

# Community Social Solidarity in Facing the Flash Flood Disasters in Sungai Limau Sub-District, Padang Pariaman Regency, West Sumatra

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Flash Flood Disaster, Community, Social Solidarity</p> <p><b>DOI:</b> <a href="http://dx.doi.org/10.22437/jssh.v8i1.20261">http://dx.doi.org/10.22437/jssh.v8i1.20261</a></p> <p><b>Received:</b> August 22, 2022</p> <p><b>Reviewed:</b> May 27, 2024</p> <p><b>Accepted:</b> June 6, 2024</p>	<p>Flash flood disasters cause losses to society both in terms of material, non-material, and even psychological. Even though they are in a disaster-prone area, people continue to carry out their life activities as usual. The aim of this research is to analyze the building of community social solidarity in facing the flash flood disasters in Sungai Limau Sub-District, Padang Pariaman Regency. The theory used in this research is the theory of social solidarity emphasizing collective consciousness proposed by Emile Durkheim. The research was conducted in Sungai Limau District, Padang Pariaman Regency. This research uses qualitative research methods with descriptive research type. Informant withdrawal was carried out using a purposive sampling technique. The data collection method in this research began with non-participant observation, in-depth interviews, and document study. Data analysis using the Miles and Huberman model was carried out in several stages, namely, data collection, data reduction, data presentation and drawing conclusions. The results of the research show that the community in Sungai Limau sub-district, Padang Pariaman Regency remained resilient in the disaster area due to strengthening social solidarity between communities. This strengthening is built due to a sense of shared destiny, having goals to achieve together, and taking joint action in facing disasters. The conclusions in this research show that collective awareness is built in disaster areas driven by actions and goals to strengthen social solidarity.</p>

## 1. Introduction

Natural disasters often occur, one of which is in Indonesia, both in the form of natural disasters and social disasters (BNPB 2018). The number and variety of disasters vary, both from natural causes and human behavior. The forms of natural consequences include tectonic and volcanic earthquakes to tsunamis, while the effects of human behavior range from forest destruction, water pollution, floods to landslides (Santoso, 2012). Indonesia has 34 provinces, provinces spread not only on the island of Java but also on the island of Sumatra. One of the provinces in

Sumatra that is experiencing disaster pressure is West Sumatra. West Sumatra Province has 4 main potential disasters, namely Potential Landslides, Potential Flash Floods, Potential Tsunami, Potential Land/Sea Earthquakes (BPBD West Sumatra 2017). The impacts that arise as a result of disasters are human casualties, environmental damage, property loss, and psychological impacts (BPBD West Sumatra).

West Sumatra has 12 districts and 7 cities. One of the districts in West Sumatra that has the highest number of disasters is Padang Pariaman District (BPS Padang Pariaman District, 2018). Padang Pariaman Regency has 17 sub-districts and 103 Nagari. Apart from that, Padang Pariaman Regency is known as a disaster-prone area and is number 4 in West Sumatra. The forms of disasters that occur in Padang Pariaman Regency vary, from tornadoes to forest fires. The disaster that has the highest number of occurrences and losses to society is the flash flood disaster. Flash flood disasters are very detrimental to society, both materially, non-materially and even psychologically. The sub-district that is vulnerable to flash flood disasters every year in Padang Pariaman Regency is Sungai Limau Sub-district. Sungai Limau Subdistrict has 4 nagari, namely Nagari Guguak Kuranji Hilir, Nagari Koto Tinggi Kuranji Hilir, Nagari Kuranji Hilir, and Nagari Pi Lubang. The flash flood disaster occurred in Sungai Limau District for a maximum of 2 days. Sungai Limau District is surrounded by 4 rivers, namely the Paingan River, Kamumuan River, Limau River and Gasan River. If the water frequency is high, these four rivers can damage crops and people's homes (BPS Padang Pariaman Regency, 2021).

