communities and twenty elderly females. The findings revealed that Pondok was the harmonious place for elderly to pray, studied the religion for the next life and the elderly could do the activities, talked to each other. The government gave the Welfare allowance each month for the Elderly and gave the budget for repairing Pondok and constructed the pathway for elderly. The communities devoted the land (Wakaf) (Note 1) for construct the small hut for them and they gave the date palm in Ramadan and zakat for them after Ramadan and the elderly liked to talk about the old experiences when they have ever lived with their children. They asked the community to maintain pondok to lean for them sustainable.

Keywords: Pondok, elderly, social welfare, Pattani

1. Introduction

Pondok is traditional Islamic institutions in Southern Thailand. It is historically important to the Malay –Muslim community in Thailand learning. It is important to provide the religious instruction and for the community to understand of Islam. Pattani is the center to provide the religious education in the last few decades (Madmarn Hasan, 1999).

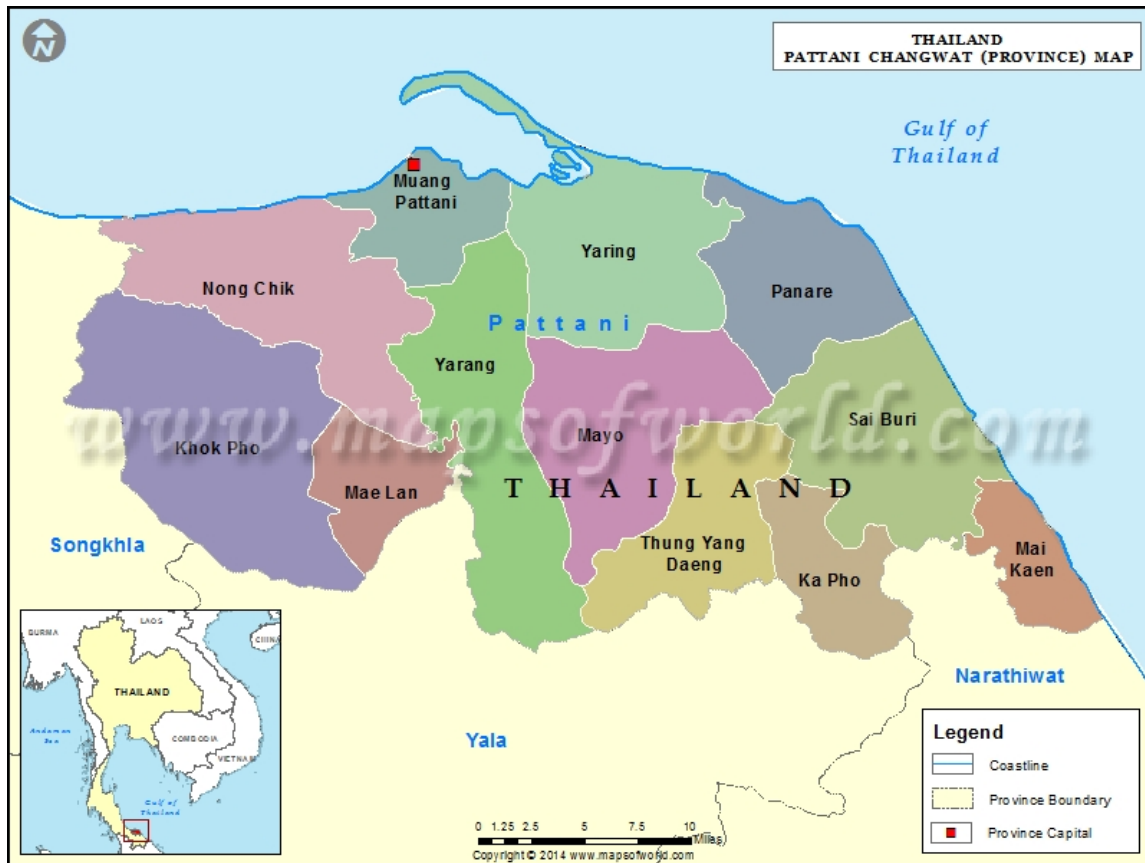


Figure 1. The map of Pattani

1.1 The Pondok Tradition

The 19 th century, Patani was a regional center for Islamic learning, Muslim students from archipelagic Southeast Asia would journey at the pondok before studying in Middle East. Patani Muslims were also well-known educators in major Islamic institutions in the Arab Muslim Worlds. Patani scholars and Tok Guru (religious teachers and principals of pondok schools) were the translators religious sermons from Arabic to Jawi and Malay (Liow Joseph, 2004).

