

Palangka Raya People's Responses to the Governor's Circular on Covid-19 Pandemic

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Abstract

Circular of the Governor of Central Kalimantan Number 443.2/20/BU, namely promoting social distancing by staying away from mass gatherings. Through these provisions, the government seeks to achieve a common goal: to prevent and minimize the spread of the covid-19 virus. This investigation that has been carried out seeks to understand the reality felt by residents of Palangka Raya. Researchers used qualitative research methods with a descriptive narrative approach. Data sources come from observations, interviews, and studies of references related to community responses, Governor's circular, and social actions. The results of the study explain that it has been proven that the essential thing in rejecting and reducing the spread of the Covid-19 virus is that there is a link between the level of education, knowledge, realization, and realistic actions, as well as the love that exists for these citizens in understanding and implementing government regulations, as well as regarding the benefits of implementing social distancing. This explains the sociological and theological phenomena through some of these linkages in the context of the Covid-19 pandemic, a form of instrumental action.

Keywords: corona disease; health procedure; home environment; social distancing

INTRODUCTION

The Government of Indonesia calls upon adherence to the health protocol (Zendrato, 2020; Susilowati & Hakiem, 2020). It is the wisdom of a group of people who jointly bear limited responsibility to use a power that is right on target to provide consideration so that this should not happen and overcome the cause and transmission of this corona disease (Tuwu, 2020) because this is done for the sake of safety together.

As an organization in an area that has supreme authority that is legitimate and obeyed by the people, Indonesia strictly adheres to commands in a systemic way of working to facilitate the implementation of an activity to achieve a specified goal in stages involving the community taking part in resolving each case (Gischa, 2020). Indonesian people are a social group that occupies a particular territory or region organized under effective political and governmental institutions whose explanation is according to Article (1) paragraph (3) of the 1945 Constitution of the Republic of Indonesia. The government determines the guidelines for its people, namely as an effort to anticipate and reduce the spread of the Covid-19 virus. Several standards, one of them is to carry out social distancing to prevent detachment from groups of people, which are irregular and temporary. According to the Circular of the Governor of Central Kalimantan Number 443.2/20/BU, this provision contains Refusal and Mental Adjustment to the process of events that will occur spreading COVID-19 in Central Kalimantan page 4, and physical distancing (#dirumahaja) (Raiz, 2020).

A similar part of the instructions above can be seen in the Governor of Central Kalimantan's circular letter to its citizens, namely that the government will make conditions or positions ready concerning the more superior

people around them from a situation of having to change quickly to another situation and looking at it for a long time and researching it. The situation has been persistent since it was understood that two people were confirmed to be corona in Central Kalimantan (Central Kalimantan) on March 20, 2020 (Matakalteng, 2020). The government has announced this seriously so that residents always practice a lifestyle that is not dirty and free from illness, reduce activities that are not from their home environment and eliminate crowds, if not mandatory. This action is meant to reduce physical contact with other people or items that can transmit the virus so that we do not always come into contact with other people.

The particular task at the same time that we want to do in this context is to be able to live a healthy life and to be able to stop events that are interrelated with Covid-19. Some of the actions taken are practicing a clean life, maintaining a healthy state, maintaining space between two objects, eating nutritious foods, and obeying orders that the government has implemented as a form of community appreciation for the person who leads area.

The totality of human knowledge as a social being that is used to understand the environment and its experiences and guides its behavior, namely the whole of the results of a system of processes, ways, actions of thinking, things that are done, and things that are carried out by human work efforts in the life of society taken by humans through learning (Nasution, M. S. A., Daulay, M. N. H., Susanti, N. & Syam, 2015). From the incident that the people of Jekan Raya Village, Menteng District, Palangka Raya City, went through, they tried to gain intelligence or knowledge to carry out the provisions given by the government. One is by keeping a distance as a social action that is practiced to prevent and minimize the spread of the Covid-19 virus.

Napsiah and Marfuah Sri Sanityastuti's (2020) research is entitled "Changes in Social Interaction of Halal bi Halal Events during the Covid-19 Pandemic" at FISHUM UIN Sunan Kalijaga Yogyakarta, which explores a lot about Eid al-Fitr 1441 H. This work prioritizes changes in social interaction in carrying out halal bi habits. Halal is held through technological media, especially the zoom meeting application, which influences the meaning of halal bi halal. Another research by Delfirman, Rudy G. Erwinsyah, and Bilal A'adhanayadi (2020) is entitled "Attitudes and Perceptions of Low-Income Communities Towards Appeals to Keep Study Distance during the Pandemic Period." In his work, there is advice to inhibit any action that is not contagious and the achievements shown by people who hold wisdom. Basic information and the idea of social distancing is an attempt to convey an opinion about good and bad to reduce the number of known spreads of Covid-19. The community's behavior in complying with the advice to carry out worship in residential buildings should be considered by looking at the results of serious thought on several confirmed cases, which later became one of the clusters for the spread of Covid-19, when several people held religious rituals.

