



## Research article

## Language and COVID-19: A discourse analysis of resistance to lockdown in Indonesia

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## ARTICLE INFO

## Keywords:

Language

COVID-19

Lockdown policy

Community resistance

## ABSTRACT

Communities in Indonesia were resistant to lockdown policies, Large-Scale Social Restrictions (PSBB) and the Enactment of Restrictions on Community Activities (PPKM). Both policies were implemented numerous times in the country during the COVID-19 pandemic, and these caused widespread unrest. Language with the terms PSBB and PPKM, which several times extended suddenly, not informed to the community, inconsistent in its implementation, makes the community feel mad, neglected the needs of their life, and severe rejections. This research was conducted with a qualitative approach sourced from primary and secondary data. Primary data were obtained from electronic media news that shows public resistance and government policies published through the official government web. Meanwhile, secondary data were obtained from journal articles discussing community resistance related to policies to prevent the spread of the COVID-19 pandemic. The results showed that various terms translated from the term lockdown to the time PSBB and PPKM had consequences for policy misalignment with community expectations. The switching of language from lockdown to PSBB and PPKM has caused resistance in the community because it has allowed the government to be economically irresponsible. Therefore, the government needs to inform and be responsible, so that policies can run effectively.

## 1. Introduction

The term social restrictions used by the government during the COVID-19 pandemic resulted in multi-perception in the community. Due to community incomprehension, many terms and languages used in various policies to deal with COVID-19 give rise to resistant attitudes. Resistance is seen in online media discourses that reject procedures carried out by the government (Suyanto, 2021). The rejection in online media refers to a statement of disapproval of the policy (Adhey, 2021). In addition, resistance is also shown by policy violations committed by communities in various regions due to their distress in meeting their needs (Intan, 2021; Leski Rizkinaswara, 2020). For the same reason, traders continue to sell when the government issues social restriction policies in handling

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Received 25 January 2022; Received in revised form 1 February 2023; Accepted 2 February 2023

Available online 10 February 2023

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COVID-19 [1]. Therefore, the use of the term social restrictions from government policies is too difficult for the community to understand and implement, creating distance (see Table 1).

A coronavirus infection called COVID-19 (Corona Virus Disease 2019) was first discovered in the Chinese city of Wuhan in late December 2019. The virus spread quickly to almost all countries, including Indonesia, in just a few months [2]. This led some countries to impose lockdown policies to prevent the coronavirus from spreading. In Indonesia, the government implemented a policy of Imposing Restrictions on Community Activities (PPKM) to suppress the spread of this virus [3].

From the tendency of the previous studies, these studies look less at the fundamental reasons for the occurrence of resistance that shapes different public perceptions in response to policies to deal with the COVID-19 pandemic. So far, research on public resistance to government policies in addressing the COVID-19 pandemic tends to be seen as a political act. Public rejection is always considered to occur because of the provocation of political opponents, so it becomes a big problem that is quite alarming and troubling. In addition, communication between the central and regional governments that do not run effectively, characterized by several regions that implement regional quarantine, is the reason for community resistance to government policies. The lack of synergy between the central and local governments gave rise to the nuances of politicization over the pandemic that disrupted the process of handling COVID-19 insignificant and local government institutions.

The change of lockdown to social restrictions such as Large-Scale Social Restrictions (PSBB) and Enactment of Restrictions on Community Activities (PPKM) is a sign of resistance. This paper responds to the previous study's tendency to ignore that people's resistance to government policies is also based on fundamental reasons of a subjective nature (Numanee et al., 2020). The use of language in response to the COVID-19 pandemic has become a vital sign of communication not going well and the challenges faced in solving pandemic problems. Correspondingly, three questions can be formulated. First, how the language has been used as a sign of various forms of community response to the COVID-19 handling policy. Second, how the related factors of state and society affect the pattern of language use in handling pandemics. Third, why the public uses certain expressions in interpreting the policy of handling the COVID-19 pandemic issued by the government [4].

This paper is based on the argument that the use of language in the COVID-19 handling policy is responded to differently in the community. Various terms changed from the term *lockdown* to the term large-scale social restriction (PSBB), and the enactment of restrictions on community activities (PPKM) has had consequences on policy misalignment with community expectations. The diversion from *lockdown* to large-scale social rules (PSBB) and the imposition of restrictions on community activities (PPKM) have led to societal resistance due to unfilled responsibilities. Large-scale conditions have consequences for society's economic crisis without a government solution. This policy is seen as an effort to escape responsibility for the economic and social needs of the community [5]. Public resistance to government policies indicates significant problems related to communication between the people and the less harmonious country.

