

Health Protocols And Mindset Change Of Village Society

Lidia Djuhardi

*Department of Communication, Faculty of Communication Science University Of Persada Indonesia Y.A.I,
Diponegoro No.74-10430, Jakarta, Indonesia
Corresponding author E-mail : lidia.lilaya@yahoo.com | +62-81931400499*

Abstract

Health protocols during the Covid 19 pandemic, established by the government seem to only be a "slogan" reminder, however a great number of crowds still consist on the street, the market event to the shopping centers without wearing masks, even gathering with their communities. Otherwise, in a remote and small village in Sambas Regency, the people surprisingly obey the health protocols. This becomes interesting, due to the mindset of the villagers that is probably more traditional and generally hard to adapt to new changes (new normal life /new habit), in fact they are more aware and obeyed about health protocols. The aim of this study is to find out a communication experience of the village society facing Covid-19 pandemic during health protocols implementation period and at the same time how they interpret and could change their mindset. The approach used in this study is a descriptive-qualitative approach with Interpretive paradigm, phenomenology study. Data collection is collected by using a depth-interview, observation, literature review and documents. The results of this study found the experiences of village society during this pandemic and establishing health protocols is strongly positive. Especially in the transparency through media, an ease of access towards various sorts of information they have from various conventional media to new media, literacy from the simplicity of the access. Other than that, the mindset change because there were some villagers who had been infected of Covid-19 and deaths due to the lack of awareness in implementing health protocols. All that experiences and meanings could change their [village society] mindset about health protocols.

Keywords: Pandemic Era; Covid-19 ; Health Protocols; Village Society ; Mindset Change

1. Introduction

During Covid-19 pandemic, which spread all around the world in the current time, new phenomena occurred in all aspects, including socially, politically, economically and culturally. The phenomenon that is considered as the most "shameful" is the behavior of the people, especially disobedience of health protocols or government policies regarding to Covid-19, for example physical-distancing and hand-washing during interaction. As a result, mitigation of Covid-19 is hard to achieve. Furthermore those policies in fact role as government's protection for the people due to prevent the spread of the virus. Health protocols that are implemented as a part of new normal, known as "3M" that stands for "*menggunakan masker*" [mask-wearing], "*mencuci tangan*" (hand-washing), and "*menjaga jarak*" [social-distancing], tends not to be fully obeyed by the people, even in big cities this situation mostly occur due to the lack of awareness to those health protocols, the mask-wearing appears only to be "slogan". The fact that they tend to act freely with no mask, even gathering and making a crowd as they wish, in the same way that they live in a normal condition [without Covid-19 pandemic]. This indicates that the information socialized by the government in various mediums [conventional and new] are ignored, as a result the spread of the virus is hardly to be avoided, and more people have got infected.

However, in a remote and small village in Sambas Regency, the people surprisingly obey the health protocols, or as they said, "trying to obey because worried to get infected by the virus". This becomes interesting, due to the mindset of the villagers that is probably more traditional and generally hard to adapt to new changes (new normal). In fact they are more aware and obeyed about health protocols. This condition attracts the author interest to find out what causes this conformity, that is according to experience and prediction, Traditional people tend to be "labeled" as the people who have strong values from their ancestors, hardly to accept change, so the prediction is normal that it would be hard to implement health protocols. However based on the phenomenon that collects by the author, the assumption regarding the traditional people that tend to be more enclosed towards new values versus modern people that always think more adaptive, not fully true, especially relating to the context of health protocols in Covid-19 Pandemic, in which the open-mindedness in accepting and obeying health protocols conducted by the people of one of the villages in Sambas, West Borneo.

Based on the phenomenon that the author was faced, this phenomenon becomes essential to find out what makes this mindset appears in the villagers, that previously the author assumed that the villagers are extremely "enclosed" to the new values and strongly implement the beliefs/principles according to their values, meaning that there will a few changes so that the villagers become more adaptive, especially regarding conforming Covid-19 health protocols that currently appear in their village. In order to review this phenomenon, the author thinks that it is necessary to conduct a study by using a qualitative approach, so that the author would understand more about their point of view regarding health protocols of Covid-19, and how they interpret it. Through this qualitative approach, the author gathered narrative data

including interview, observation, and various references regarding the people and village. Phenomenology study was conducted by the author to explain the reality in the field. In which the author finds out about the experiences faced by the people in implementing health protocols and how they interpret it, as well as understanding how their mindset changes about health protocols in Covid-19 Pandemic.

In this pandemic period that is still occurring, the author thinks that it is necessary to study every means of communication phenomena regarding the spread of Covid-19 Pandemic, and also the behaviour that is conducted by the people that becomes interesting. This study was also expected to give us more knowledge, or at least it became the reference for our government, regarding the behaviour of the people in implementing health protocols. In which this study was expected to become a reference in establishing, informing and implementing health protocols to every person in this country.