Tri Rejeki Andayani (2020) with the title Sources of Information and Impacts of Implementing Social and Physical Restrictions during the Covid-19 Pandemic Period of Exploratory Studies in Indonesia. Tri Rejeki Andayani's work describes the ability to behave when carrying out activities by mobilizing energy, mind, or body to find and obtain information by mobilizing information or actual material that can or is used as the basis for studies (analysis or conclusions) on parts that are difficult for the community to pass. while practicing social distancing. This study found the most negligible impact of implementing social distancing policies in the family environment. The advice to always stay at home during a pandemic is an excellent opportunity to interact with family compared to before the Covid-19 pandemic.

Writing by Amos Sukanto and S. Panca Parulian (2021) with Religious Community Responses to the Public Policy of the Indonesian Government Related to the Covid-19 Pandemic. Various responses from religious communities (especially Muslim fanatics, Protestant Christians, and Catholics) regarding government policies. The Indonesian Ulema Council, Indonesian Ulema Council (MUI) issued several fatwa orders outlining orders or rules prohibiting worship that make people involved in a problem. A small number of fanatical Muslims opposed the policy at first. But in the end, they followed the rules. Among Protestant, mainstream and Pentecostal churches under the Communion of Churches in Indonesia (PGI) can coordinate with government rules. Subsequent studies that are almost the same as this paper are works by Mustaqim Pabbajah, Nurhidayat Muhammad Said, Faisal, M. Taufiq Hidayat Pabbajah, Hasse Juba, and Juhansar (2020) with the title "Deauthorization of the Religious Leader Role is Countering Covid-19 Perceptions and Responses Ulama's." This work explains the theoretical view of the reauthorization of the role of the clergy in dealing with Covid-19 in Indonesia. Mustaqim Pabbajah, Nurhidayat Muhammad Said, Faisal, M. Taufiq Hidayat Pabbajah, Hasse Juba, and Juhansar describe this lack of community enthusiasm explains the low authority of religious scholars starting from the companions of the Prophet Muhammad. to the closest followers afterward in fighting the covid-19 outbreak for Muslims in Indonesia.

Based on some of the writings above, the previous work described circulars in community actions that were established on a methodological basis. This latest study is almost similar to what the author wants about the sociological meaning of social distancing. In the writer's opinion, if one looks at it as a whole, it may have less firmness which is close to the study conducted in this paper, as for those who stated that there was a difference from previous writings, namely in theory used by the author, namely social action based on Max Weber and the main ideas that the author used in the investigation related to how to describe the response of the people of Palangka Raya from various education, knowledge, professions, ethnicities, and religions to Governor's circular, when going through the covid-19 outbreak. This difference is also an important reason for this research.

This article will discuss the low level of public discipline in health protocols that caused the government to issue a circular and the reaction of the people of Palangka Raya to the Governor's circular in the context of society dealing with the Covid-19 pandemic. A response describes an appropriate attitude to be carried out during the crisis of the Covid-19 pandemic. Through this reaction, the sociological and theological functions of the existence of the Governor's circular can be explained. This was further supported by the opinion of a Civil Servant that "because more than necessary they were not indifferent, did not heed, were somewhat redundant to his orders. His reign was not established. Orders that are carried out, the people also do not care because something that is usually done has taken a long time. If you want to say that the rules are starting to apply, yes, you can say that they haven't brought results yet, right? The community does not heed health protocols" (Lianto, 2020). Thus, the implementation of social distancing is due to the low awareness of the community, and the community does not pay attention to these orders.

METHOD

The author uses a qualitative research method with a narrative descriptive approach. Qualitative research is an investigation that aims to recognize the reality that is passed by the research subject. Actions, views, and impulses arise in a person consciously or unconsciously to act with a specific purpose, and so on as a whole and through describing it through words and language according to the typical natural situation and by utilizing it in various ways to carry out a job to achieve it as desired (Moleong, 2007). This research is prioritized on efforts to establish their understanding which is examined in detail, constructed through words, holistic and complicated explanations. Researchers can know the signs of the subjects they study, have empathy in their daily lives, and can understand their understanding, as well as able to explain the meaning of their behavior (Maman, U., Ridwan, M. D. Ali, M., Mustofa, dan AF, 2006). From this investigation, the author can know the people of Palangka Raya, especially Jekan Raya Village, Menteng District (as the research subject), empathize with them naturally in their daily lives, and be able to understand their understanding of the writings circulated from the Governor in Rejecting and Mental adjustment to the event of the spread of covid-19 that will occur. As for one of the provisions, is to apply social distancing, as well as being able to convey the important meaning of their behavior.

