

**IMPLEMENTATION OF COMMUNICATION AND SOCIAL INTERACTION PROCESS
OF WONOREJO HAMLET COMMUNITY DURING THE 'PPKM DARURAT' PERIOD
OF THE COVID-19 PANDEMIC**

Almas Zahra Indriana¹, Ari Kusmiatun²

¹Student of Master Program in Indonesian Language and Literature Education, Faculty of Language and Arts, Yogyakarta State University, Yogyakarta, Indonesia, ²Lecturer of the Master Program in Indonesian Language and Literature Education, Faculty of Language and Arts, Yogyakarta State University, Yogyakarta, Indonesia

¹almas0087pasca.2020@student.uny.ac.id, ²arik@uny.ac.id

Abstract

The Covid-19 virus has become a worldwide pandemic and has infected more than 100 million people. The Indonesian government has launched policies aimed at curbing the spread of the virus. One of them is the implementation of emergency community activity restrictions (PPKM Darurat). This rule contains the implementation of micro PPKM within the scope of neighbourhood/hamlet so that the community experiences a shift in communicating and interacting socially. This research aims to describe how the role of online communication and the social interaction process of the Wonorejo hamlet community during the PPKM Darurat period. This type of research is a descriptive method with a qualitative approach. The subjects in this research is the Wonorejo hamlet community. The object of the research was focused on how to communicate and interact socially with the Wonorejo hamlet community during the PPKM Darurat. This research was conducted in Wonorejo hamlet. The type of data used was qualitative data in the form of a description of observations. Data collection techniques were obtained from interviews, observations, and documentation. The analysis technique uses the theory of Miles and Huberman, namely the interactive model of data analysis techniques including the steps of data collection, data reduction, data presentation, and drawing conclusions. The results showed that the activities of the Wonorejo hamlet community during the PPKM Darurat were carried out online through the Whatsapp group and the social interaction process continued virtually.

Keywords: Covid-19, online communication, social interaction, communication in a pandemic

1. Introduction

The Covid-19 virus has become a worldwide pandemic that has infected more than 100 million people. Covid-19 is a virus that has a very fast spread speed so that the number of people exposed can increase significantly. This prompted the Indonesian government to launch policies aimed at curbing the spread of the virus. In general, policies that have been widely implemented are 5M (washing hands, wearing masks, maintaining distance, staying away from crowds, and reducing mobility). The last policy that was launched was the Implementation of Restrictions on

Emergency Community Activities. The 'PPKM Darurat' includes many things, one of which is the implementation of micro PPKM within the scope of RT/RW.

The Covid-19 virus has a social impact, namely as explained above that community activities that are gathering and congregating are prohibited from being carried out. Not only that, the education sector was also affected, namely many schools closed the learning process and then replaced it with online learning which aims to prevent the spread of the Covid-19 virus. Covid-19 has brought many losses to all sectors, even the main health sector, according to WHO, all countries must strike

a good balance between protecting health, minimizing economic and social disruption, and respecting human rights [1].

Since the soaring number of the Covid-19 pandemic in Indonesia, the recommendation to carry out social distancing has become something common and familiar in the community. The government stated that the implementation of social distancing in the form of 'PPKM Darurat' is believed to be effective in suppressing the spread of the Covid-19 virus. Doing social distancing means not doing activities that are gathered in crowds, not having direct physical contact, and keeping a distance when meeting with other people [2]. Before the Covid-19 pandemic, humans could not be separated from social activities. The existence of this 'PPKM Darurat' rule causes changes in socio-cultural conditions in the community.

Social processes and social interactions cover a wide scope. The process of communication and social interaction has a lot of impact on the lifestyle of a society, both institutionally and in other forms. The general form of the social process is social interaction. This is because the process of social interaction is the main requirement for the occurrence of social activities [3]. Social interactions are dynamic social relationships involving relationships between individuals, between human groups, as well as between individuals and human groups [4]. The process of social interaction will occur if there is a meeting between two or more people. The forms of the social interaction process include admonishing each other, shaking hands, talking to each other, or other things that involve more than one person.