Sungai Limau District is an area that experiences disaster pressure every year from 2018 to 2021. One of the disasters is the flash flood disaster. The community needs to anticipate, but this cannot be done alone. Communities need to increase solidarity among each other so that they can work together and work together to anticipate disasters that will occur. Building awareness of solidarity within a group is very important in community groups. This solidarity can later create collective awareness in society so that it can become a benchmark in solving problems. This problem also occurs in Sungai Limau sub-district, Padang Pariaman district. Even though the people of Sungai Limau District experience a high number of flash flood disasters, they still carry out life activities in areas that are vulnerable to disasters. This is in line with the thinking of (Irwan, 2019), explaining that strength emerges by building social relations and strengthening solidarity in disaster areas. Therefore, researchers are interested in examining problems related to how community social solidarity is built in facing disasters in Sungai Limau Sub-District, Padang Pariaman Regency, West Sumatra.

## **2. Literature Review**

### **2.1 Theoretical Approach**

This research uses the theory of social solidarity proposed by Emile Durkheim, emphasizing collective consciousness. The collective consciousness proposed by Emile Durkheim in the theory of social solidarity shows that social solidarity gives rise to several supporting factors when society experiences disaster pressure. The supporting factors in question are seen from social, economic and cultural aspects. Apart from that, collective awareness will create the power of social solidarity in society. Durkheim also said that society is the result of a togetherness called social solidarity, which is a state of relationship between individuals and individuals or groups and groups which is based on moral feelings and shared beliefs which are strengthened by shared emotional experiences (Akerlof & Suhartanto, 1970 ).

According to Emile Durkheim, the importance of solidarity is an absolute condition for maintaining the integrity of society (Durkheim, 1989). Solidarity is a situation where there is a sense of mutual dependence between one another or a sense of shared destiny between one

another. Solidarity requires group members to prioritize short-term individual interests over long-term collective interests, giving rise to some time before they achieve success. The group in question is a kinship group based on shared beliefs (Wulandari & Irwansyah, 2020).

## **2.2 Relevant Research**

Based on the research that has been carried out on several literature sources, the author highlights several previous or relevant studies as follows:

*First*, research conducted by (Apip & Rahmawati, 2021) in their research (journal) entitled "Strengthening Social Solidarity in the Context of Establishing a Disaster Task Force in Pamong Village, Ciruas District, Serang Regency". This research aims to describe the social solidarity of the Pamong Village community in the context of forming a disaster task force. The research results show that efforts to build and strengthen social solidarity in an area really depend on the leadership figure of the village head in mobilizing village officials and the community to work together in overcoming social problems that occur in their area. The impact of the research is that the character of the village community, which is strong in the spirit of mutual cooperation and togetherness, can be re-emerged if the village head is closer and understands the character of the community.

*Second*, research conducted by (Alwi, 2020) his research (journal) entitled "Multicultural Community Solidarity in Facing Covid-19 in Suka Damai Village, West Muna Regency". Multicultural community solidarity in Muna Regency, especially in Suka Damai Village, takes the form of mutual cooperation and cooperation. The meaning of mutual cooperation is: (1) Mutual cooperation in cleaning the environment (2) Mutual cooperation on big holidays (3) Invitations to residents (4) Invitations to parties (4) Helping each other when there is a disaster (Botty, 2017). In the midst of this outbreak, the government issued policies aimed at breaking the chain of spread of Covid-19. These policies include social distancing (physical distancing). Contact Tracing, Self-Isolation, and isolation in hospital. This policy actually not only results in economic difficulties for society, but apart from that, the author depicts a threat that is no less important, namely the breakdown of social solidarity in society in general and in particular in multicultural society.

*Third*, research conducted by (Enjela, 2015) whose research (thesis) was entitled "Factors causing the non-functioning of the Disaster Preparedness Group in Nagari Sunur, Nan Sabaris District, Padang Pariaman Regency". This thesis explains that the Disaster Preparedness Group no longer functions due to the group's dependence on NGOs which results in a lack of members, so that the secretariat is no longer used, this causes the disaster preparedness group to no longer function, while the community still needs volunteers who are able to help the community to overcome disaster. The aim of this research is to describe the factors causing the non-functioning of the Disaster Preparedness Group in Nagari Sunur. The theory used in this research is the Structural Functionalism theory by Robert K Merton. This research uses a qualitative approach with descriptive research type. The results of this research reveal that there are several factors causing the non-functioning of the Disaster Preparedness Group, namely: (1) Due to the group's dependence on budget funds and the group's lack of knowledge regarding disaster preparedness. (2) Training and activities are not implemented properly, because many members have migrated, resulting in a lack of manpower to carry out activities.