This research was conducted in Central Kalimantan, specifically in Menteng Village, Jekan Raya District, Palangka Raya City. The author's reasons for choosing Palangka Raya City as a form of obedience to the Governor of Central Kalimantan Circular Number 443.2/20/BU concerning Prevention and Anticipation of the Spread of COVID-19 in Central Kalimantan, the authors chose Palangka Raya City as a research locus. This investigation has been ongoing for approximately five months (April-August 2020). Data is received by seeing and understanding the contents of what is written, understanding opinions based on research and findings supported by data and arguments, evidence of information obtained through Scopus references, accredited journals, non-accredited journals, photos, newspapers or from books, conducting observations, unstructured interviews, and other sources related to the public's response to the Governor's circular letter, especially regarding social distancing. The unit of analysis used is the person as a source of participants related to the issues to be examined. The researcher conducted in-depth interviews with five people as crucial informants to get to know their understanding of the Palangka Raya people's response to the letter from the Governor, especially regarding keeping their distance when going through the Covid-19 outbreak. The unit of analysis consists of five people with different education, knowledge, professions, religions, and ethnicities, namely two people from housewives (Muslim and Javanese), one person from the entrepreneur (Christian and Dayak Ngaju), one from honorary (BA in Information Technology, Christian and Dayak Ngaju ethnicity), and one person from Civil Servants (Master of Theology, Christian and Dayak Ma'anyan ethnicity).

The data obtained by the researcher is then analyzed inductively, namely by influencing or arousing the desire to pay attention to an overview of the data achieved, meaning that it is made into a field from those that use unusual forms to descriptions that do not involve specific or specific things. Then the researcher brings opinions from the end of the uncertain number of research findings from the field.

RESULTS AND DISCUSSION

Governor Circular

A written letter circulated from the Governor of Central Kalimantan Number 443.2/20/BU concerning the Prevention and Anticipation of the Spread of COVID-19 in Central Kalimantan to all people in the Central Kalimantan region which was stipulated on March 14, 2020, in Palangka Raya, namely maintaining safety, provisions (heart, mind, mind), well-ordered state, and not confused, and do not buy staples unreasonably, because it can make things rare to find. Then make a lifestyle that is used to being free from illness and cleanliness through washing hands using regular procedures and not changing using disinfectants/soap from running water, preparing places for washing hands in public places, for example, in markets, offices, schools, houses of worship and others, promoting health by exercising regularly and eating a balanced diet, managing the cleanliness of homes, workplaces, public facilities and places of worship regularly, reducing physical contact with people or objects capable of transmitting the virus, including changing positions hand in greeting, keeping away from the crowd, if you do not have to.

This published article seriously emphasizes a group of people to postpone mass gathering activities, allow employees, employees and school children who suffer from Acute Respiratory Infection (ARI) not to carry out school or work based on a doctor's certificate, making the workplace clean by carrying out disinfectants and coordinating with the local Health Service, not hoarding necessities, and not opening nightclubs during the pandemic. Lodgings or hotels provide hand sanitizer and take visitors' body temperature measurements. Then immediately check yourself at the doctor or health center or the nearest hospital, if it is known that you have a cough and fever accompanied by shortness of breath or a history of travel or contact with people from infected areas, do not allow foreign ship crews to go ashore and order the people of Central Kalimantan to not boarding foreign ships except for officers, delaying traveling abroad or other exposed places. Then related parties are complied with to tighten coordination and communication in examining and anticipating the transmission of the Covid-19 disease, as well as rejecting the occurrence of social, economic, political, and security conflicts from the expansion of the virus and asking religious leaders to participate in educating their followers to multiply Istighfar, badr blessings, donate and pray. From the writing circulated by the Governor, it is one of several rules to prevent and anticipate the expansion of Covid-19, namely by implementing social distancing.

The Reality of Social Distancing

Physical distancing is applied by maintaining a minimum distance of 1-2 meters between people (Larasati et al., 2020). However, different governments and organizations issue different guidelines regarding safe distancing (Gischa, 2020). Keeping this distance is the duty of the government and health workers, private workers, community members and leaders, and the community (Elfira Sri Futriani, Mariyani, 2021). Karyono, Rohadin, and Devia Indriyani (2020) argue about keeping a distance which is an endeavor that can bring results in making things slow or not smooth the spread of viruses or diseases, namely by not following people who are unhealthy, and not engaging in relationships with one who is not far (distance or between) with other people to anticipate transmission. Based on Karyono's opinion, everyone must practice social distancing. This is considered as one of the steps that can bring results to suppress the expansion of the spread of Covid-19.

