

Changes in the Construction of the Meaning of Beauty in the Perspective of Adolescent Girls in Padangsidempuan City

Salwiyah Fitriani^a, Fatmariza^{b,*}

^aMaster Student (S2) Social Science Education, Padang State University, Air Tawar, Padang, 25171, Indonesia
Pancasila and Citizenship Education, Air Tawar, Padang, 25171, Indonesia
^{*}salwiyahfitriani@gmail.com

Abstract: *This research is motivated by young women who do self-care to follow the beauty standards that apply to the current social construction in the city of Padangsidempuan. The existence of this social construction has become a phenomenon among adolescent girls to force themselves to get a beautiful predicate from their environment so that teenagers who are in the stage of finding their identity position themselves to be following what society wants. The construction of beauty that is now embraced by teenagers has changed from time to time. The purpose of this study was to determine the changes in the shape of the construction of women's beauty in the city of Padangsidempuan in the past and present. This research was conducted using a qualitative approach with a phenomenological study type. Determination of informants using a purposive sampling technique. Data was collected using observation, interviews, and documentation studies. Test the validity of the data using triangulation. The result is a change in the shape of the construction of the beauty of Padangsidempuan women in the past and present which was built by the mass media and the public, who used to be sweet black women, broad legs and shoulders, black and thick hair, a body shape that is not thin and not fat is considered beautiful. experiencing various changes in the form of beauty with the criteria of having white facial skin, clean, without spots and acne, small legs, shoulders, and hands, slim body, tall and slender, and does not have other skin disorders. This study concludes that it must be realized that not all beauty standards need to be followed. Because the real beauty is women who can be themselves, be grateful for what they have by cultivating their senses, positive talents that they have for future success. Because by having a good heart, beauty can be perfect when combined with self-confidence that does not feel different from the prevailing beauty standards.*

Keywords: *Beautiful Construction; Teenage Girls; Maintenance; Salon.*

I. INTRODUCTION

Every woman has a desire to be said to be beautiful. Beauty is considered something that must be owned by women. Many events show that when a person's physical appearance is not good, for some it can lower their confidence when they have to meet other people which in the end can disrupt the entire agenda that has been made. This is common in women who have the nature of always wanting to look stunning in various circumstances and be the center of attention for those around them.

Women and beauty are two very related things. Women are identified with the word beautiful. From childhood, adolescence to adulthood, women are taught to consider their physical appearance as an important factor in growing pride and self-confidence. The beauty referred to here is the result of socio-cultural construction in the society in which the woman is located.

For each region and tribe, of course, it has a different beauty construction in society, for the people of the city of Padangsidempuan itself which is inhabited by the Angkola, Mandailing, and Toba Batak tribes, the beauty construction is not too much of a difference. tiny, with sparkling clear eyes. not only from a physical point of view, according to the Padangsidempuan people, but a beautiful woman also has range (good behavior) and para data (customary, and respects the elders and has compassion on the young). (Syamsuri, 2018).

However, over time, the emergence of mass media featuring models with certain physical characteristics in their beauty content indirectly builds new beauty standards and

tries to influence the perspective of all women about the meaning of a beautiful physical appearance. This system deliberately creates women into one domination so that the previous beauty construction shifts to a new beauty construction. Time and money are prepared to be able to achieve the target of beauty standards that are said to be perfect, when in fact they have fallen into the trap of capitalists. Women are exploited no longer in old-fashioned ways, but more subtly by fooling women through various kinds of products that capitalism peddles.

Adolescence is a very influential period in a person's life where an individual is on the threshold between childhood and adulthood so that there are several stages that a teenager goes through such as a transition or transition period, a period of change, a period of problems, a period of searching for self-identity, a scary age, a period of unrealism, to a period of self-maturity.

Previous research that has been done is research by (Mahanani et al., 2020). With the results of his research that the standard of beauty is a socially constructed phenomenon in society. From time to time the standardization of beauty is always changing and makes it difficult for people to define the standard of beauty itself. Based on this, there are still many people who are still confused or doubtful or confused by this standard. This confusion especially occurs in young women who are still building their self-concept. The unpreparedness of an individual's self-concept on a standard of beauty can result in self-confidence, so it is necessary to have a program that can help young women to be able to build their confidence in each person's beauty standards.

Based on this, the authors are interested in researching changes in the form of adolescent beauty construction in the city of Padangsidempuan before (before the 2000s and now after the 2000s).