2. Literature Review

Phenomenology is a theory and approach at time. As one of the essential approach and has been established in communication study [Littlejohn,2011: 2003; Miller,2002:49].The founder of Husserl Phenomenology, stated that in order to reveal those acts meaning that exposing the process within humans' consciousness that is affected by the experiences and their interpretation, in which all aspects build all the facts inside humans' brains.In addition, Husserl stated that through phenomenology we might study sorts of experiences from the point of view of those who faced it directly, seemingly we face it directly.Phenomenology does not only classify every act that is not conducted, but also includes prediction towards the upcoming acts. Therefore, it is acceptable that phenomenology is interpreted as a study of meaning. Meaning itself is broader than only the language that is represented [Kuswarno ,2009 dalam Haryanto, 2012: 144].

The understanding of Husserl phenomenology regarding to the phenomenon that the author examined showed that there is a correlation in which the experiences of village society of DagangTimur village during establishing health protocols and how do they implement and interpret [meaning] the health protocols. Health protocols established by the government might become a reflection of how the society conform *3M* [mask-wearing, handwashing and physical distancing] policy. Even though they are considered as village society that earlier are considered more difficult to accept new change compares to urban community that are considered to be more flexible. Using Phenomenology theory on this phenomenon is to find out the experiences dan how the meaning of the each people [the informant] as a part of society village about the implementing health protocols during pandemic era.

3. Methods

This phenomenological study is examined by using a qualitative-descriptive approach. This qualitative study commonly has a number of characteristics, including : intensive, analytical of the field, there is no single reality, subjective, reality and holistic, depth, research procedure : rationalempiric and unstructured, and the relation between each theory, concept and data, the data proposes or constructs new theory [Krisyantono,2014:58]. While the method that is used is phenomenology.As stated by Littlejohn, phenomenology is a theory and an approach at time. Phenomenology as mentioned by Lindlof that communication studies are conducted by using Phenomenological, Ethnomethodological, Symbolic Interactional, Ethnographical and Cultural Studies methods. In which those five approaches are considered as an interpretive paradigm.

Actually a qualitative method with an interpretive paradigm is a sociological and anthropological tradition, but it becomes a key element in communication study. While Mulyana stated that "interpretative" in the qualitative study of communications through a term, subjective perspective has a few of characteristics : Realistic, human, and relationship natures, research objectives, research methods, inductive analysis, research quality criteria, paradigms, theories, methods that are used [Mulyana, 2010 :147-148]

Regarding the methodology, the subject of this study are the group of informants that are purposely decided by the author to fulfil this set of criteria, namely the village society who have been lived 10 years in the village, and strongly understand the culture in the village. While for the validation method, the author used triangulation source, as a corrector with the villager in that area.

4. Results and Discussion

Based on the results gathered, thus the author analyzed the data and found the findings as follows :

4.1. Experience

[1] Information transparency is considered as a literacy experience for the new media that is joyful (positive) for the society. A new media information tool is giving simplicity to various access for the village society, not only to collect information but also to share it. This confirmed in an interview with the informant Ra, as follows,

“ ..ye di, kintok informasi dah tebukak inyan, kamekipun te buka menrimaknye, karne untok kebaikan kamek juak..ndak cume tipi tapi lewat Hp jaok dah bise kite semueeng, geye juak tantang protocol kesehatan yang karap di bagi urangke kite lewat hape ye..tebuka semue informasi kintok , kame pun ndaon nutup dire..iye dah jadi alat yang ngawanek kite tiap ari..ape agek gek musempandemic tok, yelah segale macam informasi tiap ari kame bace

[Yes, right now information is accessible, we also can access it openly, due to for our own good, not only from television, now we can access it by using a handphone, message and information shared by whats up, including health protocols information, it is all with us everyday, even in this pandemic, we have got no time doing things, without reading messages and piece of information from our handphone]

What have been shared by Mr. Ra, is also shared by Ms. Sn, who have shared a long story regarding how she opened herself to all information related to the pandemic, including a set of measures in preventing the spread of the virus through 3M, due to the concern to get infected by the virus,

“ ..takutlah kanak penyakit kopid, jadi saye ngan keluar saye, saye pastikan ikut anjuaran pemerintah pakai masker mun keluar rumah, ..peraturan 3M yelah yang karap disabar di tipi, hape, ..harus te buka menerimak ,segale macaminformasilah, temasok protokol kesehatan, mun ndak gaye sakit, takut saye..”

[..afraid to get infected by Covid, so I and my family make sure to always follow governments' recommendations wearing mask when we go outside, ... 3M rule is always shared on tv, Hp .. must be opened to accept all the information, including health protocols, we don't want to be infected, ... I'm afraid..]