Meanwhile, according to the analysis unit consisting of five people with different education, knowledge, profession, education, knowledge, ethnicity, and religion regarding physical distancing, it is described as follows:

Alpisah (Housewife, Junior High School graduate, 34 years old, Javanese, Muslim):

Social distancing, namely keeping a distance and keeping distance from the crowd, reducing physical contact with people/objects that can spread the virus, not being close to other people, and keeping a distance of 1 meter, adhering to the boundary line that has been made at ATMs, Alfamarts, food stalls roadside stall. Keeping this distance is important, because this disease is more susceptible to being infected by other people and we don't know who has tested positive. Keeping this distance is done until the epidemic

is gone, until the virus is gone. Keeping this distance is done to stop the spread of the virus, to avoid the virus, to feel safer, more comfortable, less anxious, and can reduce the number of sufferers of Covid-19. The implementation of keeping a distance is carried out by only a few. Some people are used to keeping their distance. Some people kept their distance, because the rules were still strict at that time. However, over time people are used to it and are bored at home. If I meet someone who doesn't keep their distance, then I avoid or stay away or back and forth or keep my distance from that person. For example, people are reminded to keep their distance at the beginning of the fast. There were people who were huddled together at the G.Obos 12 shop, so the Satpol PP officers came directly and asked the community to keep their distance, if the community did not keep their distance then they would be immediately disbanded. If I meet people keeping their distance, I just relax. Actually keeping this distance requires awareness and action from oneself (Alpisah, 2020).

Jumiatus (Housewife, Elementary School graduate, 41 years old, Javanese, Muslim):

Social distancing is avoiding crowds, if unnecessary, and this is a rule from the government, the Governor. The reason for keeping your distance since Covid-19 was to maintain your health, avoid the Corona virus, because this disease is invisible, and maintain your and your family's health to avoid Covid-19. Some people obey government rules. For example, people open ATM doors using their elbows and observe the distance given by the barrier so that they pay attention to the dividing line and have to wash their hands. Otherwise, the security guard will warn them. Some people are used to government regulations, some don't heed these rules, but some people who follow the government are afraid at first, but after a while, they get bored, especially when children are hard to tell. This could be because people seem bored at home or have become ignorant if we are just family and people known here. Just don't wander around here and there... I'm afraid other people can carry the virus... when I meet people who don't keep their distance, I'm sad and want to warn them; I'm afraid they think they're pretentious. So we just ran away (Jumiatus, 2020).

Santaria (Entrepreneur, BA. In Economics, 38 years old, Dayak Ngaju tribe, Christian):

Social distancing is keeping a distance from other people in public places, crowds, shopping malls, and supermarkets. This action must be carried out by everyone still breathing; it is obligatory, like the principal officials, everyone without exception. This attitude of keeping a distance requires awareness to do it with a distance of 1-2 meters.. Keeping this distance is done so that there is no physical contact, to prevent transmission of the virus, to break the chain of transmission of covid-19, to anticipate the spread of the virus, or to minimize the spread of covid. Another reason first, to comply with government regulations. Second, people are afraid of being contaminated with the virus. Third, because he loves his family or children. I react to people keeping their distance by giving a thumbs up. But suppose it's the other way around. In that case, I will try to stay away and keep my distance, glance cynically, give input to people who violate it from people who don't keep their distance, tell me the consequences of actions that don't keep their distance because it can easily spread the Covid-19 virus, and can grumble or talk to himself..Many people still don't follow the rules because they lack awareness, are selfish, and take this disease lightly. This is serious. Those of us who are already queuing at the cashier where there is a dividing line, there are people who violate it, ignore it, and there are still people who know the importance of keeping their distance (Santaria, 2020).

Ambo Yakob (Employee, Bachelor of Information Technology graduate, 33 years old, Dayak Ngaju tribe, Christian Religion):

Keeping distance is carried out by everyone, all levels of society outside the home, in shopping centers, especially in crowded places. The purpose of keeping a distance is to break the spread of covid-19, especially in Central Kalimantan province with a distance of 1-2 meters according to health protocol procedures, so that we don't get infected and reduce the risk of covid-19. The community can not carry out this attitude of keeping distance, if the government issues a circular letter covid 19 this will end. The reaction of this community varies. Some people guard it, so I really feel safe, and I also keep a good distance. The reason could be, because keeping his distance is very important to him, for the sake of his family, apart from following the government's recommendations. Some people don't obey, so I keep my distance, because I don't feel safe, sometimes I can also warn them, so I can keep my distance. There are also

people who are indifferent and naughty, because they do not comply with government regulations. The point is still not optimal and lack of public awareness (Yakob, 2020).

