

**SUPPORTING FACTORS FOR
THE DEVELOPMENT OF
COMMUNITY SOCIAL
SOLIDARITY IN THE FACE OF
THE FLOOD DISASTER IN
SUNGAI LIMAU DISTRICT,
PADANG PARIAMAN
REGENCY, WEST SUMATERA**

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Abstract

Natural disasters have become a part of Indonesian people's lives. One of the disasters that often occurs is flash floods. The area that often experiences pressure from banjir bandang disasters is Sungai Limau District, Padang Pariaman Regency, West Sumatra. Despite living in the midst of various difficulties and flash floods, the solidarity between communities seems to be stronger. The purpose of this study is to analyze the factors supporting the establishment of social solidarity in the face of banjir bandang disasters in Sungai Limau District, Padang Pariaman Regency. The theory used in this research is the theory of social solidarity on the emphasis of collective consciousness proposed by Emile Durkheim. The method used in this study is a qualitative method with a descriptive type of research. Data collection in this study started from non-participant observation, document study, and in-depth interviews. The results of this study indicate that the supporting factors of community social solidarity in dealing with banjir bandang disasters in Sungai Limau District, Padang Pariaman Regency, are economic factors, religious factors, and cultural factors. This economic factor shows that the people in Sungai Limau Subdistrict have the same job, namely farming. When people experience a flash flood disaster, it certainly causes losses, both material and non-material. The religious factor shows that people who have suffered losses due to banjir bandang disasters are convinced that their lives have been regulated by the Creator, thus encouraging people to increase social solidarity through religious activities. While the cultural factors taken are the Malamang and batagak Kudo-kudo cultural traditions. Updates in this study build awareness about development in disaster areas by EAB (Economy, Religion, and Culture).

Keywords: *Disaster, Social Solidarity, Society, Supporting Factors.*

Abstrak

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Bencana alam telah menjadi bagian dari kehidupan masyarakat Indonesia. Salah satu bencana yang sering terjadi adalah banjir bandang. Daerah yang sering mengalami tekanan akibat bencana banjir bandang adalah Kecamatan Sungai Limau, Kabupaten Padang Pariaman, Sumatera Barat. Meski hidup di tengah berbagai kesulitan dan banjir bandang, solidaritas antar masyarakat tampaknya semakin kuat. Tujuan dari penelitian ini adalah untuk menganalisis faktor-faktor pendukung terbentuknya solidaritas sosial dalam menghadapi bencana banjir bandang di Kecamatan Sungai Limau Kabupaten Padang Pariaman. Teori yang digunakan dalam penelitian ini adalah teori solidaritas sosial pada penekanan kesadaran kolektif yang dikemukakan oleh Emile Durkheim. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan jenis penelitian deskriptif. Pengumpulan data dalam penelitian ini dimulai dari observasi non partisipan, studi dokumen, dan wawancara mendalam. Hasil penelitian ini menunjukkan bahwa faktor pendukung solidaritas sosial masyarakat dalam menghadapi bencana banjir bandang di Kecamatan Sungai Limau Kabupaten Padang Pariaman adalah faktor ekonomi, faktor agama, dan faktor budaya. Faktor ekonomi ini menunjukkan bahwa masyarakat di Kecamatan Sungai Limau memiliki pekerjaan yang sama yaitu bertani. Ketika masyarakat mengalami bencana banjir bandang tentu menimbulkan kerugian, baik material maupun non material. Faktor religi menunjukkan bahwa masyarakat yang mengalami kerugian akibat bencana banjir bandang yakin bahwa kehidupannya telah diatur oleh Sang Pencipta, sehingga mendorong masyarakat untuk meningkatkan solidaritas sosial melalui kegiatan keagamaan. Sedangkan faktor budaya yang diambil adalah tradisi budaya malamang dan batagak kudo-kudo. Pembaruan dalam penelitian ini membangun kesadaran tentang pembangunan di daerah bencana oleh EAB (Ekonomi, Agama, dan Budaya).

Kata Kunci : Bencana, Solidaritas Sosial, Masyarakat, Faktor Pendukung.

INTRDUCTION

Natural disasters often occur in Indonesia, both in the form of natural disasters and non-natural disasters. The number of natural disasters that occur is very large, both from natural causes and human behavior. Forms of natural consequences such as tectonic and volcanic earthquakes to tsunamis, while the consequences of human behavior range from forest damage, water pollution, floods to landslides (BNPB 2018). Speaking of disasters, one of them also occurred in the province in West Sumatra. The area that has the highest number of disasters is Padang Pariaman Regency

(BPS Padang Pariaman Regency, 2018). Padang Pariaman Regency is famous for its disaster-prone areas and is number 4 in West Sumatra. Padang Pariaman Regency has 17 sub-districts and 103 Nagari. The forms of disasters that occur in Padang Pariaman Regency are varied, ranging from hurricanes to forest fires. One of the disasters that has the highest number of losses to people's lives is the banjir bandang disaster. In addition, of the 17 sub-districts in Padang Pariaman Regency, one of the sub-districts that experiences the pressure of banjir bandang disasters every year is Sungai Limau District.

