

## Women In Environmental Management On Bontosua Island, South Sulawesi

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### Abstract :

Women are considered as an important group in the process of environmental management. The character attached to women has the potential to be involved in environmental management. This study aims to conduct a precision analysis of how the role of women in environmental management, especially on the island of Bontosua. The method used in this research is qualitative with a case study approach. The results showed that the role of women in environmental management on the island of Bontosua is the result of social construction through three dimensions, namely externalization, objectivation and internalization. Externalization is an activity carried out by women in natural management such as throwing garbage in the sea, burning plastic waste, reusing plastic bottles, planting trees, and reducing the use of non-environmentally friendly products such as styrofoam, plastic, etc. Objectivation is a process where women begin to pay attention to feedback from external activities such as throwing garbage into the sea is not something wrong because they do not get a direct impact from these activities. Internalization is that women begin to accept, precipitate and repeat their behavior in environmental management. From the sociological analysis, it can be seen that the behavior of women in environmental management on the island of Bontosua tends not to be proactive because the social construction process does not pay attention to environmental issues.

**Keywords:** Women, Environment, Social Construction

### INTRODUCTION

Humanity's connection with the environment starts with the period of hunting and collecting food to satisfy daily requirements. (Fehr & Fischbacher, 2003). People and the environment are inextricably linked and reliant on one another, just as humans interact with one another. ("Interdependence with the Environment: Commitment, Interconnectedness, and Environmental Behavior," 2009). Recent ideas and notions offer fascinating details about how people interact with their surroundings; Biophilia provides information about the environment and its appeal to human existence. (Wilson, 1984). Interdependence theory explains that there is a unique relationship between humans and their environment (Davis et al., 2009) the sustainability of a species in an environmental ecosystem, depending on how humans manage it (Hartig et al., 2003). Humans tend to choose settlements close to their basic needs such as water, forests, areas with topography that are safe from natural disasters (Wesley Schultz, 2001).

This research is based on several previous research results related to the interaction between humans and their environment, especially in the study of gender and the environment. In general, women are more involved in repairing or destroying the environment (Jackson, 1993). Gender analysis provides an

alternative conceptual framework to better understand the relationship between women and the

environment (Resurrección, 2013). The women's movement for the environment began at the women's conference in Mexico in 1975 and the Nairobi conference in 1985. At the Nairobi conference, women voiced protection against the threat of massive tree cutting in India. (Salleh, 1991). The World Women's Congress for a Healthy Planet in 1991 also spoke about the key role of women in protecting the planet and its natural resources. This congress is a meeting to prepare for the Environment and Development Summit (UNCED) in Rio de Janeiro the following year (Resurrección & Elmhirst, 2012)

Climate change and the environment affect two vulnerable groups of people, namely children and women. In every natural disaster and even social disaster, women are often the victims who suffer the most (Kelber, 2010). The debate about involving gender issues and feminism to be involved in the environment and development globally started from the early 1970s until the late 1980s. (Arora-Jonsson, 2011) this is a new study as an affirmation of the importance of involving gender and feminism issues in managing the environment (Cornwall et al., 2007). Several feminist issues agree with the idea that women are closer to nature and in the context of the growing environmental movement, argue that women inherently have a better understanding of the importance of protecting the environment. (Jackson & Pearson, 2005).

At the global level, climate and environmental change and humanitarian crises no longer make gender issues a relevant issue (Skutsch, 2002). This is due to the influence of the struggle and the significant active role of women activists and women's NGOs for environmental issues (Wamukonya & Skutsch, 2002). An international network has been formed with the aim of no longer making gender differences an obstacle in every environmental issue (MacGregor, 2010). Even at international conferences in Bali 2008 and Copenhagen 2009, gender activists were eager to voice the slogan "no climate justice without gender justice" (Terry, 2009).

This paper aims to provide an explanation of the social construction of women's behavior in their environment. Social reality and women's knowledge of their environment is a process of externalizing everything they know from their environment (Shiva, 2016). Perceptions and roles played by women in the research location can be referred to as social reality formed from the dialectical process in society. For example, women throw domestic waste in the sea because they don't have a special garbage disposal, then in the process there are no negative impacts, so this behavior slowly settles and becomes a pattern in women's lives.