Lianto (Civil Servant, Master of Theology graduate, 38 years old, Ma'anyan Dayak tribe, Christian Religion) Keeping your distance is more to the rules, if from the Governor's circular it is more to the rules of the game, social life in the prevention and anticipation of Covid-19. In order to follow health protocols since the covid-19 pandemic. This is because the regional head is responsible for the health of the community, for the welfare of the community, for taking appropriate policies that affect his managerial abilities and he is the second hand of the central head. He must make decisions to protect his citizens. This social distancing must be carried out by all residents in markets, public places, where people interact with humans. So from all levels, strata, gender, because this virus knows no strata, economy, gender. WHO itself is through the air, this virus can be transmitted, you can't bargain, because this virus is easily transmitted, people are from all kinds of people, we don't know if the person carrying the virus has an impact, or is asymptomatic, so we have to be careful, so everyone must keep their distance. Because the spread of this virus can be through the touch of droplets, the more you keep your distance, the more you are at risk of getting it. We don't know that he knows between a strong immune system and people who don't have symptoms, it's very likely that people who are strong and people who don't have symptoms, it's very likely that these people can be infected, so social distancing is necessary, don't cut off the social world, just keep your distance. Social relations are still the same, only physical distancing is maintained. The community continues to maintain this distance until a vaccine is found and finally the virus can be controlled, then it can return to normal. During Covid, as long as you keep your distance... Palangkaraya people in Javanese terms are *dablek* (stubborn). People don't care about keeping their distance, maybe because of habits, the culture of getting together, the culture of togetherness that makes this implementation difficult. Regarding keeping this distance, there has never been a penalty. There's only a sign of keeping your distance. Palangka Raya people are hard to tell for various reasons. Many are ignorant, don't care, are quite unfortunate about the rules. The government is not enforced. The rules that have been made, the people are also ignorant, because of old habits. You say it's effective, you say it's not effective either. For example, people don't wear masks. The health protocol is being ignored in public places, where there is a lot of human interaction. From this, the government must be firm, by providing education it is also important about the dangers of covid to the public. That's important education about the rules, because the people are stubborn, so there must be education about the dangers of covid. I think not the community first, but the government first through self-help first, religious leaders, Non-governmental organization, socializing, teach rules and the dangers, because of diversity. Not everyone has an educational stratum, social class. Society is too ignorant (Lianto, 2020).

Community Response

Based on Max Weber's opinion about social action, the question in this paper is how did the people of Palangka Raya respond to the Governor's circular in the face of the Covid-19 pandemic. Weber places too much interest in general sociological questions about order and mores. In addition, he views the nature of social reality that has been established by individuals and their social actions that are useful. He explained that all descriptions of the system of relations between people and between groups based on types of activities and functional divisions to complete shared obligations must be examined with great interest (attention) following the actions of the community, whose efforts can cause a person or certain group of people to be moved to do something because they want to achieve a goal. what he wants or gets satisfaction with his actions, according to what others can expect (Soerjono Soekanto, 2013). Related to knowing and exploring that part, it must require an orderly method that is used to carry out a job so that it is achieved according to what is desired by understanding (*verstehen*). Max Weber emphasized the subjective notion as movement, reflection outside the will (consciousness) as a thing or activity that comes from outside the method to fulfill the work on the legitimate understanding of the subjective meanings of social action, which should include intentions and reasons. Individual actors, then all forms together (institutions, customs, cultural values) was interpreted from individual actors in the end (Wrong, 2003). Max Weber explained that it is very valuable for a human being to be able to investigate deeply. Through '*verstehen*,' a person is given direction to explain the theoretical meaning that is

poorly understood towards human subjective spirituality which can still be explored. In other words, humans prioritize empathy to understand actions that still occur in a social reality (S Soekanto, 1985).

Weber presents the meaning of actions following a person's motives for doing something that must be seen as the reason behind the action (Nurkhalis, 2018). An act is referred to as a social action when the action is actually directed to another person or other individual (Emilianur & Amri, 2017). The actions put forward actually have considerations about something effective and efficient (Mutiar, I. R., Sumarti, T., & Satria, 2018) which tend to convey goals (Johnson, 1986). For example, re-adaptation efforts can be made in participating in community activities more actively by involving the process of thinking about ways and goals to be achieved. This is parallel to social actions, namely the actions of an ex-convict determining how to readjust himself in society as an ex-convict when he returns to interact with society (Amelia & Junaidi, 2019). This framework of thinking is seen as a source of sociological problems which are not objective social realities, but the subjective steps of a person who experiences and feels these social realities (Pujianti, 2019). This is in line with what was explained by Ekna Satriyati, Alfian Biroli, Situ Nur Hana (2019) that the consequences of the actions taken in determining the foundation are separated from the others according to the meaning and benefits received.