The form of social interaction is not only carried out directly as mentioned above but the presence of a response and cue is also included in the process of social interaction. Because the requirements of social interaction are social contact and communication [5]. The shift in habits or culture of social interaction currently occurs because it is caused by the Covid-19 virus. Communication is something that is needed so that humans can meet their basic

needs, namely physical needs, security needs, social needs (becoming part of a group), the need to be appreciated, and the need for self-actualization [6]. This shows that communication is the key for a person to live daily life.

All forms of human life, especially in the community, really need communication. However, the enactment of the 'PPKM Darurat' regulation certainly has a tremendous impact, especially if it is related to human needs in communicating. Communication during this pandemic period, especially what happened in the Wonorejo hamlet, continues online, even though this is not carried out optimally because the communication and social interaction process forces people not to meet face-to-face. This study aims to describe how the role of online communication and the social interaction process of the Wonorejo hamlet community during the 'PPKM Darurat' period.

This type of research is a descriptive method with a qualitative approach. This research is a descriptive research with a qualitative approach. Sugiyono suggested that the qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experimentation) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalizations [7].

Meanwhile, the qualitative research proposed by Moleong [8] is a research study that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action holistically, and by way of description in the form of words and language. a special context that is natural and by utilizing various natural methods.

The researcher used a qualitative approach because the researcher explained what it was about communication activities and the process of social interaction during

the 'PPKM Darurat' carried out by the Wonorejo hamlet community. The type of data used is qualitative data in the form of a description of observations. The results of this study are not in the form of numerical data but a description of the communication activities and processes of social interaction carried out by the Wonorejo hamlet community.

Satori, et al stated that research subjects in qualitative research are called informants [9]. Informants are people/subjects who are involved in the activities being researched. The research subjects in this study were the people of the Wonorejo hamlet. The research subject chosen by the researcher aims to obtain maximum information regarding the application of communication and social interaction during the 'Emergency PPKM'. The object of this research is focused on how to communicate and the process of social interaction of the Wonorejo hamlet community during the 'PPKM Darurat' period.

This research was conducted in the hamlet of Wonorejo. Data collection techniques were obtained from interviews, observations, and documentation. Satori, et al suggested that the interview is a data collection technique to obtain information extracted from direct data sources through conversation or question and answer [10]. Sugiyono suggested that observation is a complex process, a process composed of various biological and psychological processes [11]. Sugiyono stated that the document is a record of events that have passed. Documents can be in the form of writing, pictures, or monumental works of someone [12].

The analysis technique adapts from the theory of Miles and Huberman (1984) in Sugiyono, namely the interactive model data analysis technique by covering the steps of data collection, namely carried out under natural conditions because primary and secondary data sources, data collection techniques are mostly done by interview, in-depth observation and documentation, data reduction means summarizing, selecting, the main things, focusing on the important things, looking for themes and

patterns and removing unnecessary ones, data presentation, namely data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like, and drawing conclusions, namely drawing conclusions that are carried out inductively, namely drawing conclusions from things that are specific to general [13].

2. Results and Discussion

The emergence of the Covid-19 pandemic has changed all forms and ways in human life. The dominant thing is if the interaction between humans and their lives is limited physically, but not with the digital world. Technological advances that are present today are not only a means of society, but in the current state of the world, it is a necessity for everyone. The need to communicate and interact with others through communication tools is considered very helpful in the activities of every aspect of human life. Indirectly, technological advances have helped people to continue to live their lives by socializing, namely continuing to communicate and interact socially during the Covid-19 pandemic, especially during the 'PPKM Darurat' period.

2.1 Communication Process

The Covid-19 virus that has hit the world, including Indonesia, has prompted the government to issue a policy to shift the communication and social interaction processes that previously had face-to-face to completely online. This policy is a step taken by the government for the common good even though it has many considerations in the community. The policy in question is 'PPKM Darurat'. This policy is regulated by the Governor of the Special Region of Yogyakarta in the Instruction Letter of the Governor of the Special Region of Yogyakarta Number 17/INSTR/2021 concerning the Enforcement of Restrictions on Emergency Community Activities in the Special Region of Yogyakarta to Control the Spread of Corona Virus Disease (Covid-19) [14].

The application of communication in the community needs to be trained and

practiced because in the process there are obstacles and problems that need to be resolved. The experiences experienced in the communication process are changes in the formation of effective communication. Communication barriers that occur are inversely proportional to the emergence of one's motivation. If communication is hampered, then motivation will not be formed. Barriers that arise in communication can be in the form of technical barriers due to lack of support for communication facilities and infrastructure, communication methods, physical conditions, environmental conditions, communication time, language, position, differences in social and educational backgrounds [15].