II. METHOD

In this study, the author will use the type of qualitative research, namely with data collection techniques with field observations and interviews. In terms of the qualitative method is a writing method used to examine the condition of natural objects, the author is the key instrument, the data collection technique is carried out in a combined manner whose data analysis is inductive and the results of qualitative research emphasize meaning rather than

generalization. Phenomenology is a form of qualitative diri, research that grows and develops in the field of sociology, becomes the subject of its study of phenomena that appear as research subjects, but are free from elements of prejudice or subjectivity of researchers. Researchers are trying as optimally as possible to reduce and purify so that is the true meaning of the phenomenon.

The research location is in several salons spread across the city of Padangsidempuan, one of which is Aqilah Ladies Salon and Spa. Research informants were teenage girls who did the treatment, the therapists or salon staff who did the treatment, as well as salon owners and parents from the Padangsidempuan city community.

The data collection technique begins with making observations about which patients are suitable to be used as informants according to predetermined criteria. In this study, the observation technique used was participant observation. In the next stage, the researcher began to observe participants in the life of research informants. The researcher followed the consumptive activities carried out by the informants, namely doing treatment at a beauty salon. Informants also conduct in-depth interviews with interview guidelines that have been set previously. Researchers also use secondary data from books, magazines, journals, and the internet. Secondary data is used to complete data that cannot be obtained from observations and in-depth interviews.

III. RESULTS AND DISCUSSION

A. Results

The change in the form of the construction of the existing meaning of beauty is the change in the form of the construction of the beauty of Padangsidempuan women in the past and present which was built by the mass media and society, which used to be a sweet black woman, broad legs and shoulders, black and thick hair, a body shape that contains nothing and not fat is considered beautiful experiencing various changes in the form of beauty with the criteria of having white facial skin, clean, without spots and acne, small legs, shoulders, and hands, a slim, tall body and no other skin disorders.

The change in the form of the construction of the meaning of beauty is due to the influence of mass media, social media, advertising, cultural shifts in society in Padangsidempuan City which makes young girls not have to

work as much as before. Many teenage girls are required to attend school even until the afternoon and take extracurricular activities at their school. Many teenagers are already familiar with the internet, so they eventually follow the beauty standards that exist on the internet or their social media, leaving behind the meanings of beauty that were previously held by women in the city of Padangsidempuan, which no longer exist and have turned into a new meaning of beauty.

B. discussion

Teenagers who are always faced with many activities, tasks, and socialization relationships with peers make instant ways to be beautiful (based on the construction of mass media and society) which are always in demand. Beauty salons with cosmetic treatments and products that tend to be cheaper than treatment at a doctor's clinic are considered to provide more satisfactory results for patients or consumers. The advantage of cosmetic products from beauty clinics with natural ingredients is the instant results obtained. In a relatively short time, patients or consumers can feel significant changes in facial skin. Facial skin that was originally black and rough becomes smoother and whiter. If using natural ingredients, it may take years for maximum results. In line with this, the standards of the beauty displayed by the mass media, society, and social media ultimately form a beauty construction that is believed to be in the perspective of young women in the city of Padangsidempuan they try to follow it. The following is a discussion of changes in the construction of the meaning of the beauty of youth in the city of Padangsidempuan before and now.

The construction of mass media and society instills that every beautiful woman must have healthy, white, and glowing skin without spots and acne. One way to get skin beauty as desired (according to the construction of the mass media and society), is by doing treatment at a beauty salon that is considered appropriate. In beauty salon treatments, many things are considered in depth so that it does not necessarily make the treatments done in vain. However, from doing treatment at a beauty salon, you must also have the right intensity of time. It's not a matter of how long or how often you do the treatment, but how appropriate is the treatment for various skin problems, especially facial skin memberi hasil yang lebih memuaskan salon therapists that many women, especially students, experience.

In any part of the world, the meaning of beauty is certainly different. For example in Japan, clean and smooth skin, and straight hair are the keys to the meaning of beauty. For India, beautiful skin and hair are the benchmarks for being beautiful. For Iran, a sharp and petite nose is an indicator to be said to be beautiful. For Paris, beautiful women are those who have slim, elegant bodies and classy personalities. Unlike Mauritania, women who are considered beautiful are those who have a big body (big is beautiful). For Indonesia, beauty is also different, in Javanese, for example, beautiful women are those who maintain their attitude and manners, as well as women with fair skin color like palace women. Dayak tribe, Beautiful women are categorized by those who extend their ears down. In contrast to the Karo Batak people, beautiful people are those who have big feet, because they are considered more attractive (Situmorang et al., 2019).

Likewise, for the people of the city of Padangsidempuan, which is inhabited by the Batak Angkola, Mandailing, and Batak Toba tribes, the construction of beauty is not too much of a difference. Beautiful women are considered to have sweet black skin, petite stature, and sparkling clear eyes. not only from a physical point of view, according to the Padangsidempuan people, but a beautiful woman also has range (good behavior) and para data (customary, and respects the elders and has compassion on the young). (Syamsuri, 2018).