Anik Pujianti (2019) describes Weber's separation of four types of actions that align with what he aspires to be. The book entitled "Sociological Theory Classical and Contemporary Perspectives" explains four types of social actions: first, acts of instrumental rationality (Johnson, 1986). This action directs people who explain about the existence of good and bad opinions and actions to reduce physical contact with people or objects that can spread the virus, stay away from crowds, and do not jostle with other people. In short, some residents are still aware of the benefits of implementing social distancing from self-awareness (only). Yes, with actions, so that no one has the virus confirmed in crowded places, like in stalls, markets, in crowded places (Alpifah, 2020), outside the house, in shopping centers, especially crowded places (Yakob, 2020), in public places, and in communities where there is little interaction with other humans (Lianto, 2020).

The community can carry opinions about good and bad, as well as actions that reduce physical contact with other people or objects that can spread the virus. Because this society has awareness, understanding that this virus is invisible and can infect and be infected. Regarding opinions about good and bad, Lianto suggested that the government organize outreach and education to the public about the Governor's circular letter and the dangers of Covid-19 to the community. This is because the virus does not clearly know the social level of public finances and gender. Then Lianto also commented that education was carried out and carried out by the government independently or through religious leaders. Based on the goals it does, diversity comes from the community itself which is considered from the level of education (Lianto, 2020).

Individuals are also seen as having various reasons for what they expect. Through this foundation, a criterion determines a path, effort, and so on that can be carried out between conflicting goals. This section also shows the work that the Central Kalimantan provincial government has carried out to prevent the corona virus in one of the places through an invitation or call that says: "we are simultaneously anticipating the coronavirus (covid-19)."

The written circular given by the Governor shows the appeal given by the Governor to his people as a form of government concern for his people. This pattern is part of the instrumental rational action. This provision leads the public to avoid this covid disease because the consideration is that this disease is invisible to the human eye (Jumiatur, 2020). Reasonable opinions about good and evil or the possibility of several tools are endeavored to convey all goals. Opinions about the good and bad of the mission relations with the consequences of course can be from the interests of the media. Lianto, along with his opinions about good and bad sociology, said that: "... this action was carried out, because regional leaders are obliged to maintain the good condition of their citizen's bodies, create welfare for their citizens, can exert an effective policy influence on their managerial abilities and they are like the second hand of the central leaders. He should have made a decree to protect his people." (Lianto, 2020).

This opinion about good and evil is one of the foundations used to reduce the quantitative count of the confirmed Covid-19 virus. Other opinions about good and bad are also present in the provisions to comply with health protocols (prokes). For example, people must wear masks, wash their hands, not order large numbers of people to gather, maintain a healthy body by exercising regularly in a row, organize a healthy eating system and menu (Santaria, 2020), minimize direct touch, either with objects or droplets (Lianto, 2020) or other people who can transmit the virus (Alpifah, 2020). Another thing too, the implementation of worship is recommended online for the time being. The suggestion was from a religious leader. As stated by Moh Soehadha (2021) in his writing entitled "Towards a Sociology of Religion: Scientific Paradigm and Contemporary Challenges," that religion is

made up of a set of regularly interrelated elements to form a totality of thoughts such things that are important or useful for humanity which is a collection of introductory provisions that give direction on how something should be done and the way of life of the people who follow it. Adherents make religion to understand life, thus providing involvement in something that is done in daily habits. In this regard, the community's actions in keeping their distance are a concrete act of obedience to religion.