In overcoming this disaster, the community needs to find a way out to be able to anticipate so that this disaster does not happen again, of course, in overcoming this problem there needs to be cooperation between communities. One of them is building solidarity, because with the building of community solidarity, people will be able to help each other (Irwan, 2019). In addition, seeing the many impacts caused by this disaster will raise awareness in the community to participate in thinking and encourage the desire to work together to find solutions to get out of the problems being faced (Irwan, 2021).

Social solidarity exists to minimize the impact of disasters so that they can return to their original state. The return of the community to its original state can be assessed as community resilience in overcoming disasters. They must produce a pattern of action under pressure during a threatening situation. One strategy is to increase solidarity between communities. The growth of social solidarity between communities is closely related to the impact of disasters that occur, but the solidarity that is built is certainly driven by several things (Durkheim, 1989).

In connection with the above explanation, although Sungai Limau Subdistrict experienced a high number of banjir bandang disaster, the community continued to carry out life activities as usual and still chose to live in areas that were vulnerable to such disasters. They do this because of social solidarity that has been built between communities. The building of this solidarity certainly cannot be separated from the supporting factors behind it. Therefore, researchers are interested in discussing issues regarding the factors that support the establishment of community solidarity

in dealing with flood disasters in Sungai Limau District, Padang Pariaman Regency.

METHOD

This research uses qualitative method with descriptive research type. Data collection was carried out in several ways, namely non-participant observations, observations made in the form of observations made on the object under study. Document study is a record of events that have passed, usually in the form of writing or pictures and researchers usually use photos related to the situation. In-depth interview, if the researcher already knows about what information will be obtained then in conducting the interview has prepared an instrument in the form of written questions. The technique used to attract informants in this research is purposive sampling technique. The number of informants in this study was 13 people with the criteria of community victims of the banjir bandang disaster, people who have lived for 10 years, and community leaders such as Wali Nagari. The unit of analysis of this research is the community, namely the people who live in the disaster area, to obtain and analyze data, this study uses the Miles and Huberman model (Miles B Matthew, 1992). Miles and Huberman shared the stages of analysis starting from data collection, data reduction, data presentation and drawing conclusions.

RESULT AND DISCUSSIONS

Result

Supporting Factors of Community Soliarity in Facing Flash Flood Disaster

Supporting factors are factors that include availability, affordability of resources, priorities, and actions related to supporting factors for the establishment of social solidarity (Hidayat, 2016). This is in line with Durkheim's view that the supporting factors for the establishment of social solidarity are seen in economic, religious, and cultural aspects (Mahmud, 2018). This supporting factor is also a major aspect in areas prone to disasters in Sungai Limau District. Therefore, the supporting factors for the establishment of social solidarity in the disaster area in Sungai Limau District can be seen as follows:

a) Economic Factor

Economic factors are important to support the establishment of social solidarity in society (Mohammadi et al., 2017). Communities in Sungai Limau District on average have the same job, namely farming and raising livestock. When the community experiences a flash flood disaster, it certainly causes losses, both material and non-material. Losses due to the flash flood damage the agricultural area of the surrounding community such as rice fields covering an area of 620.25 ha, 2 cattle as many as cattle carried away by the flash flood and the community is also no longer allowed to live near the river (BPBD Padang Pariaman Regency, 2021).

So this is what makes the community help each other so that the community stays together and stays in the area because most of the people have the same livelihood, namely farming and raising livestock. The community worked together to cultivate the land so that they could return to farming. In addition, the loss suffered by the community is also in the form of property.

The flash flood that occurred in Sungai Limau, Padang Pariaman Regency, was very detrimental to the community, both in terms of material and non-material. In addition, people who lost their livelihoods as farmers and ranchers due to the flash flood disaster no longer have land or places to farm and raise livestock. Due to the expertise of the average community as farmers and ranchers, therefore the community continues to live in the area. If they move to another place, the community does not have the capital to start over again from the beginning.

b) Religion Factor

Religion is something that must be known about the meaning contained in it, so that the strength or weakness of religion depends on the extent to which the belief is embedded in the soul (Asir, 2014). Humans as social beings certainly cannot live without the help of others, then there arises an attitude of mutual help between each other on the basis of mutual need. From a religious point of view, social solidarity is a relationship that is friendly (binding), it is also an order to always maintain human relations. Religion plays an important role in changing society for the better. As we know that religion is functional for community unity, religion functions to

maintain and foster an attitude of solidarity between individuals and their groups (Hidayat, 2016).