The role of women in environmental management is very important (Stoparic, 2006). The traits that women tend to have have the potential to participate and even become pioneers of the movement to preserve and sustain natural resources (Moser, 2012). The analysis of social construction looks at the involvement of women in environmental management through three dimensions (Sari et al., 2019); *first*, externalization, where women issue activities related to environmental management such as throwing garbage in the sea, burning plastic waste, reusing used plastic bottles, planting trees, reducing the use of non-environmentally friendly products. *Kedua*, objectivation, where women begin to pay attention to feedback from their activities based on the results of their social interactions. And *third*, internalization, where women begin to accept, prioritize and repeat their behavior in environmental management.

This also happened on Bontosua Island. Bontosua Island is one of the small islands which is geographically included in the Pangkajene Regency and the Archipelago. The area of Bontosua Island is about one kilometer. The majority of men work as fishermen while the majority of women work as housewives. From these data, it can be seen that women have more time to live on the island than men, so the role of women is very much needed in environmental management around the island. This study aims to determine the role of women in environmental management, especially on the island of Bontosua which will be analyzed using social construction theory.

#### **RESEARCH METHODS :**

This study uses a qualitative approach with a case study method (*case study*) (Hasbullah et al., 2021). The purpose of this study is to obtain as much information as possible about the role of women in environmental management. The qualitative approach with the case study method was chosen by the researcher as the method in this study because the researcher wanted to explore in depth the activities of women in managing their environment based on extensive and intensive data collection. In this study, using an observation case study approach, namely the study prioritizes observation and participation as a data collection technique, meaning that the observed data are current data. (Derahim et al., 2021). For this reason, researchers must participate in the activities observed. This research was conducted with several stages of the process, namely observation, in-depth interview, and documentation. Observations or observations are made on the object or subject of research, not only at the beginning of the study but also during the research. Observations are actions taken that lead to accurate observations in order to find and record phenomena that are considered important, and consider the interrelationships between aspects of these phenomena. (Hasbullah; Hasanuddin; Palawa Muhammad Ahsan; Astuty, 2021).

Observations in qualitative research take various forms. In this research, participant observation is used. Participant observation is an act of observation carried out by following the activities carried out by the research subject and the observer placing himself as part of the subject. (Kawulich, 2005). Observations in this study were carried out not only at the initial stage but throughout the study. Observation is done because it is part of the data collection process, it is also useful to provide its own perspective. The aspects observed are the environmental conditions

of the island of Bontosua and the life of the island community in managing their environment. In-depth interviews are intended to obtain detailed information from informants (Lillis, 2008). In-depth interviews were conducted directly, this was done to obtain the views, attitudes, and mindset of the informants regarding the problems studied. In-depth interviews are referred to as unstructured interviews, qualitative interviews, intensive interviews, and open-ended interviews (*opened interview*) (Green, 1999).

This unstructured interview is flexible, the arrangements of questions can be changed at the time of the interview, adapted to the needs and conditions at the time of the interview, including socio-cultural characteristics. (religion, ethnicity, gender, age, education level, occupation, etc.). Based on the target answer, the types of interviews conducted in this study were individual and unstructured interviews. Based on the selection of the unstructured interview method, the aspects or indicators that are outlined in the research are about how the process of social construction on the behavior of women

on the island of Bontosua in environmental management.

In the documentation section, most of the facts and data needed in research are stored in the form of documentation. The main nature of the documentation data is not limited because the researcher has the opportunity to find things that have happened in the past that may be needed. (Høffding & Martiny, 2016). In detail, documentary materials are divided into several types, namely autobiographies, personal letters, books or diaries, memorials, clippings, government or private documents, data on servers and flash drives, and data stored on web sites. The documents referred to in this study are everything that contains information about Bontosua Island, from the environmental conditions to the condition of the island's people..