From the Central Kalimantan provincial government's appeal, implementing this circular letter elicited various responses and actions from its citizens. The responses are, when someone meets other people, some act to distance themselves from other people, look down on them, grumble or speak with a muffled voice in their mouths or talk alone (Santaria, 2020), some implement social distancing (Alpisah, 2020), maintain a well-organized condition and are not nervous, and do not travel out of town (Jumiatun, 2020). The goals to be achieved are so that the covid-19 virus is not confirmed, as a form of citizens' obedience to the provisions made by the government, and as a form of one's love for one's relatives, love for yourself (Santaria, 2020). This is also because the regional head is responsible for the community's health, providing welfare to the community, taking appropriate policies that affect his managerial abilities, and is the central head's second hand. He must make decisions to protect his citizens. All residents must carry out this social distancing in markets, and public places, where people interact with humans. From this, the government must be firm in providing education; it is also critical about the dangers of covid to the public. That's essential education about the rules because people are stubborn, so there must be education about the dangers of covid. I think not the community first, but the government first through self-help first, religious leaders, NGOs (non-governmental organizations), socialize, educate about the rules and the dangers because of diversity. Not everyone has an educational stratum or social class (Lianto, 2020). Some goals of doing this distance show that the community has the initiative to keep their distance. Judging from the opinion of Lianto's comments, the level of education or knowledge also influences the actions taken to reduce the spread of Covid-19. This reduces exposure to Covid-19 and manifests compassion for oneself and others (Natalia, 2022).

Regarding keeping this distance, there has never been a penalty (Lianto, 2020). There was only a sign of keeping your distance. Palangka Raya people are hard to tell for various reasons. Many were ignorant, did not care, are quite unfortunate about the rules. The government is not enforced. The rules have been made, the people were also ignorant because of old habits. They say it was effective; they say it was not effective either. For example, people don't wear masks. The health protocol is being ignored in public places where there is a lot of human interaction. In their language, Rere Bayu Pancari and Ririe Renggani (2021) said that this instrumental action is the highest level because, in this action, each individual is seen as having various kinds of goals that might be desired, and can consider adequately and be able to consciously choose the goals and tools that used to achieve it.

From the community's responses, the actions of the residents have opinions about good and bad, and those who are consciously chosen about the media used to obtain them follow the mission of the action. The goals to be achieved are so that the Covid-19 virus is not confirmed, as a form of citizens' obedience to the provisions made by the government, and as a form of one's love for their relatives (Santaria, 2020). The residents determine something chosen among competing missions based on a measure that is the basis for evaluating or determining something. The determination includes opinions about good and evil or a choice between two or several possibilities in fulfilling the mission. Opinions about good and evil can come from specific media related to these missions, and ultimately about, good and bad opinions about the usefulness of missions that are not absolutely different (Johnson, 1986).

According to Max Weber, the second variety of social action is value-oriented rationality (Johnson, 1986). These actions become a matter of opinion about good and evil and conscious predictions in maintaining a well-ordered situation and not getting confused, not traveling outside the city, being careful; so-called health problems caused by this virus appear because of health problems this is invisible, and this action is implemented so that families are free from covid-19 (Jumiatun, 2020). Apart from that, some efforts to prevent and predict the spread of Covid-19 is through good living habits, making it common to wear masks (Santaria, 2020), social distancing, still washing your hands regularly, using soap to clean your hands, then wash it with running water, maintain the body's immunity against a disease regularly by doing sports and consuming vitamins C and E (Yakob, 2020).

The third social action is action according to tradition (Johnson, 1986). The act states that a person typically does an act without conscious explanation or planning. Such actions are categorized as actions according to tradition. Someone will explain that he always does the deed or steps because it has become a habit for him to

do. Suppose this concern controls all citizens or an indeterminate number of people. In that case, institutions are passed by traditions passed down from generation to generation (from their ancestors) that are still carried out in society to become a system of fundamental principles, concepts, or values that are usually characteristic of a group or culture that is justified like that without questioning it and habits that have blended right in the hearts, minds and so on from the ancestors down to posterity. In line with what Alseparat explained, the people of Palangka Raya are getting bored and used to it. The Covid-19 pandemic is very long, so the residents have not heeded conditions of the Covid-19 pandemic (Alpisah, 2020). Even this is supported by Lianto's opinion that Palangka Raya people in Javanese terms, were *dablek* (stubborn) (Lianto, 2020). People do not care about keeping their distance, maybe out of habit. The action takes place at a cultural get-together. The customs of these get-togethers are one of the difficulties in implementing social distancing in the context of the Covid-19 pandemic. The action takes place in a cultural get-together. The customs of these get-togethers are one of the difficulties in implementing social distancing in the context of the Covid-19 pandemic.