Based on the relevant research described above, the similarity between the relevant research above and the research that researchers will carry out is studying social solidarity. Meanwhile, the first difference in this research lies in the location. The location of this research is Sungai Limau District, Padang Pariaman Regency, Sumatra region, while the previous research was in the Java Island and Nagari Sunur areas, Nan Sabaris District, Padang Pariaman Regency.

Second, it lies in the field of study. The field of study in the research is about flash flood disasters, while previous research was about the disaster task force, the Covid-19 disaster, and the Disaster Preparedness Group. Third, lies in the theory developed. The theory developed in this research is the theory of social solidarity which emphasizes collective consciousness, while the theory developed in previous research is social solidarity which emphasizes the division of labor, multicultural society, and uses the theory of Structural Functionalism by Robert K Merton.

### **3. Research Methodology**

#### **3.1 Research Design**

Research design according to Moh. Pabundu Tika (20015: 12) is a plan on how to collect, process and analyze data in a systematic and directed manner so that research can be carried out efficiently and effectively in accordance with the research objectives. The research design was carried out in several ways, namely non-participant observation, the observations carried out were in the form of observations made on the object under study. Document studies are records of events that have passed, usually in the form of writing or images, and researchers usually use photos related to the situation. In-depth interviews, if the researcher already knows what information will be obtained then in conducting the interview he has prepared an instrument in the form of written questions.

#### **3.2 Participants**

Participants in this research are people who have lived for 10 years in Sungai Limau District, Padang Pariaman Regency, community victims of the flash flood disaster whose houses were heavily damaged and community leaders such as Wali Nagari, Sungai Limau District, Padang Pariaman Regency. The technique used to attract informants in this research was purposive sampling technique. The unit of analysis for this research is society. This research uses the Miles and Huberman model (Miles B Matthew, 1992). Miles and Huberman share the stages of analysis starting from data collection, data reduction, data presentation and drawing conclusions.

#### **3.3 Instruments**

The research methods used in this research were observation, document study, and in-depth interviews:

##### **a. Observation**

According to Sutrisno Hadi, (1986) data collection techniques using observation are used if the research is related to human behavior, work processes, natural phenomena and if the number of informants observed is too large (Sugiyono, 2012). This research method was carried out to look at an activity or activity carried out by the community in facing the flash flood disaster. The observation that the researcher will carry out is non-participatory observation, that is, the observer is not directly involved in the activities carried out by the informant and acts separately as an observer.

Observers here are only spectators without having to go directly into the field. Observation or observing is an activity carried out by humans using the five senses of the eye as the main tool in addition to the other five senses such as ears, nose, mouth and skin (Bungin, 2011).

The reason the researcher used the non-participant observation method was that the researcher was not directly involved in the activities carried out by the research informants. Here the researcher made observations of a phenomenon that occurred in the field in the form of social

and economic activities of the community in Sungai Limau District, Padang Pariaman Regency.

#### b. Document Study

Document study in qualitative research is the main data collection tool because it can prove the hypothesis proposed logically and rationally through income and accepted theories or laws. Document study is looking for data regarding things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes and so on (Yusuf in Kristanto, 1990).

Document study is a research method carried out on information documented in the form of recordings, images, sounds, writing and other documents. This form of recording is usually known as document analysis research or content analysis. Content analysis researchers work objectively and systematically to describe the content of communication materials (Arikunto, 2010). The document data can be in the form of books, journals, documents related to geographical conditions, demographics, proceedings required for chapters 1-5, and photo documents for chapters 1-5, attaching these documents is useful for confirming and strengthening research results and is data obtained by researchers from the results of observations and interviews.

#### c. Deep interview

In-depth interviews are a form of communication carried out between two people, involving someone who wants to obtain information from another person, using questions based on certain objectives. An in-depth interview is an interaction between the interviewer and the person being interviewed directly and an interview can also be said to be a face-to-face conversation between the interviewer and the person being interviewed (Yusuf, 2005).

An in-depth interview is a meeting between two people conducted directly or with research informants and collecting information from the results of conversations with informants, exchanging information and ideas through questions and answers (Sugiyono, 2012).