**Table 1.**  
**List of Fishermen Informants in South Banabungi Village**

No.	Name	Last Education	Age (Years Old)	Status
1	MS	SMP	± 31	1. Housewife 2. Small shop owner
2	Hs	S1	± 28	1. Housewife 2. Early Childhood Education Coordinator
3	Sn	-	± 45	1. Housewife 2. PKK Coordinator (Women's Group)
4	Rd	S1	± 26	village office staff
5	MR		± 46	1. Head of household 2. Coordinator BPD

## **RESULTS AND DISCUSSION :**

### **Bontosua Island Profile :**

Bontosua Island is one of the islands located in Pangkajene Regency and the Archipelago. Administratively, Bontosua Island is included in the Liukang Tuppabiring District, Mattiro Bone Village, Pangkajene and Islands Regency, South Sulawesi. The distance between Paotere Makassar Port and Bontosua Island is ±26 Km. To reach this area, it takes about 1-2 hours drive from Paotere Makassar port by transportation using a boat belonging to one of the fishermen on Bontosua Island. The price for each trip is Rp. 25.000,- per person. Meanwhile, the operational cost required for each round trip is around Rp. 350,000. The boat operates almost every day, departing from the island of Bontosua at around 07.00 WITA and returning from Makassar at around 12.00 WITA with the consideration that the sea

waves are not too high at that hour.

Based on data obtained from the local government, the area of the island of Bontosua is about one square kilometer. Bontosua Island consists of one village, namely the Village of MattiroBone which is divided into two hamlets, namely Dusun Utara and Dusun Selatan. Each hamlet consists of three neighborhood units (RT). The structure of this island is sand, almost no soil is found. Therefore, only a few people can grow plants including vegetables around their settlements. In fact, if you think about it, using vacant land around the house, in this case growing vegetables and fruits, can minimize expenses. However, because the structure of the island's plains is mostly sand, it is difficult for plants to grow on the land. Although the area of the island of Bontosua is

relatively small, only about one square kilometer, the population is quite large, which is around 1,150 people. Based on the population of the island of Bontosua, it is not surprising that the island looks crowded because it is filled with residential buildings.

The people who live on the island of Bontosua generally come from the Bugis-Makassar ethnic group. The language used by the people on the island of Bontosua is mostly Makassar. According to the narrative of one resident on the island of Bontosua that no one knows for sure who first inhabited the island of Bontosua, nothing is absolute about the history of the people of the island of Bontosua. The fishing community on Bontosua Island has always had values and norms, which until now, most of them are still strongly maintained by their citizens. Social norms can be defined as rules that are equipped with sanctions which are behavioral standards that encourage and regulate certain individuals or groups of people (Haines, 1996). Social norms are usually formed on the basis of the agreement of community members and are created because of interactions in community groups. Violations of norms are usually given sanctions that have been agreed upon in society, where sanctions can be in the form of material or social actions.

On the other hand, norms are a detailed elaboration of values into the form of rules or codes of conduct that function to regulate behavior patterns. The fishing community on the island of Bontosua still has values and norms that are applied in everyday life. Barasanji, tambourine, pa'rappo and massalama are ancestral customs that are still applied by fishing communities on the island of Bontosua. Barasanji is usually done when there is a new ship that wants to go sailing, usually there is also a baranji during the wedding mapacci procession. But when it comes to weddings, it is rare for people to hold barasanji because barasanji takes a long time, so what is usually done at weddings is tambourines. In addition, children who can barasanji and play the tambourine are usually called to other villages to perform. It even got to Pangkep and usually it had an envelope. Pa'rappo is a kind of activity that people usually do before going out to sea looking for fish, they believe that this habit means asking permission from the marine guard to make a living.

In addition, from the past until now, every Friday before sunset the community will light a fire that is given incense. According to stories from ancestors, this tradition was carried out because every Friday night the angel would approach the house if the owner of the house lit a fire that was relatively small, only about one square kilometer, the population is quite large, which is around 1,150 people. Based on the population of the island of Bontosua, it is not surprising that the island looks crowded because it is filled with residential buildings.