1.2 The Concept of Pondok

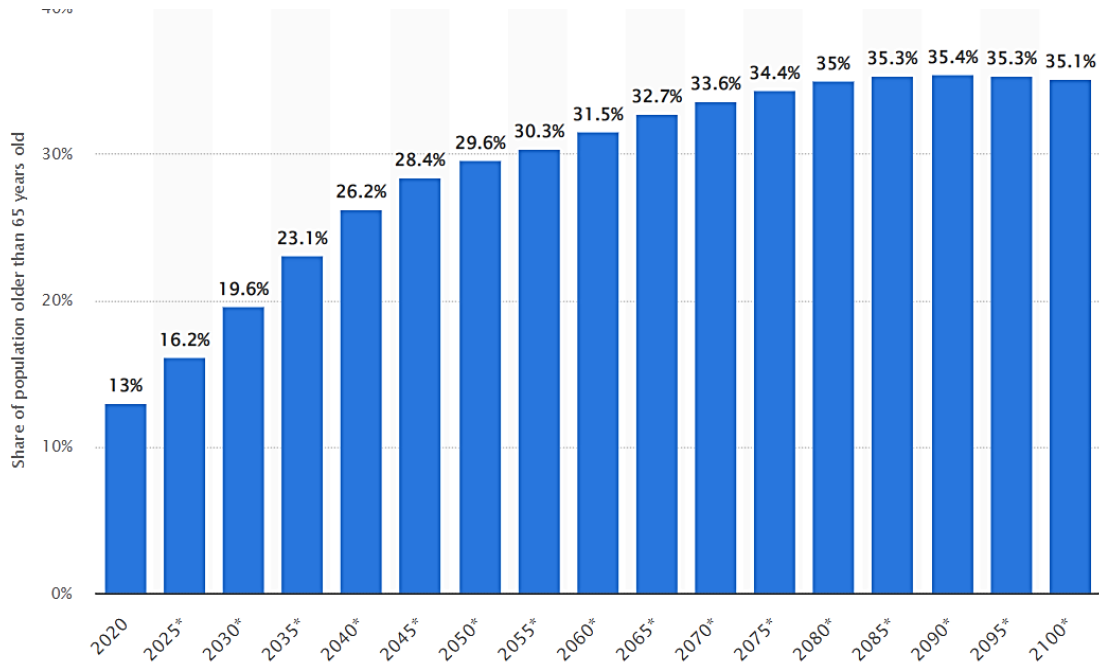
Pondok is educational institution that supports religious teaching and learning with residential facilities to especially younger Muslim students from different background (Salma & Fuziah 1998; Arena 2002; Awang 1977; Abdullah 1993, cited in Areff & Lyndon, 2015). Furthermore, in this time, Pondok where the place for the elderly learn the religion, it was the harmonious place for elderly to pray, study the religion for the next life and the elderly could do the activities, talked to each other.

1.3 The Situation of Elderly in Thailand

Thailand is the second biggest economy in Southeast Asia (SEA) after Indonesia. It is aging rapidly and it cannot prepare the country for the demographic change. The United Nations (U.N.) indicates that Thailand's on the working –age population, those aged between 15-64