## 2. Literature review

### 2.1. COVID-19 pandemic

The Covid-19 pandemic first appeared in Wuhan, China, in December 2019 [6,7]. Covid-19 spreads fast in almost all countries

**Table 1**  
Community resistance to government policies during the COVID-19 pandemic.

No	Resistance/rejection of society (Web)	Source	Coding
1	The Enactment of Restrictions on Community Activities (PPKM), small business actors in Bali, reject restrictions on activities, 2/7 2021	<a href="https://www.bbc.com/indonesia/indonesia-57650848">https://www.bbc.com/indonesia/indonesia-57650848</a>	Reactive
2	Next, go to the office when PPKM, non-compliant entrepreneurs in Jakarta, 05/7, 2021	<a href="https://www.cnbcindonesia.com/news/20210705203505-4-258521/terungkap-pemicu-orang-masih-nekat-ngantor-saat-ppkm-darurat">https://www.cnbcindonesia.com/news/20210705203505-4-258521/terungkap-pemicu-orang-masih-nekat-ngantor-saat-ppkm-darurat</a>	Active
3	Rejection of emergency PPKM due to lack of communication in Jakarta, 19/7, 2021	<a href="https://nasional.sindonews.com/read/486852/15/sebagian-masyarakat-tolak-ppkm-darurat-karena-kurangnya-sosialisasi-1626664043">https://nasional.sindonews.com/read/486852/15/sebagian-masyarakat-tolak-ppkm-darurat-karena-kurangnya-sosialisasi-1626664043</a>	Active
4	Rejection of emergency PPKM to cause student demo in Jakarta, 21/7, 2021	<a href="https://news.detik.com/berita/d-5650619/demo-penolakan-ppkm-darurat-berujung-belasan-mahasiswa-diamankan">https://news.detik.com/berita/d-5650619/demo-penolakan-ppkm-darurat-berujung-belasan-mahasiswa-diamankan</a>	Reactive
5	Emergency PPKM causes a demo in Bandung, July 22, 2021	<a href="https://www.cnnindonesia.com/nasional/20210722014228-20-670596/koordinator-demo-di-bandung-ungkap-alasan-tolak-ppkm-darurat">https://www.cnnindonesia.com/nasional/20210722014228-20-670596/koordinator-demo-di-bandung-ungkap-alasan-tolak-ppkm-darurat</a>	Reactive
6	During PPKM Level 3, there are hundreds of events held in Gunung Kidul on July 26, 2021	<a href="https://jogja.suara.com/read/2021/07/26/194007/ada-ratusan-hajatan-selama-ppkm-satgas-covid-19-gunungkidul-kerja-keras-membubarkan?page=all">https://jogja.suara.com/read/2021/07/26/194007/ada-ratusan-hajatan-selama-ppkm-satgas-covid-19-gunungkidul-kerja-keras-membubarkan?page=all</a>	Active
7	During PPKM Level 4, Satpol PP DIY found 149 business premises violated the rules (147 entrepreneurs in DIY) 26/7, 2021	<a href="https://jogjapolitan.harianjogja.com/read/2021/07/26/510/1078192/selama-ppkm-level-4-satpol-pp-diy-temukan-149-tempat-usaha-melanggar-aturan">https://jogjapolitan.harianjogja.com/read/2021/07/26/510/1078192/selama-ppkm-level-4-satpol-pp-diy-temukan-149-tempat-usaha-melanggar-aturan</a>	Active
8	Student demos on the implementation of PPKM micro-level 3 ended in clashes in Ambon, 27/7, 2021.	<a href="https://regional.kompas.com/read/2021/07/27/151835978/mahasiswa-dan-polisi-bentrok-dalam-demo-lanjutan-tolak-ppkm-di-ambon?page=all">https://regional.kompas.com/read/2021/07/27/151835978/mahasiswa-dan-polisi-bentrok-dalam-demo-lanjutan-tolak-ppkm-di-ambon?page=all</a>	Reactive
9	Violation of PPKM rules, tourists visit tourist attractions, 2/8, 2021.	<a href="https://www.pikiran-rakyat.com/nasional/pr-012318865/langgar-aturan-ppkm-wisatawan-nekat-kunjungi-tempat-wisata">https://www.pikiran-rakyat.com/nasional/pr-012318865/langgar-aturan-ppkm-wisatawan-nekat-kunjungi-tempat-wisata</a>	Active

Source: data obtained by researchers, 2021.

worldwide [8–11]. COVID-19 is an infectious disease that threatens humans, especially those with a low immune system [12]. COVID-19 causes an acute peeling syndrome, fever, pneumonia, headache, cough, and loss of sense of taste or smell that often leads to death (Siegler et al., 2021; Antonio Maria et al., 2020). Sudden attacks and rapid transmission make COVID-19 impact all aspects of human life [13]. As a result, many countries such as China, America, Britain, and Italy implemented a wide range of policies, including *lockdowns* to control human movement strictly and disciplined [14–23]. This has a significant effect in overcoming pandemic outbreaks quickly so that people can get out of the covid-19 pandemic and gradually start an everyday life [24–26].