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given incense, the smell of the incense was what attracted the angels to approach. In addition to the rituals carried out, the fishing community of Bontosua Island also has things that should not be done because when it is done it can disrupt the balance of life or can disrupt the routine of fishing. This is usually referred to as taboo in society.

There are several taboos that are believed by the fishing community of the island of Bontosua, one of which is that it is forbidden to call 4-legged animals when going to sea (looking for fish) because it will cause damage to fishing gear such as nets. Second, it is forbidden to whistle because it is believed that it will cause strong winds when fishing and can disrupt the fishing process. The values of life are also still very strong carried out by the fishing community on the island of Bontosua such as the value of mutual respect between fellow islanders, mutual respect between fishermen, being open to newcomers, the values of honesty, the value of kindness and other wise values. This mutual respect for the fishing community on the island of Bontosua is due to the fact that there are still kinship relationships, at the same time, the people in this community still make their parents role models considering that parents have sufficient life experience and can be used as lessons for the next generation.

There are several factors that a person is respected in the fishing community of the island of Bontosua, including wealth, piety, honesty, kindness, courage, descent and intelligence, but the most dominant is kindness or how influential the person is in society. Whatever a person has in this world but if he is not good then he can be ostracized in society. That is the reason why kindness must be a priority, and with a good person, friendship can run well and the level of acceptance in the community is also good and

other matters will become easier because other people will also give good treatment and will create peace in the community.

### **Social Construction of Women's Behavior in Environmental Management**

The study of environmental management with a gender perspective is an effort to find out the importance of the involvement or role of women in environmental management based on their inherent characteristics, both sex and gender. The ecofeminism perspective really needs a new cosmology which views that life in nature (including humans) is maintained by way of mutual cooperation and mutual care and love for each other. Only in this way allows humans to be able to respond and accept diversity in all entities (Shiva et al., 2005). Offer subsistence as the key to stopping practices and systems that threaten the sustainability of the earth's existence. Both believe that "transformation" must be both material and spiritual (Tong, 2010).

The behavior of women on the island of Bontosua in managing the environment is a process of externalizing what they already know about the environment itself. This knowledge is the result of his life experience, as intended by Peter L Berger in his theory of social construction which will be used as an analytical knife in this study. Sociological analysis to see women's behavior in managing the environment must begin with an understanding of social reality and women's knowledge about the environment itself. According to Berger and Luckmann in Samuel (2012), a sociologist will look for the relationship between social conditions with reality and knowledge (Samuel, 2012). "An adequate understanding of the reality sui generis of society requires an inquiry into the manner which reality is constructed" (to understand the unique reality of society adequately it is necessary to know how that reality is formed).

Berger and Luckman say that there is a dialectic between individuals creating society and society creating individuals. This dialectical process occurs through externalization, objectivation, and internalization (Riyanto, 2009). Objectivity, internalization, and externalization are three processes of social construction that run continuously. With the existence of an objective social world that forms individuals in the sense that humans are products of their society.

In the context of this research, the perception and role played by women on the island of Bontosua can be called a social reality that is formed from the dialectical process in society. For example, women dispose of domestic waste in the sea because they do not have a special garbage disposal, then in the process there are no negative impacts, so this behavior slowly settles and becomes a pattern in women's lives on the island of Bontosua.

Plastic waste is a type of waste that is widely produced on this island but has not found alternative ways to handle plastic waste. Almost all the people of this island throw their garbage on the beach with the pretext that later the garbage will be lost by the current. In addition, it is usually also burned. The same thing was conveyed by the chairman of BPD, Mr. MR. He said that he had raised the issue of plastic waste management several times and even proposed the establishment of a Waste Bank on Bontosua Island but had not received a response from the government. Because the government lacks respect for the proposal, he took the initiative to submit the proposal to PT Mars, an industrial company that is collaborating with Bontosua Island in coral cultivation on Bontosua Island. He hopes that the Garbage Bank can be established as soon as possible by the government or PT Mars,

considering that the Garbage Bank will greatly help the community to care more about the cleanliness of the island and will also have an impact on the sustainability of marine life.