All information is currently very wide open and the process of social interaction in the digital world is very easy to influence one's motivation. Whether we realize it or not, communication in social media requires good communication skills, the ability to convey and absorb negative and positive information. If someone has good communication skills, then he or she will be able to respond to the information received as well as complaints or criticisms.

The Covid-19 pandemic has forced the Wonorejo hamlet community to communicate through social media groups such as Whatsapp. The chat room provided by the application is very helpful for people who still have to do proper activities even though they are through Whatsapp group containers. The results state that the use of the Whatsapp application in the Wonorejo hamlet community does not all use it like parents who cannot use gadgets so that it has an impact on not spreading all information to every community. However, the implementation of online communication through the Whatsapp group does not reduce the communication process for the Wonorejo hamlet community. It doesn't make people antisocial with the surrounding environment, but actually brings people who previously rarely or even didn't

communicate. In the Covid-19 pandemic situation, the use of gadgets is very useful for long-distance communication.

The Wonorejo hamlet community is a community that still holds the principle of social solidarity and still preserves local customs and culture. Such as the village community service activities which are usually carried out every Sunday to clean the environment. Then religious activities such as regular recitation events once a week which is still held starting from the RT and RW levels. Other activities such as PPK activities at the RW and RT levels, feasts, tahlilan, takziah, recitations, routine meetings of hamlet institutions and so on are still carried out by the local community.

However, due to the Covid-19 pandemic, especially during the 'PPKM Darurat', all these activities cannot be carried out as usual, namely face-to-face meetings. If all these activities are carried out, of course, it will violate local regulations. In addition, having a meeting can accelerate the spread of the Covid-19 virus. One of the 'PPKM Darurat' rules is the order to keep a distance. The head of the Wonorejo hamlet said that all hamlet activities that had previously been scheduled had to not be carried out until the 'PPKM Darurat' rule was no longer enforced by the central and regional governments. In addition, the head of the Wonorejo hamlet also appealed to the community to maintain health protocols by continuing to use masks if there is a need to go outside, wash hands with soap, maintain distance, and eat healthy food.

The communication process of the Wonorejo hamlet community in applying the rules from the 'PPKM Darurat' government using the Whatsapp group application. The use of the Whatsapp group feature is carried out so that the communication process between the community continues to run effectively even though it is not face to face. The Wonorejo hamlet community implemented this online communication which took place from July 3, 2021 until the end of July 2021.



Figure 1. Screenshot of Whatsapp Group Rukun Warga 08

The picture above shows that the administrators of the hamlet institutions provided information through the Whatsapp group belonging to RW 08 Wonorejo hamlet regarding the implementation of Friday prayers and closing the mosque's main access road which aims to reduce the mobility of people

outside the Wonorejo hamlet. In addition, there is an appeal to continue to wear masks. Then the Friday prayer only uses speakers in the mosque. With this information, it is hoped that the public can obey the rules of Friday prayer during the Covid-19 pandemic, especially during the 'PPKM Darurat' period.



Figure 2. Screenshot of the Whatsapp group of gentlemen RT 03

The picture above shows that the chairman of RT 03 Wonorejo informed about the invitation to install a flag to commemorate the 76th Indonesian independence day through the Whatsapp group RT 03. The community also responded to the invitation with enthusiasm. Then underneath there is also information regarding the implementation of the routine social gathering for the fathers of RT 03 by still going through the door and going straight home. With this information, it is hoped that the community will be able to comply with the rules for regular gatherings, especially during the 'PPKM Darurat' period.

As a result of online communication, the Wonorejo hamlet community has been active in the communication process. All information is conveyed through the Whatsapp group. Usually when face to face, there are some people who do not greet each other and communicate. But after the implementation of this online communication, many people are active in Whatsapp groups. The Wonorejo hamlet community began to dare to give opinions and also questions from the delivery of topics that were being discussed together. This is one result of the use of the Whatsapp group feature. People can communicate more easily with other people to discuss and ask questions, both in general in groups and by contacting privately.

