

CONSTRUCTIVISM OF WOMEN'S COMMUNITY HIGHER EDUCATION IN PULOSARI VILLAGE, JOMBANG

Jurnal Analisa Sosiologi
Oktober 2022, 11 (4):749-769

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Abstract

This study aims to look at the constructivism of the Pulosari community towards women with higher education, and the process of forming constructivism in the community regarding education. Higher education is not gender-biased, men or women have the same opportunities in higher education. However, the narrative in the grassroots community, especially in Pulosari, is that the community considers higher education for women to be the same as women in general, both in structural positions in society and at the work level. This study uses a qualitative method, with a phenomenological approach, and data is obtained through observation and interviews. The results of this study are, the constructivism of highly educated women in the Pulosari community is caused by first, the understanding of the position of women narrated in the colonialism era, the second society questions the function of higher education for women in the world of structure, the third knowledge of education in the family and the last is women constructed in the form of macak, masak, and manak.

Keywords: *Constructivism, Women, Higher Education*

Abstrak

Penelitian ini bertujuan untuk melihat konstruktivisme masyarakat Pulosari terhadap perempuan dengan pendidikan tinggi, dan proses pembentukan konstruktivisme di masyarakat mengenai pendidikan. Pendidikan tinggi tidak bias gender, laki-laki atau perempuan memiliki kesempatan yang sama dalam pendidikan tinggi. Namun narasi di masyarakat akar rumput, khususnya di Pulosari, masyarakat menganggap pendidikan tinggi bagi perempuan sama dengan perempuan pada umumnya, baik dalam posisi struktural di masyarakat maupun di tingkat pekerjaan. Penelitian ini menggunakan metode kualitatif, dengan pendekatan fenomenologis, dan data diperoleh melalui observasi dan wawancara. Hasil penelitian ini adalah, konstruktivisme perempuan berpendidikan tinggi di masyarakat Pulosari disebabkan oleh pertama, pemahaman tentang kedudukan perempuan yang dikisahkan pada era kolonialisme, kedua masyarakat mempertanyakan fungsi pendidikan tinggi bagi perempuan dalam dunia pendidikan. struktur, ketiga pengetahuan pendidikan dalam keluarga dan yang terakhir adalah perempuan yang dikonstruksi dalam bentuk macak, masak, dan manak.

Kata kunci: *Konstruktivisme, Perempuan, Pendidikan Tinggi*

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INTRDUCTION

The urgency of this research is that education for women is the most important thing, because women are the first education for their children in the future. Education for women also has a major role in the family, thus women's education indirectly prepares the nation's future generations. Women, especially in the Pulosari community, must have a high level of education, in order to prepare a generation in the Pulosari community that will affect the progress of the village. In addition, future challenges in terms of work will have more influence on improving the family economy, because with higher education women have high access to work.

Every human being certainly has the right to experience the world of education without exception, whether male or female, wherever he comes from. In this modern era, it turns out that there are still many people or parents who think that education for women has a different point of view compared to men (Oláh et al., 2018). The existence of constructivism in higher education for women has received special attention, sometimes questioning the function of higher education for women which is attached to the essence of women's duties, naturally, there are still many discussions at the grassroots, these discourses are, kitchens, wells and mattresses (Sarseke, 2018).

For rural communities, higher education becomes a narrative that needs to be harmonized with education in the family, neighbours, and surrounding communities. Although a simple argument places the position of economic capital as the basis for not wanting to pursue education, there is an old narrative that is inherent in people in rural areas, especially women who are female. Pulosari Village, Bareng, Jombang is unique in discussing higher education for women. The discourse in grassroots society sees that education for women is the number one thing in its functioning at the structural level (“Gender Structure and Women’s Agency: Toward Greater Theoretical Understanding of Education for Transformation,” 2020). The

need for higher education such as undergraduate, postgraduate, and doctoral is a fictitious illusion for women.

The illusion generated by the formation of constructivist objectification gives a distinction between men and women, where men are discoursed as stronger, more appropriate, and more worthy in matters of higher education (Drydakis et al., 2021). However, women, on the other hand, are passive and do not have a function of urgency in matters of higher education in the midst of the functioning of a social system. The practice of constructivism did not come suddenly to women. If examined more deeply, this constructivism occurred during the colonialism period which continues to this day. In addition to the old constructivism, this discourse is strengthened by the narrative of society, the state, culture, and religious teachings that position social class in matters of men and women (Hartono & Sari, 2020). In fact, education is a process of humanization, education is a form of liberation so that humans can will and can control their will without coercion.