From the results of interviews, researchers can see that there are several factors that make people behave tend to be indifferent to the environment, including the unavailability of garbage disposal sites or waste banks, the absence of special attention from the government, lack of knowledge about any behavior that can damage the environment and impacts that can affect human survival when the environment is damaged.

When the phenomenon is analyzed from the point of view of social construction theory by Peter L Berger and Thomas Luckmann, who hold the view that society is a dialectical phenomenon in the sense that society is a human product, which will always give feedback to its producers. Society is a product of humans. Society has no other form except the form which has been given to it by human activity and consciousness. Social reality is inseparable from humans, so it can be ascertained that humans are a product of society (Berger & Suci, 1994). Seeing the three dimensions of dialectics in society, namely externalization, objectivation and internalization and then associated with women in natural management on the island of Bontosua, it can be explained as follows:

#### **a. Externalization Process :**

Externalization is an anthropological imperative. Humans, according to empirical knowledge, cannot be separated from the desire to actualize themselves in a more concrete, accidental form. Human selfhood cannot only remain silent and settle within itself, in a limited scope it can even be closed. Human beings will always want to move out to express themselves in the world around them. The human self is essentially externalizing, and this has certainly been present since the beginning (Berger & Suci, 1994).

In the externalization process, first perform a number of actions. If these actions are considered capable of solving their problems at that time, then these actions will be repeated. After these actions experience consistent repetition, human logical consciousness will automatically begin to formulate and conclude that their actions are facts that occur because of the rules governing them. Externalization is defined as an attitude of continuous outpouring of human personality into the world, both in the form of physical activity and in the form of mental activity. That is, every human being wants to do things that can be used as a means to actualize his self.

In the context of this research, it can be seen that the externalization process is contained in the actions or roles performed by women on the island of Bontosua in managing the environment. For example, the act of throwing garbage into the sea. If analyzed from Berger's point of view, the action has been done repeatedly and will slowly become a habit. The act of throwing garbage in the sea, was carried out by the informants from an early age. The women on the island of Bontosua saw garbage piled up in their house, then their parents ordered them to throw the garbage in the sea, and from their actions it turned out to be able to solve the garbage problem, so they repeated it and in the end it settled and became a habit in the community. From the interviews, researchers found that women on the island of Bontosua throw garbage into the sea every morning and evening, every day.

When human actions are felt to be able to solve their life problems, humans will repeat these actions and make them a habit. A habit can protect people from uncertainty. If for humans the actions that

have been accustomed to it have given him comfort, of course he does not have totake other actions to find solutions to his problems.(Jussim, 1991) Basically, for humans, choosingagain or trying new things is a scary act, while routine is a psychological comfort for humans .

**b. Objectivation Process :**

Ability human self-expression is capable of objectivation, meaning that humans manifest themselves in the products of human activities that are available, both for their producers and for others as elements of the common world. Objectivation is more or less durable cues from the subjective processes of its producers, thus enabling objectivation to be used beyond face-to-face situations where they can be directly understood (Wuthnow, 2008). The process of objectificationto women on the island of Bontosua runs on a learning process and an understanding of environmental management. The learning process and understanding capacity of the women on theisland of Bontosua regarding environmental management are certainly different, giving rise to different behaviors or in Berger's term, the externalization of the women of Bontosua island regarding environmental management is different.