According to Lincoln and Guba, in-depth interviews consist of constructing information about people, events, activities, organizations, feelings, motivations, demands and concerns (Moleong, 2013). In-depth interviews are carried out directly and in depth about a problem and of course will be carried out based on a guideline or notes containing thoughts on questions asked during the direct interview (Afrizal, 2014).

In-depth interviews were conducted with community victims of the flash flood disaster in Sungai Limau District, Padang Pariaman Regency. Before conducting interviews with the informants who had been determined, the researcher first created an interview guide which contained questions related to factors supporting social solidarity and community social solidarity in facing the flash flood disaster in Sungai Limau District, Padang Pariaman Regency.

### **3.4 Data Analysis Procedures**

Data analysis is a process of systematically searching and compiling data obtained from observations, document studies and in-depth interviews, so that it can be more easily understood (Sugiyono, 2012). According to Miles and Huberman, qualitative data analysis consists of 4 streams of activities simultaneously, namely: Data analysis is a process of systematically searching and compiling data obtained from observations, document studies and in-depth interviews, so that it can be more easily understood (Sugiyono, 2012 ). According to Miles and Huberman, qualitative data analysis consists of 4 activity streams simultaneously, namely:

#### a. Data collection

Data collection is searching for data in the field by making notes according to the problem being studied (Sugiyono, 2012). Data collection was carried out through observation and document data obtained from BPBD Padang Pariaman Regency. The form of data obtained from observations and documents is the type of disaster that occurred in Padang Pariaman Regency from 2018 to 2021, the number of disasters that occurred in Padang Pariaman Regency, the estimated number of losses from disasters, the number of sub-districts in Padang Pariaman Regency, the number of disasters flash floods per nagari in Sungai Limau District, Padang Pariaman Regency and social and economic activities of the community in Sungai Limau District, Padang Pariaman Regency.

As in conducting observations, the researcher only saw directly without conducting interviews with informants, the researcher obtained results in the form of social and economic activities of the community in Sungai Limau District, Padang Pariaman Regency. Meanwhile, in the interview the researcher directly confronted and asked several questions to the informant so that the researcher obtained accurate data in the form of supporting factors for community social solidarity in facing the flash flood disaster in Sungai Limau District, Padang Pariaman Regency and community social solidarity in facing the flash flood disaster in Sungai Limau District, Padang Pariaman Regency. Padang Pariaman.

#### b. Data reduction

Data obtained from research locations or complete and detailed reports are then summarized and facts are selected, focused on important things. This data reduction will take place continuously as long as this research takes place. The researcher will do this until the researcher finds a clear enough picture (Sugiyono, 2012). Researchers record information obtained from the field regarding the matter to be researched. Then the researcher recorded everything that the informant had said and after that the data obtained at the research location would be collected according to the response of the people of Sungai Limau District, Padang Pariaman Regency and then the data was sorted and simplified by grouping it according to the research questions.

Researchers carry out data reduction by removing data that is not relevant or data that is inappropriate and unnecessary regarding the data obtained when conducting observations and documents. However, researchers will select the data that is needed and in accordance with what is obtained in conducting observations and documents.

#### c. Data Presentation

The next stage is the data presentation stage. Qualitative research on data presentation can be carried out in the form of brief descriptions, charts, and relationships between groups. The form of data presentation that is often used in the qualitative research process is narrative text. Presenting data can make it easier to understand the data (Sugiyono, 2012). The next stage is that the researcher obtains the data, the researcher categorizes the data or groups the data into classifications that determine important data and unimportant data and after obtaining the data the researcher creates an image that is displayed in the background.

#### d. Drawing Conclusions (verification)

Research is carried out continuously throughout the research process until the data is collected, the researcher tries to analyze and give meaning to the data to be collected by looking for patterns, relationships, similarities, things that arise, and then expressed in a conclusion (Sugiyono, 2012). Data is increased through continuous verification so that a conclusion can be

obtained during the research (Sugiyono, 2012). This conclusion was found to be an accurate research result. Drawing conclusions can be done by combining and analyzing data obtained from observations, documents and in-depth interviews (Sugiyono, 2012).