A similar idea was also strengthened by Durkheim, realizing modern morality by renewing society in the world of education. Because education is a process that is taken by each individual in order to obtain physical, intellectual, and especially moral tools that can later function in society. The women in Pulosari Village have a history of education that can be considered low. Most of them only graduated from junior high school to high school, and very few continue to graduate level. After the girls graduated from junior high or high school, many went straight to work or chose to get married. Whereas in accordance with the mandate of Law No. 20 of 2003, it is explained that the purpose of education is to develop the potential of students so that they can become human beings who believe and are devoted to God Almighty, have a noble character, are knowledgeable, healthy, creative, capable, independent and able to become democratic and responsible citizens.

In addition, the function of education is to teach students to recognize roles and responsibilities in society. Apart from that, function education plays a role in improving one's destiny, a person can have a decent job to get the welfare of himself and his family. In addition,

education can prolong a person's teenage years and delay their adulthood by socializing with their peers. Education also teaches them to be critical in order to create a different mindset with a positive nature. Therefore, education is essential for anyone, regardless of gender, male or female, they all have the right to get a high level of education to produce superior generations who are able to compete and prosper in life in the future.

In fact, when it comes to women in the circle of progress in civilization and education, there are many relevant studies to strengthen this research and provide *research gaps*, so that novelty emerges. One of the studies that focus on the role of women in empowering the trade union movement in Nigeria is entitled “*Women empowerment in trade union movements: A strategy for national and economic development*” (Ali et al., 2021). This research is based on the issue of the *Nigerian Trade Union (NTU)* which functions as a platform to protect and guarantee the interests and rights of workers in government organizations, regardless of gender and age. However, there are contrasting trends regarding women's empowerment in trade unions in the north. Therefore, this study examines the participation of women in the Nigerian trade union movement in the North. The results of this study indicate that women in the North are not sufficiently empowered in the trade union movement, because most of them are often subordinated to domestic activities. So that what the Nigerian government needs to do is implement national policies and strategies to encourage women's participation and empowerment in the trade union movement in the region.

The research “*Women Empowerment in Indonesia: Community Learning Activity Center Programs*” (Dadi, 2021) discusses the role of women in community development, educated women are the key to an increase in human resources which will have an impact on various factors. One of the concrete forms of women's role in community development is through the Community Learning Activity Center (PKBM) which has the function of education, skills, and talents from the community. A similar study with the title “*Inequality of Education in Indonesia by Gender, Socioeconomic Background and Government Expenditure*” (“Inequality of Education in Indonesia by Gender, Socioeconomic Background and

Government Expenditure,” 2022) from the results of this study shows that it is necessary to increase education that is encouraged by the government equally regardless of social, economic and political status. In addition, there is a need for improvement in terms of facilities and infrastructure that can accommodate, because Indonesia's geographical condition is so vast, so that it requires important attention for people who have minimal access to education.

The second research is also about women's determinism that comes from society's constructivism about women, powerlessness, and re-questioning the position of women in the public sphere, and in the economy. This research is entitled “*Determinants of Women Empowerment as Measured by Domestic Decision-Making: Perspective from a Developing Economy* (Banerjee, 2020). The result of this study is that this study finds that the determinants of women's empowerment are measured in terms of domestic decision-making in a developing economy perspective by considering rural women in India. Empowerment of women simply means providing opportunities for women to enable them to be socially and financially independent. Empowering women through investment in education and health positively impacts economic growth.

Nearly 70% of India's population lives in rural areas. If women in these areas are educated and empowered, they can contribute to economic growth both directly and indirectly by improving the health and education of future generations. This study shows that women who work, have their own source of income, have a higher level of education, and knowledge of legal rights, the mother's education level is higher, own property in her own name, have more freedom of movement during her school years, has high self-esteem and have a relatively affluent background, increase women's domestic power, and thus empowerment. Some of the policies that may be suggested for developing countries are.