Lockdown or tight regional lockdowns and social distancing become global behaviors to prevent the spread of the COVID-19 virus [27–29]. But different things are applied by the government where the policies used tend to be inconsistent, undisciplined, and not strict (Rusi et al.). This is evident from the inconsistency of the Indonesian government in implementing human mobility control rules as an essential solution to the transmission of the COVID-19 virus. In addition, the Indonesian government does not use the full *lockdown* policy. Still, it applies an approach to staying at *home*, *social distancing*, *physical distancing*, using a *mask*, always washing your hands, working/studying *from home*, and eliminating the activity of gathering with many people. Lockdown policy is carried out differently in Indonesia, where the term *lockdown* is replaced with a large-scale social restriction (*PSBB*) [30]. This is stated in Law No. 6 of 2018 on Health Quarantine, which was later downgraded to Government Regulation and Regulation of the Minister of Health to PP No. 21 of 2020 and Decree no. 9 of 2020. President Jokowi passed both regulations on April 3, 2020.

## 2.2. Pandemics and languages

During the COVID-19 pandemic, the government used various terms to name its policies. The government uses language such as acronyms [31]; Game of Word phrases [32] on many levels, as in policy. This is as in the use of the time Large-Scale Social Restrictions (*PSBB*), *live in new normal*, and finally, the Enactment of Restrictions on Community Activities (*PPKM*) with various levels [33–35]. The use of multiple terms represents a changing term and seems full of anxiety in taking social restriction decisions to break the chain of transmission of the covid-19 virus [36,37]. As a result, Indonesia became the worst country in controlling Covid-19 cases [38,39]. Since the first case of covid-19 was announced in Indonesia in February 2020, until October 2021, based on data sourced from Our World in Data, there have been 4.24 million cases of covid-19 positive sufferers with 143 thousand deaths in Indonesia.

Since March 2020, the government announced a policy of controlling the mobility of individuals and communities in Indonesia by coining the term Large-Scale Social Restrictions [35,37,40]. Departing from that, the government created human mobilization guard posts on the borders between regions within provinces and outside provinces in Indonesia [41,42]. Not long after, the government changed the wisdom of social restrictions from *PSBB* discourse to New Habit Adaptation (*AKB*), also known as the *New Normal*, although the growth of Covid-19 cases in the country is still high [43,44]. The effectiveness of this latest policy discourse is still insignificant in inhibiting cases of the spread of covid-19 in the country. This resulted in the government announcing the lesson on *PPKM* [45,46]. Then the discourse on the Enactment of Restrictions on Community Activities (*PPKM*) continued with the level, from level 1 to level 4. In the end, the change in terms made by the government confuses and gets pro-cons from the public [47].

## 2.3. Community resistance

Discourse is the most complete and complex unit of language in the grammatical structure that contains full ideas, thoughts, and ideas represented in written and non-written forms [48–50]. The study of discourse is finding ideology ideas in the most complex and complex level of the language [51–53]. Discourse concerning the use of language is associated with social context as a social practice [54–56]. In language, discourse is on three levels: textual level, discursive practice, and discourse as a social practice [56]. The complexity of the discourse structure implies a close-knit of thought, ideas, and ideology wrapped in language and deeply embedded [53,57–59].

During the pandemic, the use of language in written and non-written discourses is essential to analyze in dismantling public resistance to state policies that are not well planned in efforts to control mass mobility so that the spread of covid-19 cases in the country is not widespread [60,61]. Various policy discourses in handling the COVID-19 pandemic tend to get multiple resistances by multiple communities [49,57]. Various forms of resistance appear in the form of slogans, pamphlets, banners, anecdotes, caricatures, and statures in the social media [62–69]. The nuanced discourse of rejection comes with optimizing language function as a presenter of people's ideas and thoughts [70–73]. Public fear and panic are triggered by un standard, measurable state policies in controlling the covid-19 outbreak in various countries of the world [74–76].