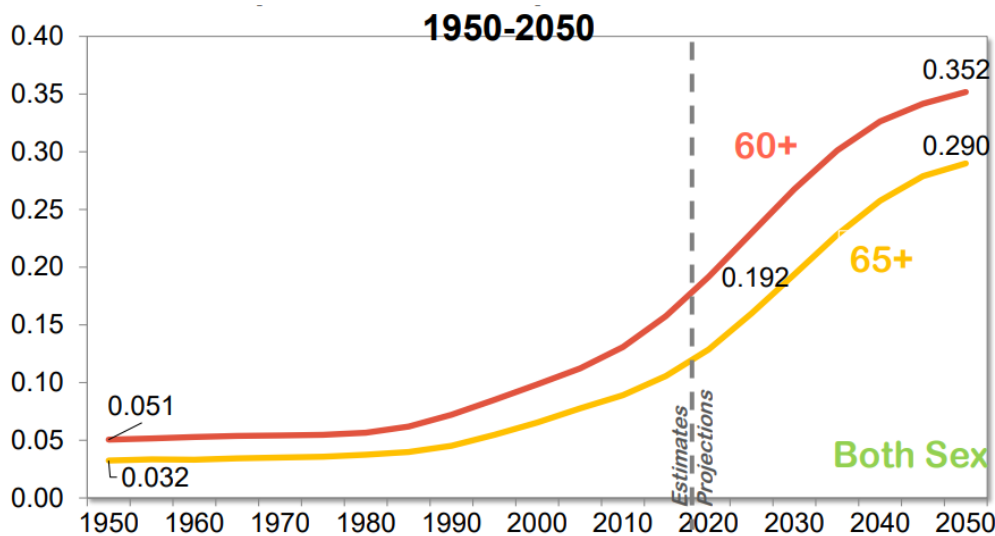
will be peak in 2017. The data will show that 8.9 percent of the population will be aged 65 over in 2010 and it will increase 19.5 percent in 2030 and in 2040, it will be a quarter of the Thai population could be over the age of 65 (Dhara Danasinghe, 2013).

1.4 Share of total population older than 65 years old in Thailand in 2020 with a forecast to 2100



The share of the population age 60 and older is about 20% at present and is projected to constitute 30% by 2050.

1.5 Proportion of older person, Thailand



It is very fast speed of population aging: Thailand will become super aged society within the next 15 years. Changing from rank 10th in 2015 to 6th in 2035 among all Asia.

1.6 Proportion of Population age 60+ In Asia

	2015	%	2035	%
1	Japan	32.8	Japan	39.9
2	Hong Kong, China	21.8	Korea	35.5
3	Georgia	20.3	Hong Kong, China	35.3
4	Chinese Taipei	18.6	Singapore	34.1
5	Korea	18.4	Chinese Taipei	33.1
6	Singapore	17.9	Thailand	30.2
7	Cyprus	17.7	Macao	28.8
8	Israel	15.8	China	28.5
9	Arminian	15.8	Cyprus	26
10	Thailand	15.6	Georgia	25.9

Source: United Nations, Department of Economic and Social Affairs, Population Division (2017). *World Population Prospects: The 2017 Revision*

The government supports to the Thai elderly, it is budget allocation, during the fiscal year 2011, the Thai bureau of budget announced to allocate 129,642.2 million baht for the social welfare provided to the Thai elderly. It is about 18.7 percent increased from 109,216.2 million baht last year. Among those social welfare and social assistance, allocation to elderly welfare has also shown the largest as high as around 93 percent of its total spending or around 6.2 percent of total budget (social welfare and assistance has shared around 6.7 percent of the total budget).

1.7 Social welfare programs in Thailand

Social Welfare programs are promoted for elderly people in Thailand. The programs are distributed for the needs of elderly people. In the informal sectors, for example, elderly workers have been affected by inequality, policies, laws, regulations, etc. Senanuch and Suntonanantachai (2018) declare that the social disparity of social welfare systems in Thailand has been classified into three dimensions: (i) social welfare dimension; (ii) human dignity dimension; and (iii) economic dimension. However, the highest level of the social disparity is an economic dimension. Within economic dimension, the common goal of social welfare centers is focused on how to increase more income, savings, and investments for elderly people. Local Administrative Organizations (LAOs), Non-Governmental Organizations (NGOs), community, and family have produced social welfare programs for elderly people. Social welfare systems are based on six steps: (i) to engage the valuable local environments; (ii) to understand the local wisdom; (iii) to produce the occupations; (iv) to generate the income; (v) to reach the health care services; (vi) to communicate with the organizations professionally. Elderly women have confronted many challenges in Thailand.