Subsequent research focuses more on the position of women in building a political image in Aceh as stated in the research “*Political parties' portrayal attempts in creating an image of Aceh's women politicians* (Mardhiah et al., 2022). ”positive female politicians, including involving all women members of political parties in every activity carried out by the

party, both in formal and non-formal party activities in society. In every activity in society, political parties try to provide an understanding to the public about the importance of women's presence in the political space, because women will understand women's needs and produce feminist policies. Political imagery is done through the media of political communication, interpersonal (face-to-face), groups, mainstream media, and modern media. The formation of a political image that is being pursued by political parties against female politicians still does not show a promising direction. Therefore, political parties must form a positive image for female politicians from their party. This must be done massively by utilizing various political communication media, involving all community groups, such as Ulama, Academics, and Non-Governmental Organizations.

From the three studies above, this research has differences, namely, women become objectivist from the constructivism of society regarding higher education. Even though times have changed and the position of women has an important role in sustainable progress. One proof of the importance of women in social realities such as the struggle of RA Kartini, who has left about equal rights and justice for women, in political matters, the right for women to participate in political events is 30%. This means that women have the same rights and obligations in the eyes of the constitution, but what is the form of constructivism of the Pulesari Jombang community in seeing the position of women in the world of higher education.

METHOD

This study uses a qualitative method based on field data from observations in the Pulosari community, Jombang (Kalra et al., 2013). This research was conducted with a phenomenological approach as approach to make it easier to identify a community phenomenon based on individual experiences in the community (Willig, 2017). The purpose of this study is to determine the form of community constructivism towards women in higher education. This research was conducted for 7 months, starting from February to August 2021.

In collecting data using in-depth interview and observation techniques, interviews, in this case, were divided into two courses, because the position was still in a state of the COVID-19 pandemic. The first is a direct interview face-to-face 5 times, the rest uses an interview using *WhatsApp* to make it easier to communicate with sources. Next, the data is analyzed using the Miles and Huberman model, which includes data reduction, data modeling, and drawing conclusions (Çelik et al., 2020).

In this study, participants were divided into 5 categories, where key sources were 3 categories and secondary sources were 4 categories. Key sources include 15 women who did not continue their education at the high school and lower secondary school levels, the second category was women who immediately married 5 after graduating from school, and the third category was 20 parents. In addition, secondary sources divided into four categories including the Pulosari community with 20 community representatives consisting of the Pulosari village government structure 5, community elite 5, religious leaders 2 and the general public 10. More details on the characteristics of informants can be seen in table 1.

Tabel 1. Participant Profile

Position	Total
Women with high school and junior high school levels	15
Women who after graduating get married	5
Family	20
Village government structure	5
Community elite	5
Religious leaders	2
General public	10
Total	56

RESULT AND DISCUSSION

Result

Women's Discourse in Domestic Space

Socio-historically women have become a central discourse by feminist thinkers with the aim of restoring women's rights and dignity, or emancipation (Hasan & Khan, 2022). Feminism discourse is not only a problem for western activists, but in the pre-Islamic period, feminism became a fairly big issue (Muttaqin, 2020). Several histories noted that among the Greeks and Romans the problem of women was rooted in the role position in the social structure, philosophers such as Aristotle and Plato saw that there had been human differentiation from a biological perspective (Deslauriers, 2022). So that it has an impact on the form of dichotomous discourse that distinguishes women and men.

Not only comes from empirical thought but the discourse of women and men is also explained by dogmatism, this can be seen in the story of creation which has differences between Adam and Eve (Craig, 2021), in the Qur'an. However, in fact, there is no dichotomy of the roles of men and women, even the Qur'an explains how to respect women, and position women as equal in terms of universal degrees, and there is no form of discrimination between human beings, this is emphasized in Allah says:

"O mankind, indeed we have created you (consisting) of male and female and We have made you nations and tribes so that you may know one another, verily the most honorable of you is the most pious. (Hujurat, 49:13)".

The verse above shows that humans are created equal even though they come from different nations or tribes. Because differences will create diversity in order to know each other and respect each other. This view is not theological about the concept of women's emancipation, because the terms feminist and gender equality in the Qur'an treat women as well as possible (Habib & Arbianita, 2020). This is evidenced if the female figure has the privilege, it is even enshrined specifically as one of the names of the letter, namely "An Nisa".

The privilege of women is not only embodied in a religious perspective but women are also likened to the Mother God who represents

the mother's body as the embodiment of this nature. This means that the role of women is very important in matters of life in this universe (Eka, 2022). The mother god as a form of fertility, provision of food, and a source of life by means of human intervention is called a male god (Kholid & Supriyadi, 2021). This function of existence makes the synergy of life that we currently feel. From another perspective, the role of women existed in ancient times, this is indicated by the many theoretical frameworks that highlight the female figure as a form of progress.