## 3. Method

The method used to complete this study is very informative and clear, because the findings cover three main issues, namely: (1) public resistance to policies that occurred during the pandemic in Indonesia, (2) factors that influence the use of language in government policies, and (3) the choice of diction in government policies is realized to have fundamental implications in the implementation of policies. In this case, the choice of words in the policy is a conscious effort to avoid the implications that arise from the procedure. This paper only limits the study of these three things as research objects with details: resistance as a formal object, language as a material object, and the COVID-19 pandemic as the surrounding context.

### 3.1. Research design

This research was conducted using a qualitative approach to understand more deeply the forms of community resistance to government policies, the factors influencing them, and their implications for society. The reason for using qualitative as an approach is because of its relevance in 3 respects: (1) sources of qualitative research data are displayed in the form of spoken or written words that are examined by researchers and objects that are observed in detail so that the meaning implied in documents, or objects can be captured; (2) qualitative research is a long-established tradition in social science that fundamentally depends on observing humans in their own area and dealing with these people in their language and in their terms; (3) researchers are also research instruments so that they can interpret the phenomenon of society's resistance to government policies during the COVID-19 pandemic. This research paradigm is used according to the qualitative research design [57].

### 3.2. Data sources

This research is sourced from primary and secondary data. The primary data were obtained from electronic media news showing community resistance and government policies published on the government's official website. Meanwhile, the secondary data were obtained from journal articles that discussed community resistance to policies to prevent the spread of the COVID-19 pandemic. The first data about Community Response to COVID-19 Pandemic Management Policies taken from the internet in the form of a web, namely: [www.kemendagri.com](http://www.kemendagri.com), [bbc.com](http://bbc.com), [sindonews.com](http://sindonews.com), [news.detik.com](http://news.detik.com), [cnnindonesia.com](http://cnnindonesia.com), [jogja.suara.com](http://jogja.suara.com), [kompas.com](http://kompas.com), and [pikiran-rakyat.com](http://pikiran-rakyat.com). The second data about Language and Its Usage Patterns in the Context of State and Community Relations is taken from the internet in the form of a web, namely: [news.detik.com](http://news.detik.com), [kabar24.bisnis.com](http://kabar24.bisnis.com), today, Line, me, [liputan6.com](http://liputan6.com). The third data about language is the Reason that People Interpret Government Policies taken from the internet in the form of a web: [www.ugm.ac.id](http://www.ugm.ac.id), [www.cnnindonesia.com](http://www.cnnindonesia.com), Nasional, [Tempo.com](http://Tempo.com), [www.cnnindonesia.com](http://www.cnnindonesia.com), [www.bbc.com/indonesia](http://www.bbc.com/indonesia), metadata.co.id, [kumparan.com](http://kumparan.com), metro, tempo.co. Learning resources can come from books, scientific journals, the internet, magazines, newspapers, television, and so on. The development of internet network technology has changed the paradigm in obtaining information and communicating, which is no longer limited by the dimensions of space and time. Through the internet, they can get the information they need and want wherever and whenever [10].

### 3.3. Data collection

The data collection process went through five stages: (1) establishing three focuses according to the objectives; (2) exploring data sources; (3) identifying relevant journals; (4) checking the validity of the sources and reliability; (5) including the code. The First Code is Active and Reactive. This code interprets phenomena related to the community's attitudes in responding to government policies during a pandemic. The Second Code covers Economics, Social, and Religion. This code interprets phenomena related to the background as the reasons underlying the occurrence of resistance. The Third comprises Psychological, Political, and Economical. This code interprets phenomena related to the impact after the policy is implemented on society. This process is used following data collection procedures according to qualitative research [57].

### 3.4. Data analysis

The process of data analysis from the three findings above takes place through three stages which include: (1) data reduction as a process of structuring data in a more systematic form by categorizing data according to the data category, (2) data presentation is carried out as an effort to display research results in the form of a table which is then narrated along with the data table, (3) data verification is carried out as a data collection stage. The data obtained were then analyzed using the content analysis method. This process is used following data analysis techniques according to qualitative research [77].

## 4. Results

### 4.1. Community response to COVID-19 Pandemic Management Policies

During the COVID-19 pandemic, the government issued various policies to deal with the COVID-19 pandemic. Different procedures carried out by the government include Large-Scale Social Restrictions (*PSBB*); *PSBB* Transition; Restrictions on Community Activities (*PPKM*); *MICRO PPKM*; *PPKM* Emergency; and *PPKM* Levels 1, 2, 3, 4 ([kemendagri, 2021](http://kemendagri.com)). The terms used in various policies have almost the exact meaning of restricting social activities. But the existence of many times used in naming each policy has resulted in resistance in the community. Resistant societies appear actively and reactively. This is as seen in the table follows.