Ministry of Social Development and Human Security and the Ministry of Interior (Local

Administration Department) on long - term care, caring of elderly people has many forms of non – institutional provide in terms of projects and campaigns. The Ministry of Public Health is also playing an important role in arranging Home Healthcare for Elderly since 2005 by aiming to promote health and the quality of life of the elderly with in community. Since 2007, the Ministry of Public Health has been developing a model delivering mental health care in elderly for develop knowledge and guideline and it has the media and the communication aids producing to educate the elderly to prevent mental health problem of depression, loneliness and cognitive deteriorating for the elderly (Chuharak et al., 2009)

1.8 Pondok for Elderly

Pondok, where the place for the elderly especially for the women for leaning and for studying religion and praying. It is showed that religious belief had also been linked to wellbeing and the harmony with each other (Covan, 2005). He also showed that religious beliefs made the elderly happy and wellbeing with their groups.

1.9 The Creation of Wakaf

In the community, the Muslim who wishes to give the land or properties and life for Islam and for the elderly to stay in Pondok. Wakaf has been, throughout centuries, one for the Islamic economic system. It provided education, health services, water, travelers' lodges, clinics and hospitals, environmental protection, mosques, madrasahs, universities, and several other public utilities.

It can provide by the government, private sectors or people who believe in God. Moreover, it provides for the needs of progenies and families by the creation of family (Wakaf Ahli). Wakaf was important of Islamic gift economy promoted and propagated by the Prophet s.a.w. and to the growth and development of Islamic Civilisation which still benefits humanity to this day.

1.10 Research Objective

The Objective of this study is to investigate the women elderly living and their social welfare in Pondok in Pattani province.

2. Methodology

The research is done through qualitative approaches to collect data: through extensive interviews, casual conversation, formal and informal observations. There are in-depth portraits of the community recommends, that included two Imams, five communities and twenty elderly females, informants from two districts: Yarang and Yaring districts in Pattani province. A total of semi-structure interviews with open-ended questions were conducted for the purpose of study in June to December 2022. All interviewers were audio tape-recorded and informal conversations. In this study, the data were gathered to learn of each case. After that, the data obtained from this case were analyzed.

3. Findings

All of them agreed that pondok is beneficial for the students to study and it made them the “Good Citizen” and for the elderly Pondok was the harmonious place for them to pray, study the religion for the next life and they could do the activities, talked to each other and they got wellbeing.

Some of the elderly viewed:

“I stay in Pondok, It makes me happy and calm. I like to learn Al Qur’an. When I stay in my home, I must take care grandchildren, it makes me very tired”.

“I like to stay in Pondok with voluntarily. When I stay in my home, I have not done anything because I am old. Every week, my child visit me and when I get sick, they bring me home”.

“I stay in Pondok because I can pray and learn Al -Qur’an and the religion from Tok Guru everyday”.

Some of Imams viewed:

“I liked to teach the Al-Qur’an for them. I see them happy, I am also happy and I am a prayer leader, I think it is under the guidance of God”.

Some of communities interviewed:

“We devoted the land (Wakaf) for construct the small hut for the elderly and we gave the date palm in Ramadan and zakat for them after Ramadan” We think we have the responsibility to do these things and we are also happy to see them happy”.

4. The Limitation of the Study

Lack of previous research studies on the topic.

5. Recommendations

There are some recommendations:

1. The government should maintain Pondok for the students and the elderly sustainable.
2. It should have Tok Guru and Tok Imam in Pondok forever.
3. The long term appeal of Pondok dwelling system to future generation of the women elderly.
4. The government must trust Tok Guru and Imam in Pondok.
5. The communities should donate the Wakaf for the elderly.

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Notes

Note 1. Pondok: The harmonious place for elderly to pray, stay and study the religion for the next life.

Note 2. Wakaf: The dedication of a property by a person through a will or otherwise for pious purposes of for charitable.

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