The emergence of urban society, and the increase in occupation is the beginning of women's domestic narrative as a product of sexuality that is driven as the *first property* that is contested by many clans, conditions like this make women currently in the dominative space of a man (Burt & Archer, 2019). Until now, the issue of women being in the leadership space is in the leading and backward position. But despite all that, history has recorded that the position of women is equated with the power of spirituality which means being a source of goodness. In the Indonesian context, for example, a new awareness of the position of women in the public sphere can be seen in the government cabinet, where women's roles are also needed (Setiawan, 2019).

This indicates that women have the same ability in the midst of socio-political, economic, and educational struggles. From this struggle, women's movements were born, such as career women, professions, and workers as evidence of the rise of women. The birth of this awareness is a form of response to society's stereotypes of women, due to the development of globalization. Women who do not have education tend to experience human inflammation, as confirmed by the United Nations. So that education for women is no longer a necessity in work, but to break society's slanted view of women (Jones, 2019).

In current conditions, the delay in women's education is not an economic problem, but the public's distrust of women's education is high (Balkis, 2020). This happened to the people of Pulosari Jombang, some people saw that higher education for women would experience equality in work. This is a serious concern when the constructivism of women with higher education is equated with those who are not in terms of their work.

Moreover, the stereotypes that are in the nature of women are *masak*, *macak* and *manak* (Muhmad Pirus & Nurahmawati, 2020).

Masak is always connoted to women's work, domestic work such as taking care of children, washing dishes, and clothes, and cleaning the house is the responsibility of women as housework (Afrizal et al., 2020). However, we forget that the household is built on two people, not on the female figure, but on the issue of cooking, community constructivism like in Pulosari, women must be able to cook. Once again we forget, that cooking is not only connoted to women, men must also be able to cook. This constructivism makes women's position as reinforcement over women. Pulosari does not have the opportunity to have higher education, although not all of them are quite influential.

Macak is to dress up, and makeup well. *Macak*, becomes the identity of a woman who represents social class and beautifies herself (Mawaddah et al., 2021). History records that make-up has actually been a tradition for Egyptian women since 4000 BC. *Macak* among the Egyptian people started by decorating their eyes with *kohl* made from roasted almonds, so that the eyes looked elegant. *Manak*, or having offspring, women are given the privilege by God to give birth, breastfeed, and educate children in order to create an ideal generation of leaders. This proves that the tasks carried out by women in education have an important role, besides being the first school for children, women also have responsibilities in household matters (Sari, 2014).

The Classical Narrative of Grassroots Society

Education is the milestone of a major change in human civilization, no doubt Education is always interesting to discuss for the progress and development of science (Sinaga et al., 2021). Education is a human right, without exception. However, in reality, it is women who often get a slanted spotlight when talking about education. Moreover, the development of an increasingly advanced era and the pace of science and technology is one thing that goes hand in hand, so in responding to progress, education is needed. Paulo Freire is one of the figures who have critical thinking about education, his thoughts are focused on liberation education (Kohan, 2019).

Liberation education, according to him, requires critical awareness and sensitivity to social conditions related to oppression. Interestingly, what if the oppression in Freire's frame of mind changes to a more micro condition, namely the family and the surrounding community? this is what happened to the Pulosari Jombang community. Education for women is a tendentious narrative when compared to men. Not least, families and communities consider that education for women is sufficient at the high school level because they believe that the functioning of higher education in the structure is not so necessary. This is something new for Freire's theoretical framework when he talks about current oppression education so that the purpose of his thinking as a driver of cultural emancipation is to be able to read the current state of society.

Oppression in education gave birth to a tradition of powerlessness in expressing one's own thoughts and feelings (Freire, 2021). This is what happened to the women who wanted to continue their higher education. The narrative about the function of women only exists in the kitchen, mattress, and well into classic constructivism rooted in the Pulosari community. So the tradition of silence is often interpreted by the community as a form of acceptance of what is constructed. Therefore, the solution offered in Freire's thinking is the old paradigm. Women who feel that they are constrained by the old constructivism need to struggle for change because if the narrative is responded to in silence, it is a form of self-destruction.