Subsequent social actions relate to feelings and emotions (affective). The action is stated to be true with an act controlled by effective without a picture of the totality of understanding or awareness, especially regarding thinking and understanding or conscious planning. For example, when someone experiencing an inner state encounters something such as passion, anger, anxiety or pleasure, and reveals the inner considerations (heart) without thinking about it, or without planning in advance. This act was revealed when there were several people who were not far away or close to other people (Alpisah, 2020), were reluctant to warn or advise others who had not implemented social distancing. This is because there is fear of understanding, pretending to know (Jumiatun, 2020), disobeying government regulations by being ignorant (Yakob, 2020), and many are against this written letter being circulated. For example, there are instructions when we are queuing (queuing) at cash or money holders. However, some people go against the provisions made (Santaria, 2020). This is because there are no good and bad opinions that follow the size as a basis for evaluating or determining something that is going well or as it should. In other words, this action is not following the knowledge of the rules of thought. Based on the actions of the community, it explains that there is a lack of good and bad opinions from residents during the Covid-19 pandemic. Residents still do not comply with the health provisions that have been set. Of the several provisions, one of which explains that these residents do not fully carry out social distancing when there is a particular activity.

By examining the factual and accurate statements described above, there is an understanding of the resident's response to the written letter from the Governor. It turns out that there is a combination of several of the four ideal actions mentioned by Max Weber. Based on this combination of actions, it is evident that the response of residents in Jekan Raya Village, Menteng District, Palangka Raya City, who are more in control of the type of action than the others, is instrumental rational action. Residents understand and understand the value of implementing social distancing as one of the efforts to prevent and reduce the spread of the Covid-19 virus. The most important part of the understanding and awareness of these citizens, of course, is that there is a connection between the level of education, knowledge, and awareness, as well as the realistic actions that exist in these residents about the benefits of implementing social distancing which ultimately provides space for thinking about the impacts of taking or not taking action always maintain a distance. The connection between the level of education and knowledge and the residents' awareness of Palangka Raya, Jekan Raya Village, Menteng District shows instrumental action in dealing with the covid-19 pandemic. This can be seen in the community's responses, namely the actions of residents who have opinions about good and evil and those who are consciously chosen about the media used to obtain them following the mission of the action. The goals to be achieved are so that the Covid-19 virus is not confirmed, as a form of citizens' obedience to the provisions made by the government, and as a form of one's love for one's relatives and love for yourself (Santaria, 2020). This is also because the regional head is responsible for the community's health, providing welfare, taking appropriate policies that affect his managerial abilities, and is the central head's second hand (Lianto, 2020). He must make decisions to protect and educate his citizens.

Based on the actions of these residents, the response of Palangka Raya residents to the written letter circulated in the context of the Covid-19 pandemic is very strongly related to sociological and theological roles. The sociological role of the community's responses is influential with the meanings or purposes of social distancing, that is, actions that are applied are useful for restraining people who are unhealthy from making physical contact with healthy people. Then the actions of residents not to get involved in mass gatherings. From social distancing measures, residents are trying to resist and minimize the spread of the Covid-19 virus in Central Kalimantan. This is also evident in the role of regional leaders as an extension of the central government which

makes decisions following the conditions of the Covid-19 pandemic. This stipulation is contained in the Circular of the Governor of Central Kalimantan Number 443.2/20/BU concerning Prevention and Anticipation of the Spread of Covid-19 in Central Kalimantan section 4 by keeping away from crowds, not having physical contact with other people, and practicing social distancing with others at least 1 meter. One of the stated provisions contains the simultaneous goal of being safe, healthy, and free from the Covid-19 virus. The most important thing is that the implementation of social distancing also explains the sociological and theological roles, namely the existence of compassion for one another. Thus, the sociological and theological functions strongly connect with the meaning or intention of the Palangka Raya residents' responses to the written letter circulated by the Governor in the context of the Covid-19 pandemic, both in the community and religious sectors.

CONCLUSION

The written letter that was circulated explained the combination of the four social actions offered by Max Weber. Of the four actions, it is evident that rational instrumental action dominates the residents' response. This action is visible because of the citizens' understanding and awareness of the importance of implementing social distancing, which is a simultaneous task and enacted as part of the overall prokes which must be carried out by all its citizens, without exception. Implementing these rules is a form of citizens' compliance with the provisions of their regional leaders, religious leaders, and one's affection for one another. It has a goal so that the Covid-19 virus is not confirmed. From this social reality, it is found that there is a dimension of social action owned by citizens who are, and even this application is carried out as a form of community obedience to government regulations and religious leaders so as not to be contaminated with viruses, as well as a form of one's affection for others. Thus, the dimension of social action belonging to this society is a sociological and theological fact.

This research is expected to be able to provide references to scientific discourse, especially those related to contributions to the theory of social action in social reality. This investigation also contributes to individuals or residents regarding the use of residents' responses to a written letter from the Governor in the context of the covid-19 pandemic, so it is still essential for the response of the people of Palangka Raya to the Governor's circular in dealing with the covid-19 pandemic in Menteng Village, Jekan Raya District, City of Palangka Raya, so that a similar study is still deemed necessary by looking at the responses from other residents.

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