[2] The simplicity of information access, as a part of pleasant experiences that are informed by the informant during Covid-19 Pandemic, as it has been said by Ms. Sdh, she considered that health protocols are strongly obeyed, after she has been read the danger of Covid-19 in her Handphone, and she feels grateful with this simplicity to access, not only online but also offline, in which the government frequently urge the village society to conform to the conduct 3mM, in order to spare from the virus, specifically of what have been said by her as follows,

“ ..pengalaman saye ye, ncarek info be mudah kintok, gek musem copid tok saye sukenyare beritene, saye piker dg mudahnya kite ncare berite semue mas alah selasai, yelah saye jadi takut mun ndak pakai masker kemane-mane, makenye informasi 3M ye kan karap diposting di hape, jadi yelah makenye kame rajing pakai masker, jagendaok ngumpul agek, mun ngomong bejage jarakng.. bukan ape..takutlah kanak penyakit iye..”

[“ .. my experience in getting information is now easy, in this Covid period I always want to find information related to Covid, so we can get no problem, because of this ease access, i must conform, wherever i go, i will wear mask, keep distance, not clustered, .. don't get me wrong, i just don't want to be infected ..”]

Eventually the experience of the informant in establishing health protocols, the presence of new technology for example handphone, in addition due to the pandemic occurred, caused the society to be opened towards all the rules regarding to Covid-19 more accessible. Based on the triangulation sources, the author also recognizes about the tendency of the village society that are more frequent to find out a set of information regarding to covid-19, not only collecting information, but also sharing information, thus the experience gathered from a few respondents are used as triangulation sources.

4.2. Meaning

Through experiences shared by the informant, thus the meaning that is expressed strongly related with the experience shared by them. Those meanings are,

[1] Knowledge

Understanding health protocols as source of information that strongly gives the knowledge towards village society, is considered as a new element for the informant Sn, as the benefits for all of them, as mentioned in the following statement below, “*aoklah..berite-berite kopid ye kame banyak tau dari hapelah,, nakutek memang ye virus ye, sampai mati urang dibuatnye, makeenglah kame turut ape yanganjorkan pemerintah 3M ye, ye dangan informasi dari hape tentang protokol kesehatan ye, kame jadi tau mun ndak pakai masker..mati kite disarangnye...*”

[Yes all the news regarding to Covid-19 we know from Handphone, it is really horrible, many people died because of this virus. By getting the information about health protocols. We know that if we don't wear mask, we could die due to covid-19 virus]

[2] Protection

The other meaning was revealed from informants Rn and Sdh who had different stories but both considered that the health protocol was a regulation made to protect the public from the danger of contracting the Covid-19 virus, as mentioned in the following expression, “*...peraturan protokol kesehatan ye be kan jaok untuk kebaikan kite, kamek toklah nang di kampung,, ape agek kintok penyakit itok dah menular juak di Sambas,..intinye untuk melindongek kite..*”

[.. the policy of health protocols is for our own good, we who live in the village, moreover this disease now infects all the people in Sambas, .. especially those who protect us ..”]

Based on the analysis of the research results obtained on the experiences of village society and the meanings expressed, the informants explained that they were very open to the policies informed by the government, and they previously more closed mindset to accept [open self-awareness.] about the impacts of Covid-19 if they do not accept the 3M government message [wearing masks, washing hands, conducting physical distancing].

Author found the experience taught them many things, especially after there were some villagers who had been infected of Covid-19 and also there were some deaths, even more the introduction of new technology and ease the access to information technology that makes it easier for them to find out and receive various information about the Covid-19 pandemic.

The experience and meaning of society regarding health protocols and how open their mindset is or there is a mindset change in receiving information and behavior that is reflected, has explained the conformity of the theory of phenomenological experts, where phenomenology is considered as the study of day to day human life in which the social context and the phenomenon occur based on the perspectives of the people directly involved in the experience. [Tichen and Hobson,2005 in Haryanto,2012 : 139]

5. Conclusion

The conclusions from research results were started that, the experiences of the villagers regarding the establishing of health protocols currently was perceived as positive in which they accepted them accordingly, their tendency to open themselves and change their mindset about the policies that they considered important for their health. The changing of the mindset from the isolation of new information to be open, because there were some villagers who had been infected of Covid-19 and also there were some deaths due to the lack of awareness in implementing health protocols. This becomes a warning for them.

The openness and knowledge about Covid-19 are also obtained from the intensity and the ease of access through information technology (smartphone-content) regarding Covid-19 that is intensively received by them. So that it is reasonable that the meaning of health protocols that are received and interpreted by them as a reference about Covid and also how they mean health protocols as the protection to the people.

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