Whatsapp effectively and efficiently supports the purpose of communicating among other social applications. The value

of emotional engagement in Whatsapp groups is higher on the instant messaging platform Whatsapp. The use of Whatsapp has a positive impact on behavior that affects the process of communication and social interaction. This is shown in the group that the community responds to the information submitted.

2.2 Social Interaction Process

Social interaction is the relationship between one individual and another, one individual can influence another individual or vice versa, so there is a reciprocal relationship. The relationship can be between individuals with individuals, individuals with groups, or groups with groups. Gillin and Gillin argue that social processes are ways of relating that can be seen when individuals and human groups meet each other and determine the system and forms of these relationships or what will happen if there are changes that cause the ways to shake. existing life [16].

The occurrence of the process of social interaction will certainly affect the occurrence of a social change. These social changes cannot be separated from a social interaction activity which is one of the needs of the community to achieve the goal of communicating. This changed the culture and social system experienced by the community during the COVID-19 pandemic, the culture and social system experienced a shift and became a new habit in carrying out daily life activities.

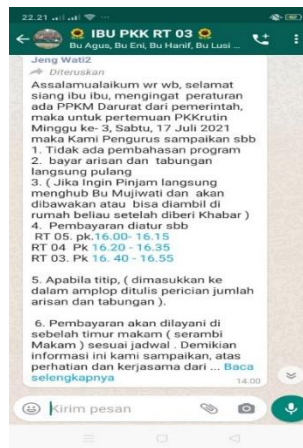


Figure 3. Screenshot of Whatsapp Group of PKK RT 03 ladies

The picture above shows that the PKK management in Wonorejo hamlet continued a message from the main PKK group RW 08 which contained information via Whatsapp group belonging to PKK women RT 03 Wonorejo hamlet regarding the implementation of the 3rd week regular PKK meeting. The contents of the information above are that with the 'PPKM Darurat' regulation still in effect, regular PKK meetings are not discussed, pay arisan

and savings go straight home, loans are made privately without crowds, payments are arranged into three schedules, if the deposit is put in an envelope and written Obviously, payments are made at East Eats with a drive thru procedure. With this information, it is hoped that the community will be able to obey the rules for regular PKK meetings, especially during the 'PPKM Darurat' period.

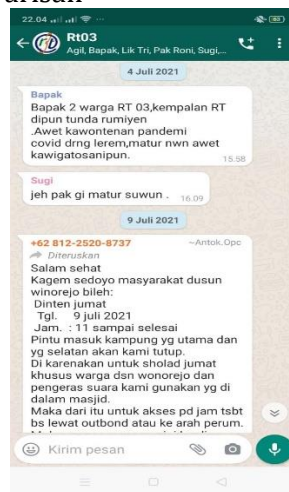


Figure 4. Screenshot of the Whatsapp group of gentlemen RT 03

The picture above shows that the head of RT 03 provided information about the collection of RT 03 being postponed because the Covid-19 pandemic had not subsided. There was one resident who responded to the information. With this information, it is hoped that the community will be able to obey the rules for regular

PKK meetings, especially during the 'PPKM Darurat' period.

From the two pictures above, it can be explained that the process of social interaction that occurred in Wonorejo hamlet during the 'PPKM Darurat' period was very limited. Usually before the pandemic, all kinds of meeting activities are

carried out by gathering and crowding in a closed place. However, this pandemic situation forces people to avoid crowds with the rules applied by the hamlet institution management. For example, the regular PKK meetings for women from the Wonorejo hamlet are carried out on a drive thru basis and are divided into three schedules according to the RT. Then, the implementation of Friday prayers, which are usually mosques open to the general public, is currently only carried out by the Wonorejo hamlet community by closing the main door of the mosque's entrance.

The process of social interaction during this pandemic continues to run online and there are several routine activities of the Wonorejo hamlet community which are still carried out in a limited space and time. The process of social interaction during the pandemic no longer means meeting face to face, social interaction is actually done online. There are no specific rules regarding what form social interaction should take. Each has advantages and disadvantages, but in principle what is done is still aimed at creating a process of social interaction.