Public resistance to government policies during the COVID-19 pandemic has occurred reactively, actively, and passively. Reactive resistance is seen from the rejection of emergency the enactment of restrictions on community activities by micro, small and medium enterprises in Denpasar, Bali. In addition, reactive resistance also occurred in Jakarta where resistance occurs due to a lack of information dissemination of emergency the enactment of restrictions on community activities to the broader community. Emergency the enactment of restrictions on community activities rejection demo also occurred in the Cikini area. The demonstration, which was attended by dozens of students carrying the flag of the Islamic Student Association, ended in chaos. In Bandung, where the demonstration of rejection of the implementation of emergency the enactment of restrictions on community activities occurred due to the

enactment of restrictions on community activities, which is assessed from the center to the region has no impact on the control of COVID-19, instead, the policy has hurt the community. This also happened in Ambon, where hundreds of students from three universities in Ambon City rallied against the enactment of restrictions on community activities. The enactment of restrictions on community activities is in the process of hurting people who need to eat.

Resistance is seen from violations committed by the community during the enactment of restrictions on community activities. This happened in Jakarta wherein the implementation of emergency the enactment of restrictions on community activities rules, and there are still many people who do mobility to work. In addition, violations of the enactment of restrictions on community activities are also seen from the hundreds of infringements carried out during the enactment of restrictions on community activities. This caused the Unit

**Table 2**  
Language and its usage patterns in the context of state and community relations.

No	Picture	Note	Source	Coding
1.		Moneylender/Debt collector Holiday Lock Down! Don't go in and out Avoid being positive for COVID.	<a href="https://kabar24.bisnis.com/read/20200330/15/1219600/cara-warga-melawan-covid-19-spanduknya-bikin-terenyum">https://kabar24.bisnis.com/read/20200330/15/1219600/cara-warga-melawan-covid-19-spanduknya-bikin-terenyum</a>	Economic
	Banners commemorating social restrictions in Yogyakarta in order to prevent the spread of the Covid 19 virus			
2.		Debt collectors No entry This a matter of life!	<a href="https://today.line.me/id/v2/article/L33EPM">https://today.line.me/id/v2/article/L33EPM</a>	Economic
	Portrait of Area Access Closing with Social Restrictions Warning Banners			
3.		CORONA STERILE AREA LENDERS AND DEBT COLLECTORS NO ENTRY !!! WE WANT TO BE HEALTHY IN BODY AND MIND	<a href="https://today.line.me/id/v2/article/L33EPM">https://today.line.me/id/v2/article/L33EPM</a>	Economic
	Billboards for Prohibition of Entering the Area During Social Restrictions			
4.		VISITOR NO ENTRY NEED TO BRING 9 MAIN FOOD INGREDIENTS & MONEY	<a href="https://today.line.me/id/v2/article/L33EPM">https://today.line.me/id/v2/article/L33EPM</a>	Social
	Banners for Prohibition of Entering Residential Areas for Guests Who Want to Visit			
5.		IF YOU ARE FEAR OF CORONA then WHAT DO YOU THINK WITH YOUR GOD ?!	<a href="https://www.liputan6.com/regional/read/4214774/spanduk-provokatif-soal-virus-corona-bertebaran-di-kota-serang">https://www.liputan6.com/regional/read/4214774/spanduk-provokatif-soal-virus-corona-bertebaran-di-kota-serang</a>	Religious
	Provocative Banners Related to the Covid-19 Virus in the City of Serang			

Source: processed by researchers.



of Ideas (Task Force) to disband to reduce the crowd. Violations in implementing restrictions on community activities also occurred in business actors in the Special Region of Yogyakarta, where the service sector police found 149 violations. Violations of the enactment of restrictions on community activities rules also occurred in the Java-Bali region, where tourists were desperate to visit tourist attractions.

Data in the table above show us that the term lockdown, accompanied by the language terms (money lenders/debt collectors, no entry) shows the difficulty of the community in meeting its economic needs during that period. Information dissemination from the government to the broader community, family, relatives, peers, and the surrounding community is neglected and cannot meet their social needs. The government's policies that rule the community in their religious acts have restricted the community from worshipping God. Moreover, the most important one is that they feel God's power has been belittled.