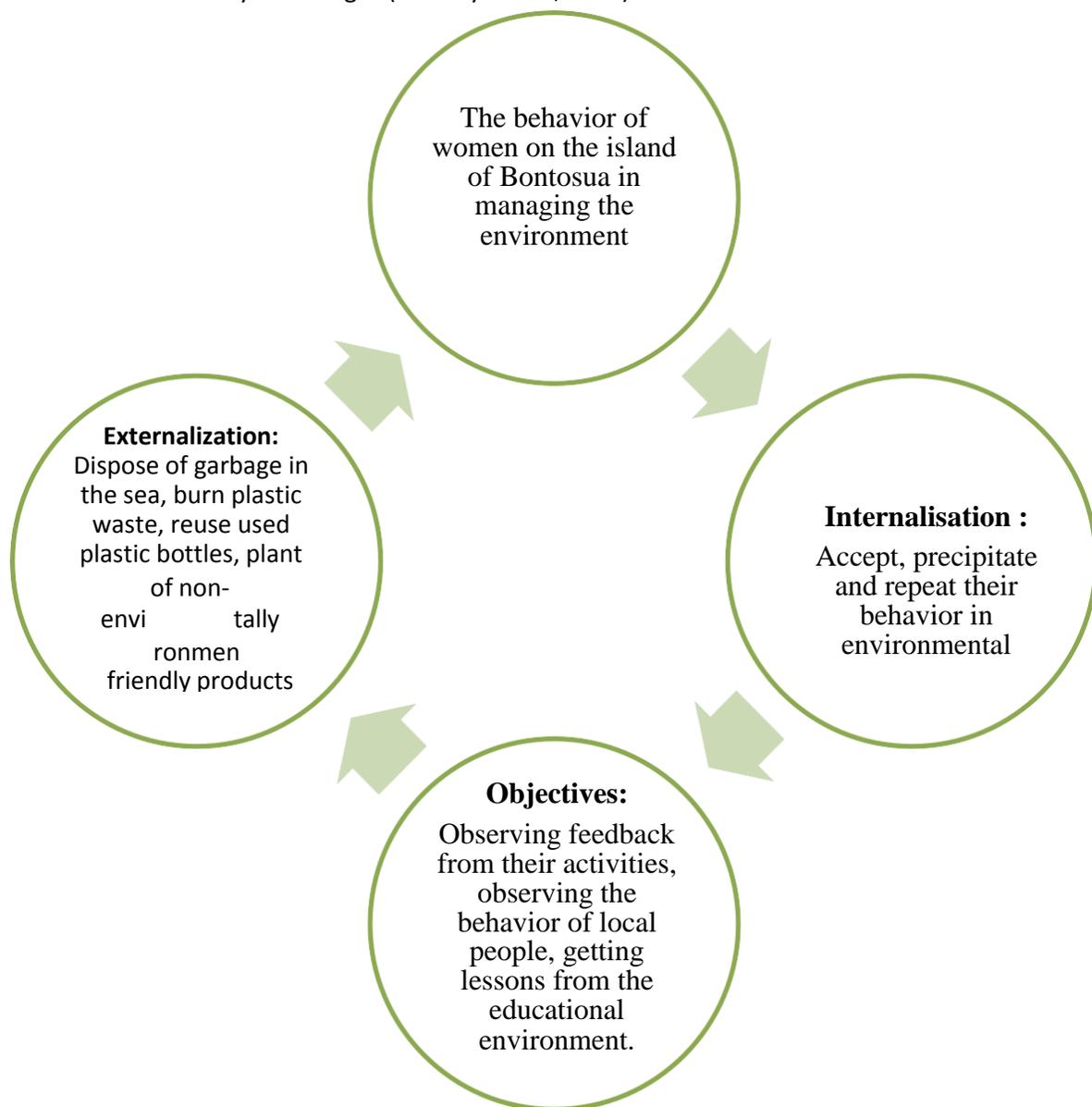
From the results of the data search, the researchers saw that there were differences in the learning process and understanding of environmental management by ordinary housewives, women involved in Family Welfare Empowerment (PKK), women who worked as teachers, and women who were still students. Women housewives objectify environmental management behavior only from one point of view, namely from what they see. Informants who are housewivesusually see their parents and people around them throwing garbage in the sea, so they also throw garbage in the sea. This was revealed by an informant named Saidah. Saidah's mother is a housewife who is about 70 years old. During his lifetime, the waste he produced in his household was thrown into the sea. He admitted that he did this based on what he saw, almost all of his neighbors also threw garbage into the sea.