The awareness that must be grown is transformative critical awareness, to find out the stages of consciousness, Freire divides it into three stages (Freire, 2021):

1. Naive consciousness, where a person is only attached to physical needs, is not aware of history, and is immersed in the oppressive present (Vittoria, 2019). This awareness is still rooted in the Pulosari community, which considers the relationship between education and women to be only a matter of philosophy in work which is rooted in historical constructivism in the past.
2. Magical Awareness, this awareness occurs in a society with a mute culture, where the society is closed, and there is a kind of hegemony of others (Lucio-Villegas, 2017). This form of hegemony occurs in the family room. The powerlessness of women, when faced with their families, makes them silent and accepts without dialogue what they want. As happened to the women in Pulosari, they accept because there is an inability to make changes.

3. Critical Awareness, critical awareness is characterized by depth in interpreting problems, confidence in discussing, able to accept and reject (Shih, 2018). The conversation is dialogue. At this level people are able to reflect and see causal relationships, this is actually raised from the awareness of the Pulosari community, one of which is the awareness of education as a woman. Even though there are not many women who continue their education, the paradigm shift into a critical paradigm is starting to appear.

For example, one of the informants is a housewife with one child who is continuing her education up to college at a university in Jombang. Apart from being a housewife, the resource person also works at a private bank in Jombang. According to her presentation when interviewed, the resource person chose to continue her education with a bachelor's degree because according to her education was very important even though she was a woman who naturally when married would become a housewife who was obliged to take care of the house and children. However, the role of education is very important for provision when he is in the community in order to gain knowledge and broad insight. Especially in this modern era, everyone is in dire need of education. For him, low education for women is no longer the time to live life today.

In addition, the resource person also wanted to have a better educational history than his parents who only graduated from elementary school, not long after that they were immediately married. With the hope of getting a decent job, so that he can get a better life than his parents. The resource person also admitted that later his children would be given the freedom to choose their school with the highest possible education so that their child would become a much better person for himself. Because according to him, education is also very influential for life in the future in order to get a decent life.

The informant admitted that he was actually very sad about the existence of people who still think about the unimportance of education in this modern era. Especially when he saw the widespread phenomenon of early marriage in his village which was motivated by the matchmaking system of his parents. According to him, this is certainly not good for the future of women. Apart from not being able to enjoy their youth by receiving a high education and having fun with their peers, they will also

experience mental stress and stress easily because they are still unstable so they cannot control their emotions properly when there is a problem in the household later.

He also argues why education for women is very important because we must realize that one day she will definitely become a wife and become a mother as the first madrasa for their children, so they must be able to become intelligent mothers who can guide their children in the future. . She needs a science so that she doesn't look stupid in front of her children so that she can erase the bad stigma about women and education. So it can be seen that the construction that society gives to their daughters is very strong. However, apart from that, women can also consider whether to obey and follow the habits of their parents from a long time ago who only had low education and then got married or whether they just understood it without practicing it, or in this stage it is also called internalization.

But on the other hand, there is also a woman who tries to remove this construction from society by pursuing higher education and not marrying off her child at an early age, especially by matching her with a man who is not her choice. Later he will also send his children to a higher level of education so that he can create a new social construction that is better than before. So that the construction can occur continuously and can eliminate the negative impacts of the previous social construction of society.

Of course, all of these must have their own goals, everyone has a role to play in building public awareness by providing understanding to the community so that gender equality can be achieved so that education is no longer associated with gender. So you have to start by educating yourself and building self-awareness.

Because a culture or tradition in society cannot be judged in a binary way (good or bad) but rather accepted or rejected by the local community. However, a tradition must be ended if it harms humanity. And everyone has a responsibility to take on the role of building a more progressive civilization. One of them is by breaking the construction of society which thinks that education is not important for women, and is replaced with new construction., women also have the right to get higher education for the creation of a new, more advanced civilization.

Discussion

A Constructivism Viewpoint of Pulosari Community Education.

One of the forms of embodiment of the meaning obtained through the process of externalizing, internalizing, and objectifying the environmental reality and aspects outside of itself is the stage of society in constructing social reality (Hjelm, 2018). Externalization is an adjustment to the cultural conditions produced by the reality of society, while Internalization is an institutionalization process carried out by the community in identifying the members in it, and objectification is the result of social interaction in the intersubjective world which is institutionalized through an institutional process. The conceptual framework above, said Peter L Berger, is a social construction so it can be interpreted that social construction is a social process through which individual actions and interactions create reality continuously in a subjective manner (Dharma, 2018).