The pattern of language relationship and its use can be seen from three aspects: economic, social, and religious. First is the economic aspect; the terms Moneylender, Debt collector, and money indicate indirect criticism from people experiencing economic difficulties. Second, the social aspect; there are terms visitors, needs, and nine main foodstuffs, which show the awareness of society of their basic needs. The third is the religious aspect; corona and God indicate a critical question of government and society. The question is, Who should be feared, Corona or God?

Table 3 above shows that the language of the community can be categorized into three terminologies using specific phrases in interpreting government policies: psychological, economic, and political (see Table 2). The table lays out why people express certain words or sentences that describe. First, their mental or psychiatric mood is psychologically in the form of disappointment, aggravation, trauma, stress, and even depression as an effect of policies that do not respect the emotional condition of society. Second, the economic reasons for which jobs as a daily livelihood are experiencing job cuts (layoffs), erratic or stalled incomes, and concern their lives that are difficult to fulfil due to government policies during pandemics. The third is politics, egocentrism, or oligarchy of power because it concerns policies that are all perceived to obey the government's wishes solely, not from the aspirations of the wider community.

Some of the following public expressions show psychological reasons. The community feels many policies that confuse the public in handling pandemics show slow government's response. Children's education and schooling become disturbed by inappropriate rules. Social mobility made those, who can help society with difficulties, often become the victims of the transmitting disease. The atmosphere at home was monotonous, and the lack of activity and many limitations made it boring. The public also felt that the rules had hurt the people because they caused unrest. Many access and activities were restricted. Their freedoms were bound by very binding

**Table 3**  
Language is the Reason that People Interpret Government's Policies.

No	Reasons for Rejection	Source	Coding
1.	The public considers that government policies still have regulations that clash with each other from the legal aspect, putting forward the sectoral ego of institutions or institutions. Many things that confuse the public show a slow response; data transparency is also unclear, ineffective, confusing, and Indonesian policy is not intact.	<a href="https://www.ugm.ac.id/id/berita/19819-mengulik-kebijakan-publik-dalam-penanggulangan-covid-19-di-tanah-air">https://www.ugm.ac.id/id/berita/19819-mengulik-kebijakan-publik-dalam-penanggulangan-covid-19-di-tanah-air</a>	Psychological/ Politic
2.	The public considers that 11 Government Policies are detrimental during the pandemic in workers' eyes.	<a href="https://www.cnnindonesia.com/nasional/20210430074718-20-636716/11-kebijakan-pemerintah-merugikan-saat-pandemi-di-mata-buruh">https://www.cnnindonesia.com/nasional/20210430074718-20-636716/11-kebijakan-pemerintah-merugikan-saat-pandemi-di-mata-buruh</a>	Economic
3.	During the COVID-19 Pandemic, the public felt various Government Policies and their incriminating witnesses throughout the enforcement of health protocols.	<a href="https://nasional.tempo.co/read/1437725/setahun-pandemi-covid-19-ini-aneka-kebijakan-pemerintah-dan-kritiknya/full&amp;view=ok">https://nasional.tempo.co/read/1437725/setahun-pandemi-covid-19-ini-aneka-kebijakan-pemerintah-dan-kritiknya/full&amp;view=ok</a>	Politic
4.	People feel that the restaurant is quiet. Since the ban on the day of celebration at the end of the fasting month was set on May 6, 2021, entrepreneurs stated that their income in H-5 of Eid al Fitr decreased.	<a href="https://foto.tempo.co/read/88635/larangan-mudik-picu-penurunan-omzet-pengusaha-makanan#foto-1">https://foto.tempo.co/read/88635/larangan-mudik-picu-penurunan-omzet-pengusaha-makanan#foto-1</a>	Economic
5.	The community feels 484 official non-State Civil Apparatus in Semarang were fired for going home. Because of the reckless violation of the homecoming ban, the Non-State Civil Apparatus employee was dismissed. While 185 State Civil Apparatuses do not get Additional Employee Income.	<a href="https://www.cnnindonesia.com/tv/20210531214520-407-648980/video-484-pegawai-non-asn-semarang-dipecat-gegara-mudik">https://www.cnnindonesia.com/tv/20210531214520-407-648980/video-484-pegawai-non-asn-semarang-dipecat-gegara-mudik</a>	Economic
6.	Community/small business actors reject the emergency PPKM: 'Can be destroyed again melting, we get money from where	<a href="https://www.bbc.com/indonesia/indonesia-57650848">https://www.bbc.com/indonesia/indonesia-57650848</a>	Economic
7.	The community did not agree PPKM is getting longer because the education and school of children become disturbed, disrupt mobility, and increase the suspicion that someone will transmit diseases.	<a href="https://katadata.co.id/intannirmala/berita/615057992caf/survei-64-masyarakat-tak-setuju-ppkm-diperpanjang-ini-alasannya">https://katadata.co.id/intannirmala/berita/615057992caf/survei-64-masyarakat-tak-setuju-ppkm-diperpanjang-ini-alasannya</a>	Psychological
8.	The community feels that it has hurt the people because it causes riots, many access, and restricted activities.	<a href="https://www.cnnindonesia.com/nasional/20210722014228-20-670596/koordinator-demo-di-bandung-ungkap-alasan-tolak-ppkm-darurat">https://www.cnnindonesia.com/nasional/20210722014228-20-670596/koordinator-demo-di-bandung-ungkap-alasan-tolak-ppkm-darurat</a>	Psychological
9.	The community rejects PPKM because it is still a widespread hoax, so much friction and chaos occur.	<a href="https://kumparan.com/kumparannews/penyebab-penolakan-terhadap-ppkm-hoaks-dan-tak-ada-sistem-informasi-terpadu-1w9QRRoyR4m/full">https://kumparan.com/kumparannews/penyebab-penolakan-terhadap-ppkm-hoaks-dan-tak-ada-sistem-informasi-terpadu-1w9QRRoyR4m/full</a>	Politic
10.	People are disappointed with the government.	<a href="https://metro.tempo.co/read/1485983/demonstrasi-mahasiswa-tolak-ppkm-darurat-viral-di-media-sosial/full&amp;view=ok">https://metro.tempo.co/read/1485983/demonstrasi-mahasiswa-tolak-ppkm-darurat-viral-di-media-sosial/full&amp;view=ok</a>	Psychological