As is the case in Sungai Limau District, the majority of the religion adopted by the community is Islam. People who suffered losses due to the banjir bandang disaster already believe that their lives have been regulated by the Creator so as to encourage the community to increase social solidarity through religious activities carried out and the community also believes that the attitude of helping is part of religious life. This activity can also be seen from the religious behavior of the Sungai Limau community, Padang Pariaman Regency, who is active in religious activities such as congregational prayers, listening to lectures (tauziyah), fasting, zakat and so on.

c) Cultural Factor

Culture is an interesting driving factor for social solidarity, the crystallization of values and morals in society such as religious values makes it difficult to distinguish them from their original values (Sumitro & Kurniawansyah, 2020). So for the purposes of classification in this paper the cultural factor taken is Malamang. Malamang is the process of making lemang whose food is made from white glutinous rice and coconut milk that is inserted into bamboo. The identical melamang is carried out during the commemoration of the birthday of the Prophet Muhammad SAW. The community in Sungai Limau District maintains the Malamang cultural tradition so that solidarity with the community is maintained. The people of Sungai Limau Subdistrict also mention that this Malamang is a Basantok. Lemang is believed by the community as a symbol of special food in every celebration of the Prophet Muhammad's Birthday, so that the celebration of the Prophet's Birthday will feel incomplete if there is no lemang.

The Malamang tradition in the celebration of the Prophet's Birthday is carried out on the first day of the three days of the Maulid celebration, considering that the lemang will be used as consumption in the Prophet's Birthday, before that there will be a deliberations involving niniak mamak, community leaders, and youth. Later, we will discuss all the things that need to be prepared for the celebration of the Prophet Muhammad's Birthday.

Another tradition that still exists today in Sungai Limau District is batagak kudo-kudo. The batagak kudo-kudo tradition has been carried out by the community for decades. In its implementation, batagak kudo-kudo includes deliberation, inviting, welcoming guests and bajamba (tomb) together in a room. The batagak kudo-kudo tradition is usually carried out by the people of Sungai Limau District when they are going to hold a wedding party. As for the workings of the batagak kudo-kudo, the fathers and young children will later bring the tools and materials that will be used to build a place to sit, while the mothers cook the food that will be eaten during the batagak kudo-kudo activity. have been completed. Batagak kudo-kudo also affects the building of social solidarity in the community, because when doing batagak kudo kudo and cooking activities that are carried out together, of course, solidarity in the community is maintained and maintained.

Discussion

Based on the findings above, talking about community social solidarity in the face of banjir bandang disasters. Where flooding is a phenomenon that occurs naturally. This flood disaster can occur anywhere and anytime, the impact of which can cause damage to the environment and also affect people's lives. To survive in the midst of disasters that occur, it is necessary to anticipate the community in tackling this problem, one of which is to increase solidarity among fellow communities.

Similar to what happened in Sungai Limau District, Padang Pariaman Regency, where there was a flash flood disaster, in this disaster many losses were experienced by the community. both physically and financially. This impact certainly affects people's lives, but the existence of social solidarity that is built between fellow communities will certainly be able to minimize the occurrence of disasters, because people can work together to find solutions and strengthen each other.

Social solidarity between communities is of course also driven by several factors, both external and internal factors. The encouragement of these factors will strengthen community solidarity later so that they will stay and survive even though they still live in areas prone to disasters. Of course

this is in accordance with research where social solidarity in the face of banjir bandang disasters is influenced by economic factors, religious factors, and cultural factors. The solidarity that exists in the community will at least be able to help in dealing with any existing problems, one of which is the problem of flash floods that often occur in Sungai Limau District, Padang Pariaman Regency.

Referring to the theory of social solidarity put forward by Emile Durkheim, social solidarity raises several supporting factors when people experience disaster stress. This is because of the collective pressure felt by the community. In addition, solidarity emphasizes the state of relations between individuals and groups which are based on a common attachment in life and of course cannot be separated from the support of moral values and beliefs that live in society.

The real form of a joint relationship will give birth to an emotional experience, this will inadvertently strengthen the relationship between people. So that with the banjir bandang disaster, the social solidarity that exists in the community can face and cope with disasters that occur in the Sungai Limau District, Padang Pariaman Regency and of course the community can still survive in their environment.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the people of Sungai Limau District, Padang Pariaman Regency, continue to live in areas that are vulnerable to disaster stress. This is driven by several supporting factors, namely economic factors, religious factors, and cultural factors. This economic factor shows that the people in Sungai Limau Subdistrict have the same job, namely farming. When the community experiences a flash flood disaster, it certainly causes losses, both material and non-material. The religious factor shows that people who have suffered losses due to banjir bandang disasters already believe that their lives have been regulated by the Creator so as to encourage people to increase social solidarity through religious activities. While the cultural factors taken are the Malamang and batagak Kudo-kudo cultural traditions. These two traditions are carried out by the community together, from these

activities the solidarity that exists in the community continues to increase, so that it can be used as a supporting factor for the community in facing the banjir bandang disaster.

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