The social construction of humans is seen as the creator of objective social reality through the externalization process as objective reality also affects humans through the internalization process. The internalization process is a reflection of subjective reality. Berger views society as a product of humans, and humans as a product of society. Internalization only concerns the interpretation of objective reality into knowledge that is present and persists in the individual consciously, or interpreting objective reality as subjective reality. Internalization in humans lasts a lifetime, both when experiencing primary socialization (socialization experienced by humans from birth until they grow into individuals with common skills in society) and when they experience secondary socialization (socialization experienced after individuals experience primary socialization).

So from this, it can be seen that social construction theory is a theory that explains how people can construct or shape a life of social reality through their mindset and lifestyle in maintaining a tradition or habit that exists in society. The following forms the pattern and description of the social construction process in society:

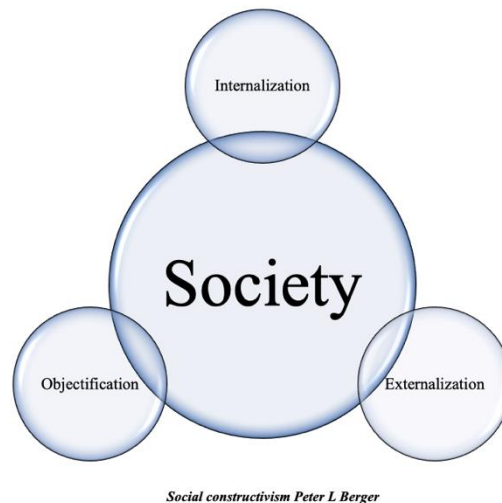


Image 1. Social Construction

Where the pattern shows that in a society there are three stages of social construction that occur continuously. The externalization process is the initial process where an individual begins to adapt to the traditions or habits of society (Niswah, 2018). The objectivity process is a process where individuals begin to understand the traditions or customs in the community through an action. While the last process is internalization, namely the process where individuals begin to accept the construction from the community and then pour it into attitudes and individual self (Hjelm, 2019).

The narrative of gender equality in the Pulosari community as a way or role as part of social construction in a society that is not natural, the concept of gender for example about men who must be masculine, women must be graceful and femininity, it is the result of the construct (Greene & Kahn, 2020). The results of this cultural construction can also affect human behaviour when they carry out the socialization process since childhood, as happened in the Pulosari community, this is because it becomes a belief that women must be feminine, which is identical with grace and gentleness, while men must be masculine, which is identical with strong, valiant and mighty (Volentine & Brodsky, 2020).

The existence of a construction like this can give birth to an understanding of being trapped in genderization in the world of work or education, for the Pulosari community, higher education for women has a

narrow space. It is as if education is gendered, for men with higher education it is obligatory because in the future they will become heads of families and must be able to take responsibility. As for the women in Pulosari, higher education is not prioritized, because the women will only become “*makmum*”, become housewives. So education is not important, the most important thing is that women can take care of children and cook (Wibowo, 2019). This kind of thing will certainly lead to gender inequality and inequality between men and women.

In this modern era, there are still many who think conservatively about education, especially the level of higher education for women. There are still many people who blame and feel that higher education is not really needed, especially in household matters. Because the views of the Pulosari people always position women in the second position after men, they assume and give stereotypes or labels that men are stronger and women must be protected. In addition, higher education for women is not so prioritized because after they build a household, it is a man who must be responsible for being the head of the family, while women who act as housewives are only tasked with taking care of their husbands, and children and required to obey a husband as a priest, that's the simple view of the people of Pulosari, Jombang.

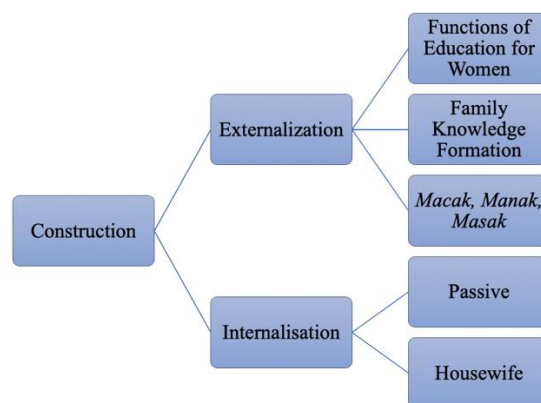


Image 2. Social Construction in Pulosari, Jombang

That's why many people think that higher education for women is not too important, it can also lead to discrimination against women. People who still have such thoughts are mostly people who live in mountainous

and rural areas which are geographically located in the interior and far from social access (Abdullah et al., 2022). This is because the community is usually still very thick with the inherent culture and traditions of the past.