Based on the problem of the phenomena described previously, when viewed from a theoretical perspective, the author sees it from the perspective of the Social Construction theory by Peter L Berger and Thomas Luckmann, this theory contains information about the rapid and wide circulation of information so that social construction takes place very quickly and is evenly distributed. The constructed social reality also forms a mass opinion, and then the masses tend to agree in responding to it. Included in the change in the form of the construction of the meaning of beauty which causes an insecure effect on young women who experience beauty standards that are not by applicable social construction standards so that they are besar (*big is beautiful*). willing to do self-care at a beauty salon regardless of the various impacts they will face in the future.

With the explanation that according to Berger and Luckmann in their book (The Social Construction of Reality). Social reality is what happens in externalization (initial ideas that come out from within), at this stage the construction of the meaning of inner beauty emerges which is then conveyed to other parties. Furthermore, at the objectivity stage (the results of the idea forming knowledge and awareness are then justified and it becomes reality), a new form of construction is formed and justified until finally at the internalization stage of that reality in instruction and education as well as the dissemination of knowledge from generation to generation so that it becomes habituation. the form of beauty construction is conveyed to the public in all lines and opinions are united so that it becomes the same habit that the criteria or standards of beauty must be socially constructed with one thought. Berger and Luckmann explain social reality by separating the understanding of "reality" and "knowledge". They interpret "reality" as the quality contained in realities, which are recognized to have existence (being) that is not dependent on our own will. Meanwhile, knowledge is defined as a certainty that the realities are real and have specific characteristics. In reality, reality cannot stand alone without someone, either inside or outside that reality. In explaining the ontology of the constructivist paradigm,

Almost every year the standards of this beautiful change. What is beautiful, as well as what is bad in women is not determined in his hands, there is a general standard in a patriarchal society that views women as valuable because they are beautiful. In the patriarchal reality, beauty and beauty are terms associated with women. Being beautiful is the totality of a woman's existence.

The change in the form of the construction of the existing meaning of beauty is the change in the form of the construction of the beauty of Padangsidempuan women in the past and present which was built by the mass media and society, which used to be a sweet black woman, broad legs and shoulders, black and thick hair, a body shape that contains nothing and not fat is considered beautiful experiencing various changes in the form of beauty with the criteria of having white facial skin, clean, without spots and acne, small legs, shoulders, and hands, a slim, tall body and no other skin disorders.

The change in the form of the construction of the meaning of beauty is due to the influence of mass media, social media, advertising, cultural shifts in society in Padangsidempuan City which makes young girls not have to work as much as before. Many teenage girls are required to attend school even until the afternoon and take extracurricular activities at their school. Many teenagers are already familiar with the internet, so they eventually follow the beauty standards that exist on the internet or their social media, leaving behind the meanings of beauty that were previously held by women in the city of Padangsidempuan, which no longer exist and have turned into a new meaning of beauty.

The reason for the teenagers doing treatment at beauty clinics is because of the beauty construction built by the mass media and the public in the form of beauty with the criteria of having white, clean facial skin, without spots and acne and other skin disorders. This makes teenagers believe in treatments at beauty clinics to take care of themselves and fix all problems on their facial skin. In addition, they will get recognition in the form of a beautiful designation from their environment. Beauty construction is often seen from various whitening product advertisements in magazines and television as well as social media. ranging from soap opera players, models, and Indonesian artists to Korean artists who are much loved by teenagers today. The existing construction forms include:

IV. CONCLUSION

Changes in the form of the construction of female beauty in the city of Padangsidempuan in the past and present which were built by the mass media and society, who used to be sweet black women, broad legs and shoulders, black and thick hair, a body shape that is not thin and not fat is considered beautiful through various changes in the form of beauty with the criteria of having white facial skin, clean, without spots and acne, small legs, shoulders, and hands, a slim, tall body and no other skin disorders.

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In the end, the true beauty is women who can be themselves, grateful for what they have by cultivating the positive feelings, talents that they have for future success. The concept of female beauty is obtained not only from the outside, namely physically but from within. By having a good heart, beauty can be perfect when combined with self-confidence that does not feel different from the existing beauty standards so far which must look clean and smooth white skin, have a sharp nose as well tall and thin.

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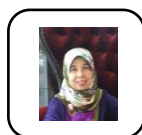
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AUTHORS PROFILE



First Author Salwiyah Fitriani. Social Studies Education Study Program, Post Graduate UNP. Residence on Jl. Zubeir Ahmad, Gg. Dame, Sadabuan, Padangsidempuan City.



Second Author Fatmariza. Lecturer on Pancasila and Citizenship Education, Faculty of Social Sciences, Padang State University.