Source: processed by researchers, 2021.

regulations because of unpleasant constraints and ignored public feelings. Government policies had been discriminatory during the pandemic, especially for workers whose economies were weak and burdened with regulations that further aggravate their income conditions. Since the ban on the day of celebration at the end of the fasting month was set, entrepreneurs stated that their income had decreased. There were 484 employees, who were Non-State Civil Apparatus Employees are fired because they went home to their hometowns. At the same time, 185 civil servants did not get enough income. Some small business actors rejected the emergency Enactment of Restrictions.

From the political viewpoint, this showed that government policies had regulations that clashed with legal aspects, putting forward the sectoral ego of institutions or institutions. Data transparency was also unclear and ineffective. During the COVID-19 Pandemic, the public felt that various Government Policies and their witnesses were incriminating and inhumane throughout the enforcement of health protocols. The community rejected the enactment of restrictions on community activities, very reasonable because it made them have many problems in fulfilling their life. However, they wanted people's aspirations to be accommodated because the right to an opinion is also protected by law. It became an inspiration to provide alternative solutions for the COVID-19 pandemic disaster in Indonesia.

## 5. Discussion

The research made three discoveries. First, the language of government policies during the COVID-19 pandemic created active and reactive resistance in society. This resistance was shown with various forms of violations: demonstrations against social distancing policies, crowds, travelling to tourist attractions, against the rules (social distancing), and against staying at home. Second, the community's language pattern tended to be economical, social, and religious. The economic aspect, the language used by the people, was very different between the government and society in general, between the rich and the poor. Unfortunately, local governments also created implemented social distancing policy that made it difficult for people to meet their needs, family, relatives, and the surrounding community in a usual manner. Language discourse was divided into three levels: the textual level, discursive practice, and discourse as social practice [56]. The policy's social aspect was considered very troubling to the community. The religious aspect of government policy was banning the public from performing religious rituals as usual. Third, the language of government policies regarding lockdowns was interpreted differently between the government and the public. Instead of reducing the number of victims of the coronavirus, the lockdown was seen from three different aspects by the public: political, economic, and psychological. Politically, the government was considered not serious in dealing with community problems.

The government's slow response to problems faced by the community, the many contradictory policies, hoaxes, the chaos, and inconsistent law enforcement related to health protocols were the main political issues that people complained about. Economically, people felt disadvantaged because the government issued destructive policies. During the pandemic, people are prohibited from selling, opening restaurants, and online student learning. The government allowed companies to lay off employees and orders entrepreneurs not to operate companies. Psychologically, people felt very disadvantaged due to the central and local government policies. The community felt confused, disappointed, suspicious, and hurt. These findings reflect that the languages used by the community show the social reality they experience. The language used by the community describes their feelings and reflects the screams of the heart [78]. Figuratively speaking, the metaphor used by the public in these banners is to block access from outside their territory, expressing a prohibition on direct interaction, prohibition on activities outside the home, except for medical personnel, as well as long-standing anxiety that differs in various regions in Indonesia.