For example, in a reality in Pulosari Village, Jombang Regency. In the village there are still a lot of women with low education, the majority of women there only receive education up to the junior high school level, there are also those who finish high school or hold a bachelor's degree but this is very rare or even rare. The women did not continue their education to a higher level because of construction from the community, especially from parents who were also not highly educated, the form of constructivism was more about the function of higher education for women, but not a few women in Pulosari village were highly educated.

According to the informant as one of the informants interviewed by the researcher who also used to immediately marry off their children after graduating from junior high school, he thought that higher education for a woman was not important, sending girls to a higher level also required a lot of money, Instead of going to school, it's better to just get married right away, because after the daughter is married, the parents are no longer obliged to provide for her because the responsibility has been transferred to her husband. So the burden of living expenses is slightly reduced.

In addition to the sources above, the second informant also argued that there was no difference between women with higher education and those who only graduated from junior high school. When they are married, they also go to the kitchen, cook, wear a negligee and take care of the household. Likewise, with women with higher education, it's just that the difference between the two is only their diplomas. In addition, according to him, today is a crazy era. Where there are many phenomena of young people dating too much, rather than girls not getting married immediately, parents will feel anxious and worried if their children will also date and things that are not desirable will happen.

This statement was also strengthened when the researcher interviewed the third informant, one of the girls who was married after graduating from junior high school and who was still 18 years old. He used

married after graduating from junior high school when he was 16 years old. A little embarrassed she said that when a man came to propose to her, then like it or not, ready or not, she had to accept the man's proposal even though she felt forced. Because if the daughter refuses the man's proposal, it is considered a family disgrace. The informant also argued that women with higher education or not, it is the same when they are married, they must also obey their husbands, work in the kitchen, and do other household chores. So according to him, there is no difference between educated and uneducated.

Higher education in the Pulosari community is mostly for women who only graduate from junior high school, after graduating from high school they will be married off by their parents with an arranged marriage system. So, do not be surprised if early marriage under the age of 20 years is commonplace and very common. Because the parents, especially the mothers there, used to only go to junior high school or even those who only graduated from elementary school and got married immediately. There are even parents who have prepared potential partners for their daughters when they are in grade 9 of junior high school so that after the daughter finishes junior high school, it doesn't take long for them to get their children married.

From some of the explanations above, we can see that the social construction given by the community, especially parents, to their daughters is very strong. The construction goes through three processes, namely externalization, where girls will adapt to the assumptions of their parents who think that higher education for women is not too important and needed. Then the girl will understand the assumption and apply it in action by obeying her parents to marry at an early age, in this stage, it is called objectivation.

Then the last one is the internalization process, where at this stage a woman will someday if she has a daughter, then she will be able to construct or shape her daughter like she used to not continue her education to a higher level because she also agrees with her parents before if higher education is not so important. So that this thought will be able to take

place continuously until whenever and will become a tradition or habit for the community.

The social construction of the community, of course, will also cause various kinds of negative impacts for all, especially for girls. The construction of the community about the unimportance of the level of higher education for women that can be one of the triggers for the high rate of early marriage. Because the actual children are under the age of 20 who are not mature enough and not mature enough, many have been married and then become a wife and then become a mother who takes care of their child. When a woman becomes a mother at a fairly early age, there will be other negative impacts, for example, there is mental pressure because they are arranged for an arranged marriage and they do not dare to refuse, they will be easily stressed because they are not mentally ready to become a mother.

However, what is interesting is the perspective of the Pulosari village which provides facilities for women who want to continue their education to the high school level, but are constrained by costs, they will be assisted to arrange scholarship assistance. With the hope of increasing human resources in the village, especially for girls, most of whom only graduated from junior high school. However, the construction that parents instill in their daughters is very strong, making it difficult to change their mindset about education. With such construction and assumptions from the community, of course, it will also have an unfavorable impact on Pulosari Village itself. The reason is, when women do not have a qualified education, it will be difficult for the village to develop with the times. Because women also have an active role in advancing a region, not just being passive objects.

This will happen continuously, and will have other impacts. For example, when construction has become a habit for the community, the human resources (HR) in Pulosari Village will stagnate and there will be no progress. Because very few women continue their education to a higher level. This could be a possibility that they will continue to construct such daughters. When parents continue to construct their children, there will be stagnation in the level of education among women.

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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