#### 4. Findings

##### 4.1. Sub Findings

Table 1: research informants

No	Name	Gender	Age	Work
1	Syofinal	Man	61 years old	Breeder
2	Jasminar	Woman	58 years old	Trade
3	Heriyanto	Man	58 years old	Farmers and Ranchers
4	Mayar	Woman	56 years old	Breeder
5	Emi	Woman	54 years old	Trade
6	Parles	Man	49 years old	Self-employed
6	Herman	Man	48 years old	Self-employed
7	Nedijan	Man	43 years old	Village Mayor
8	Asrizon, S.Pdi	Man	35 years old	Village Mayor
9	Asrul, S.Pd, M.Si	Man	32 years old	Village Mayor
10	Almuhtadir	Man	32 years old	Village Mayor
11	Rahmi	Woman	22 years old	Student

Table 2 : Population Based on Gender and Nagari in Sungai Limau District, Padang Pariaman Regency in 2020.

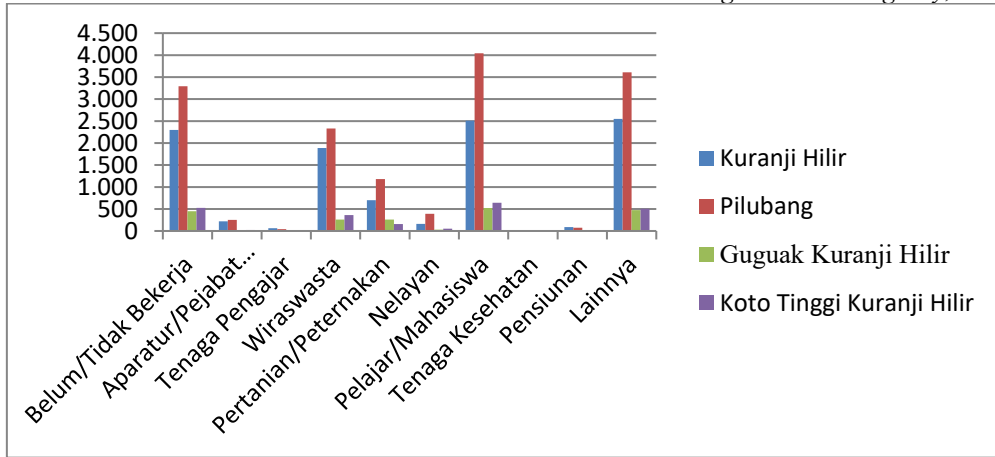
Nagari	Gender		Amount
	Man	Woman	
Pilubang	7.580	7.502	15.082
Kuranji Hilir	4.649	4.630	9.279
Koto Tingi Kuranji Hilir	1.419	1.406	2.825
Guguak Kuranji Hilir	1.293	1.295	2.588
<b>Sungai Limau</b>	<b>14.941</b>	<b>14.833</b>	<b>29.774</b>

*Source: Sungai Limau District in Figures 2021*

Based on table 2, it shows that the smallest population in Sungai Limau District in 2020 was in Nagari Guguak Kuranji Hilir with a male population of 1,293 people and a female population of 1,295 people. Meanwhile, the largest population in Sungai Limau District in 2020 was in Nagari Pi Lubang with a male population of 7,580 and a female population of 7,502.

Picture 1 : Population data according to type of work per village in 2019 in Sungai Limau District, Padang Pariaman Regency (Aggregate Population Data, Padang Pariaman, 2019)

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Based on Figure 1 above, it shows that the most common type of work in Sungai Limau District is self-employment. Entrepreneurship is a type of work or a person who does work independently and is not determined by a superior because there is no superior for him. Such as selling goods, selling food, and selling basic necessities and other necessities. Some people also work as farmers/breeders, where farming communities such as farming, farming and gardening, while livestock breeders such as cattle, goat, chicken and other breeders.