2.3 The Role of Online Communication on Community Harmony

Harmony and harmonious social relations between communities can be created by the realization of effective communication. Effective communication during the Covid-9 pandemic can be judged by the intensity of the community in communicating through Whatsapp groups. This form of communication includes conveying information, opinions or ideas, and responding to information. Effective online communication can help in solving problems faced by the community by means of dialogue, discussing together to find solutions. Without online communication, it is possible to have mutual suspicion and even prejudice, especially with the condition of the Indonesian nation in the community, it cannot be denied that neighbors have different cultures, languages, and religions, especially during this Covid-19 pandemic.

Establishing good communication has an important impact on the formation of a life of peace and harmony in the midst of a harmonious society. Role as a concept of what individuals can do that has important values to give to the social community. For this reason, online communication through Whatsapp groups by discussing and greeting and supporting each other between communities is a form of maintaining community harmony during the Covid-19 pandemic.

Conclusion

From the results and discussion above, it can be concluded that the 'PPKM Darurat' during the Covid-19 pandemic had an influence on the communication process and social interaction of the Wonorejo hamlet community. With these restrictions, the social scope becomes narrow which causes a lack of communication and interaction with other people. But on the other hand, the application of communication and social interaction of the community continues even though it is online. This actually makes people respond to each other and greet each other through Whatsapp groups. There are some people who previously never communicated to communicate because they are online. The process of social interaction is also limited by space and time, but some activities continue to run effectively and do not reduce the process of social interaction that occurs in the Wonorejo hamlet community. online communication through Whatsapp groups by discussing and greeting and supporting each other between communities is a form of maintaining community harmony during the Covid-19 pandemic.

REFERENCES

- [1] <https://www.who.int/indonesia/news/novel-coronavirus/>
- [2] Daud, "Social distancing dan budaya kita Medan", 2020. Retrieved from <https://www.researchgate.net/publication/341218892>.
- [3] Soekanto, S, Sosiologi suatu pengantar cetakan. 45, 2013, Jakarta: PT. Raja Grafindo Persada.

- [4] Gillin, J.L dan J.P. Gillin, Cultural sociology, 1954, New York: The Me Millan Co. (2020) h. 45-53 DOI: 10.32505/hikmah.v11i1.1837 <https://journal.iainlangsa.ac.id/index.php/hikmah>
- [5] Soekanto, S, Sosiologi suatu pengantar cetakan. 45, 2013, Jakarta: PT. Raja Grafindo Persada.
- [6] Wood, Julia T, Interpersonal communication : everyday encounters eight, 2016, Ed. Canada: Cengage Learning.
- [7] Sugiyono, Metode penelitian kualitatif, kualitatif dan R & D, 2011, Bandung: Alfabeta.
- [8] Moleong, Lexi. J, Metodologi penelitian kualitatif, 2012, Bandung: PT Remaja Rosda Karya.
- [9] Satori , Djam'an Satori, Aan Komariah, . Metode Penelitian Kualitatif, 2011, Bandung: Alfabeta.
- [10] Satori , Djam'an Satori, Aan Komariah, . Metode Penelitian Kualitatif, 2011, Bandung: Alfabeta.
- [11] Sugiyono, Metode penelitian kualitatif, kualitatif dan R & D, 2011, Bandung: Alfabeta.
- [12] Sugiyono, Metode penelitian kualitatif, kualitatif dan R & D, 2011, Bandung: Alfabeta.
- [13] Sugiyono, Memahami penelitian kualitatif, 2012, Bandung: AlfaBeta.
- [14] Kebijakan Gubernur Daerah Istimewa Yogyakarta dalam surat Instruksi Gubernur Daerah Istimewa Yogyakarta Nomor 17/INSTR/2021 tentang Pemberlakuan Pembatasan Kegiatan Masyarakat Darurat di Daerah Istimewa Yogyakarta untuk Pengendalian Penyebaran Corona Virus Disease (Covid-19)
- [15] Oey, A. M. W, Pengaruh hambatan komunikasi terhadap motivasi kerja karyawan di dalam organisasi PT. liebherr indonesia perkasa, balikpapan. jurnal ekomunikasi, 2(1), 1-10.
- [16] Harahap, Siti Rahma, Proses interaksi sosial di tengah pandemi virus covid 19 (the process of social interaction on the pandemic covid 19), AL-HIKMAH: Media Dakwah, Komunikasi, Sosial dan Budaya Volume 11 Nomor 1