The language that people use tended to indicate economic, social, and daily worship during the COVID-19 pandemic. Their language also described people's thoughts, feelings, desires, and suffering during the COVID-19 pandemic. This is in line with Jakobson's argument that metaphor also has an emotive function to express feelings of sadness, joy, joy, and worry [79]. Language is also used by the community as a medium to free oneself from the problems and pressures of life experienced and to seek the attention of others for things that are felt. The existence of various metaphorical expressions used by people in multiple regions represented a compartmentalized civil movement. The classified Civil activity showed the absence of coordination among the community. People defined their destiny during the COVID-19 pandemic. Discourse occurs through optimizing language function to present people's ideas and thoughts [70–73]. Optimization of the use of the language in written and non-written discourses by the community in the pandemic period became an important language study area to be analyzed to dismantle community resistance to state policies that are not well informed in efforts to control mass mobility so that the spread of COVID-19 cases in the country would not be widespread.

The existence of various metaphorical expressions made by the community shows the face of a society that can develop language effectively and accurately. The COVID-19 pandemic is a health and economic crisis [80]. The intensity of the COVID-19 pandemic spread worldwide has affected global economic development [81]. Seeing the reality, the government is required to prevent the spread of COVID-19 and stabilize the economy during the crisis. The public's rejection of the money shows the economic difficulties they faced during the COVID-19 pandemic, not getting a response with positive language from the government. This also hints at the government's inability to handle the crisis during the COVID-19 pandemic in Indonesia.

The existence of community resistance to the policy of handling COVID-19 carried out by the government shows some problems that need to be overcome. Various communities reject the language used in mass mobility control policies in the covid-19 pandemic era [49,57]. This discourse can also be interpreted as language terms because the community rejects government policies translating lockdown with PSBB and PPKM. Behind the rules, the government can be economically, socially, and religiously responsible. This resulted in people's rejection of policies carried out by the government because they felt that they had been ignored politically in the aspects of Social, Economy, and Religion.

They felt that their mobility was restricted by the government, which caused social distance in their social relations. They felt that

the government's policies made their economic conditions worse. Moreover, they felt restricted from worshipping God and made afraid of the coronaviruses more than God. The significant discrepancy between the government and society should be bridged through good communication between the parties. A good government's policies are not enough without a good understanding of society about the policies. Thus, to make society have the same idea as the government, the newly issued policies should be well-informed and well-communicated. The government should be more transparent and more responsible for the policies issued. Therefore, there is a need to evaluate the techniques of information dissemination the government used. Most importantly, the government should have been more responsive to society and transparent.

## 6. Conclusion

It turned out that the variety of languages used by the Indonesian government, as its lockdown policies during the COVID-19 pandemic, became a big problem for the community. The big problems resulting from the lockdown were closely related to the economy, society, religions, psychology, politics, and public health in various regions in Indonesia. The findings of this study differ from previous findings. The findings of this study indicate that the variety of languages used by the government during the COVID-19 period with the terms large-scale social restriction policies and the enactment of restrictions on community activities during the pandemic considered a political language, used to avoid implementing a lockdown.

The concept of this research made it possible to find explanations about the impacts of various languages in government policies to tackle the spread of the COVID-19 pandemic. The lockdown, implemented with the terms of large-scale social restriction policies and the enactment of restrictions on community activities, triggered resistance to government policies detrimental to Indonesia's people. The research approach was carried out inductively to answer various problems that occurred in society over the various languages of government policies during the Covid-19 pandemic. The public responded to the various languages of government policies in various languages of rejection in various regions in Indonesia. This form of resistance becomes a lesson, evaluation, correction, and warning for the Indonesian government and even becomes the result of meaningful research on the new findings of this research.

This research was limited in its focus on government policies during the COVID-19 pandemic and the resistance of the Indonesian people. The variety of languages expressed in the form of government policies and the resistance of the Indonesian people was an exciting source of inspiration and new findings in this research. The implications for government policies, community resistance, and language variations would develop dynamically in various components of society and regions in Indonesia. Various languages after the COVID-19 pandemic can be studied in future studies.

## Author contribution statement

Na'imah: Conceived and designed the experiments; Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

Muassomah; Zulfi Mubaraq; Suswati; Rabbani Ischak; Rizki Andini: Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

Mohamad Hussin: Performed the experiments; Analyzed and interpreted the data; Wrote the paper.

## Funding statement

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

## Data availability statement

Data included in article/supp. Material/referenced in article.

## Declaration of interest's statement

The authors declare no conflict of interest.

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