In contrast to women who are students, they have received knowledge from schools about the negative impact of throwing garbage in the sea. The results of their learning at school about the dangers of throwing garbage in the sea because it can damage marine life, slowly make them aware and determined to participate in preserving the environment. However, due to conditions, the islanddoes not have a special trash can, so they can't do much, only being able to reduce their own waste production. Even women who are teachers, since attending college, they have learned a lot about the dangers and impacts of throwing garbage in the sea. Not only that, this woman who is a teacheralso feels she has a responsibility to teach her students and invites the community to behave more environmentally friendly, one way is by reducing the use of products that are not environmentally friendly. This was revealed by one of the informants named Hs. He is the coordinator of the early childhood education school (PAUD).

The process of objectivation experienced by women on the island of Bontosua regarding environmental management can be said to be a process of translating women into the signs they sense. One very important case of objectivation is signification (Birnbbaum, 1960), namely the making of signs by humans. For example, the piles of garbage on the shores of the island of Bontosua will disappear and the shoreline will be clean again when the waves come. In addition, the texture of the mainland area on the island of Bontosua which resembles sand or even the majority of sand can be a sign that only certain plants can grow in that area.

**c. Internalization Process :**

Internalization occurs through socialization mechanisms. In this case, Berger followed Mead's theory of Symbolic Interactionism. Humans live in institutions that regulate their position and the position of other egos. Human behavior and actions in the midst of its social context show its role. Therefore, human behavior in the midst of its social context is always symbolic, referring to a message or meaning. A human being who is not familiar with the rules or order of an institution can learn it through the actions or behaviors of other symbolic egos (Breskaya et al., 2018).



The internalization process that women on the island of Bontosua go through in terms of environmental management is varied. So it is not surprising that the perceptions and roles or activities carried out by women in managing the environment on the island of Bontosua also vary. Their awareness is certainly influenced by the social conditions they are in. Perceptions about the living environment of housewives who finished elementary school were different from the perception of housewives who finished high school or even housewives who had a bachelor's degree. In addition,

differences in perceptions about the environment also occur between women with parental status and women with child status. This happens because the process of internalization through socialization is also different.

According to Berger, socialization is never perfect (Sari et al., 2019). Habits passed down to new generations can always be questioned because new generations may begin to realize that their life situation is different from the situation faced by previous generations. The new generation does not have a collective consciousness like the previous generation, so the new generations see that their problems are different from those of the past. Even in the same generation, differences in views are inevitable, this is caused by many factors, including education.

For example, regarding the case of throwing garbage in the sea. Mrs. Hs, who is a graduate, certainly has a different point of view from Mrs. Sn, who did not finish elementary school. Mrs. Hs feels that throwing garbage in the sea can pollute the sea, can kill and damage marine life while Mrs. Sn does not yet know about the impact of her habit of throwing garbage in the sea, which she believes is that garbage can be dumped in the sea because on the island of Bontosua there is no trash can. A wider level of knowledge will be able to give many views or perceptions about a thing. The following is a description of the dialectical process regarding the process of social construction of women's behavior in environmental management on the island of Bontosua:

#### **CONCLUSION :**

The role of women in environmental management is very important. The traits that women tend to have have the potential to participate and even become pioneers of the movement to preserve and sustain natural resources. The analysis of social construction looks at women's involvement in environmental management through three dimensions, namely, first, externalization, where women issue activities related to environmental management such as throwing garbage in the sea, burning plastic waste, reusing used plastic bottles, planting trees, reducing the use of non-toxic products. environmentally friendly. Second, objectivation, where women begin to pay attention to feedback from their activities based on the results of their social interactions. And third, internalization, where women begin to accept, precipitate and repeat their behavior in environmental management. From the sociological analysis, it can be seen that the behavior of women in environmental management on the island of Bontosua is still very minimal because the social construction process does not pay attention to environmental issues.

Maintaining the sustainability and sustainability of natural resources certainly requires cooperation in the community. Relevant government agencies should be able to optimize regulations that have been established in government policies regarding environmental management and be more active in following up on community needs regarding waste banks. Local Government Agencies pay more attention to environmental issues, especially regarding plastic waste management. The people of Bontosua Island minimize the use of products that are not environmentally friendly.

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