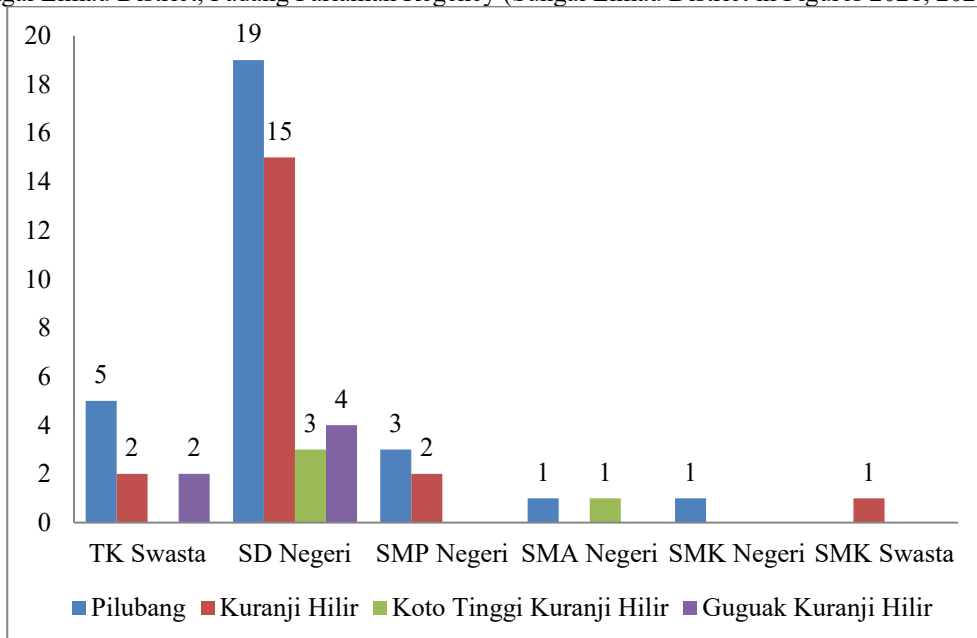
Table 3 : Number of Population According to Religion in District Sungai Limau, Padang Pariaman Regency, 2020.

No	Religion	Amount
1	Islam	29.919
2	Protestan	45
3	Katolik	21
<b>Amount</b>		<b>29.985</b>

Sumber : Kecamatan Sungai Limau dalam Angka 2021

Based on table 3, it shows that the Muslim population is more dominant than the non-Muslim population. This shows that the people in Sungai Limau District are predominantly Muslim.

Picture 2 : Data on the Number of Educational Facilities Based on Type of Facilities and Nagari in Sungai Limau District, Padang Pariaman Regency (Sungai Limau District in Figures 2021, 2021).



Based on figure 2 above, it shows that the schools in Sungai Limau District consist of 1 private vocational school, 5 public vocational schools, 2 public high schools, 5 public junior high schools, and 37 public elementary schools.



## **4.2. Sub Findings**

Provide a brief overview of the collected data and the corresponding analysis relevant to the following issue. Ensure that the Findings are succinct, objective, and presented in a factual manner, without incorporating personal viewpoints. The section may incorporate numerical data, tables, and figures such as charts and graphs, which should be numbered consecutively according to their order of appearance in the text.

## **5. Discussion**

### **5.1 Building Community Social Solidarity in Facing the Flash Flood Disaster**

Social solidarity is built between various communities in Sungai Limau District. Social solidarity is built in the community of the disaster area in Sungai Limau District based on the values of kinship and sharing to achieve common goals. It is important to develop the values of social solidarity in society so that they always live in mutual respect and create attraction and dependence between people in order to create common goals (Saidang & Suparman, 2019).

Social solidarity in the community in the disaster area in Sungai Limau District was built because of a sense of shared destiny, having goals to achieve together, and taking joint action. This can be explained in the following sub-chapter:

#### **1) Have a sense of the same fate as comrades**

The feeling of being in the same boat is a feeling that arises because people have the same historical, social and cultural background (Andi Aco Agus, 2016). This feeling then gives rise to emotional closeness between individuals which leads to goals that are achieved together (Yoshanti, 2010). A society that has a sense of the same fate and struggle builds a spirit of unity and unity within itself, whereas if society does not have a sense of the same fate and struggle it will result in division (Jafar et al., 2022).

This sense of shared destiny also emerged among the people of the disaster area in Sungai Limau District, Padang Pariaman Regency. The feeling of the same fate emerged due to the pressure of the flash flood disaster which occurred every year from 2018 to 2021 in the area. This sense of shared destiny arises because people experiencing disasters share the same feelings of sadness and pressure on the economy, that is, they both feel the disruption of their livelihoods due to submerged and damaged rice fields, they both feel the destruction of residential areas due to flash flood disasters, and they both feel the same. -We both experienced sleeping in refugee tents, a sense of mutual care and mutual help between communities. People in Sungai Limau District help each other, especially in providing assistance in the form of food, clothes and other things.

#### **2) Have goals that you want to achieve together**

A common goal is something that society strives for so that it is in harmony with various common goals, generally it will emerge from a plan that will make society continuously move in the right direction (Taufiqurokhman, 2008). Every community definitely has goals they want to achieve, one of which is the community in the disaster area in Sungai Limau District. The people of Sungai Limau District are experiencing the pressure of flash flood disasters which can be detrimental to people's lives at an economic and even psychological level. Apart from that, based on the results of an interview with the Mayor of Nagari Guguak Kuranji Hilir, Sungai Limau District, he said that the community has goals they want to achieve, namely first, that flash flood disasters will no longer occur in the area where they live and remain safe. Every

community should have a goal in life that they want to achieve, namely so that flash flood disasters do not happen again so that people continue to live in the area and the community also has a goal so that the government installs a garonjong on the river bank, so that if a flash flood disaster occurs, the overflow of water does not enter the environment. community residence. This goal was made by the community so that the community remained in the area where they were born.

### **3) Taking Action Together**

Taking joint action is important to build social solidarity in areas experiencing disaster pressure (Widayanti, 2016). The areas experiencing disaster pressure are not only floods, landslides, tornadoes but also flash floods, which are disasters that have the highest level of loss compared to other disasters, this can be seen in the community in Sungai Limau District.

The form of joint action among the community in Sungai Limau District is first, mutual cooperation. Mutual cooperation is generally interpreted as doing something together and on a voluntary basis with the aim of expediting or easing the work (Sulistia Tiara Dewi, Muh Amir Masruhim, 2016). This commonly understood meaning does not indicate at all the benefits or material value of the results of this voluntary work. In fact, if we look at the interests and benefits, mutual cooperation is very strong in terms of collective benefits in a society (Sumitro & Kurniawansyah, 2020).

The social solidarity of the people of Sungai Limau District is built because of togetherness through mutual cooperation. The form of mutual cooperation activities carried out by the community is firstly, the community carries out the cleaning of the roads in each nagari by cutting wild grass that has grown tall and clearing the roads of rubbish. Second, normalizing the river, namely cleaning the river, planting teak trees on the river bank, and after the flash flood disaster, the water in the river was still high, the community together created a new water flow from the river that directed it to the community's rice fields where water rarely flows in the community's rice fields.

The mutual cooperation work system is a character of the people in Sungai Limau District which has been passed down from generation to generation by their predecessors and is rich in collective values. The mutual cooperation work system still survives as a form of work system that has been preserved. Enforcing this work system certainly cannot be separated from the role of society in building a sense of togetherness, unity and concern for each other. Mutual cooperation is a form of solidarity that is influenced by a sense of togetherness between communities that is carried out voluntarily. This mutual cooperation activity is also the result of deliberations between fellow citizens and government figures. The purpose of the deliberation is to find out what activities, when and where the activities will take place.

The second form of joint action, namely building refugee camps, aims to ensure that when the community experiences a disaster and their homes are damaged, the community can take refuge in refugee camps created jointly by the community. Third, namely seeking collective assistance such as assistance with food, drinks, clothing, tools for bathing and so on from the government and other communities. Fourth, create a kitchen together. The aim of this is so that people can cook the food and drink they need from the government and other communities during the refugee period.

## **6. Conclusion**

Based on the results of research regarding community solidarity in facing flash flood disasters in Sungai Limau District, Padang Pariaman Regency, it can be concluded that social solidarity

is built in communities experiencing disasters by taking joint action to achieve a goal. The people of Sungai Limau District took this action based on the collective awareness between communities or nagari in defending the area. Social solidarity is built among the people of the disaster area because they have a sense of shared destiny, have goals that they want to achieve together, and take action together to defend the area. Disasters that arise due to environmental damage or people who are not friendly to the environment. And goals are the most important thing for taking joint action.

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