



## Social Practices of Covid-19 Resilient Village in Mitigating the Covid-19 Pandemic Disaster in Jember, Indonesia

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**ABSTRACT:** Covid-19, a global pandemic disaster since early 2020, has affected the Jember District. Lawgriez Village, as a selected resilient village, was chosen as a pilot village through a competition organized by the Regent of Jember at that time. There are good social practices in mitigating the Covid-19 pandemic in this village. These social practices include habitus, economic capital, social capital, cultural capital, and symbolic capital, and the domain of Lawgriez Village serves as the strength of this village in implementing policies for mitigating the Covid-19 pandemic along with its health protocols. The theory used in this research is the theory of social practice by Pierre Bourdieu. A qualitative research method with a phenomenological approach was chosen by the researcher to determine, examine, and analyze the data and techniques during data collection through observation, in-depth interviews, and focus group discussions. Purposive sampling was selected as the technique for determining informants. The social practices of the Covid-19 resilient village are institutionalized within a structured institution of the resilient village, accompanied by cooperation from various stakeholders. The self-created and responsive social practices in tackling the Covid-19 pandemic are inseparable from the unity and solidarity of Lawgriez residents. The branding of Lawgriez as a village located near the RSTP Jember has become a reinforcing identity and distinctive characteristic known to the people of Jember.

**KEYWORDS:** Covid-19, resilient village, social practices.

### INTRODUCTION

Corona Virus Disease 2019 (Covid-19) is a global pandemic that has also affected Indonesia. Nurjanah (in Sukmono, 2021: 33) describes in her book, "Communication and Media in the Whirlwind of Covid-19," that according to the World Health Organization (WHO) quoted from BBC (14/09/2020), the virus has infected at least 28 million people. The United States ranks highest in the number of victims, followed by India and Brazil. The total global death toll has reached 917,417. Meanwhile, in Indonesia during the same period, the number of confirmed cases reached 218,382, with 8,723 deaths.

The handling of the Covid-19 emergency in Indonesia is outlined in Presidential Decree (Keppres) Number 11 of 2020 regarding the Implementation of Public Health Emergency. The implementation of this policy is also a preparedness measure for society in tackling the Covid-19 pandemic. In this policy, Indonesia has also faced large-scale social restrictions, with limited access to individual activities within the social, institutional, and public service spheres. Terms such as social distancing and physical distancing were implemented in the early phase of the pandemic. Until now, the public is required to adhere to health protocols when engaging in any activities, known as the 5M steps. These steps include wearing masks, washing hands with soap and running water, maintaining distance, avoiding crowds, and limiting mobility and interactions.

Many cities in Indonesia have implemented health protocols. One of them is Jember Regency, which is part of East Java Province and is still improving the optimization of the 5M health protocol regulations. According to data from the Jember Regency Government website as of January 24, 2021, there were 42 new cases, bringing the total number of positive Covid-19 cases to 5,425, with 4,834 recoveries, a total of 308 deaths, and 283 patients under treatment ([www.jemberkab.go.id](http://www.jemberkab.go.id), 2021). As of June 21, 2021, a total of 7,199 positive cases were recorded, with 90 active cases, 6,618 recoveries, and 491 deaths ([www.jawapos.com](http://www.jawapos.com), 2021). Then, on June 27, 2021, there were confirmed additional cases, bringing the total to 7,383, with 6,648 recoveries and 512 deaths (in the @pemkabjember Instagram account, 2021).



Behind the paradox of the daily increase in positive Covid-19 patients in Jember Regency, there is the concept of a "Covid-19 Resilient Village" (Kampung Tangguh Covid-19). The existence of Kampung Tangguh in RW 10, Jember Lor Village, Patrang District, serves as a model for other villages and was officially inaugurated by former Regent of Jember, Dr. Faida, MMR. The social practices of Kampung Tangguh Covid-19 have been in place since May 2020. Many mass media outlets have covered the presence of Kampung Tangguh, including the Tribatra News Polres Jember portal (2020), which also explains that the availability of facilities in Kampung Tangguh is a form of self-help by the local community. There are supporting infrastructure and health protocol procedures in place. These social practices are formed to prioritize discipline, self-reliance, and mutual cooperation in order to prevent and break the chain of Covid-19 transmission.

## PROBLEM STATEMENT

How does the social practice of Kampung Tangguh Covid-19 contribute to the management of the Covid-19 pandemic in Jember Regency?

## RESEARCH OBJECTIVE

The objective of this research is to describe and analyze the social practice of Kampung Tangguh Covid-19 in managing the Covid-19 pandemic in Jember Regency. Additionally, this research also aims to identify forms of community-based prevention and risk reduction measures in response to the Covid-19 pandemic, beyond the 5M health protocol.

## RESEARCH METHODOLOGY

The research will be conducted in Kampung Lawgriez, which is a Kampung Tangguh Covid-19 located in RW 10, Jember Lor Village, Patrang District. The chosen qualitative research method for this study is phenomenology. Phenomenology involves exploring the critical consciousness of individuals' everyday experiences, their efforts to think critically about the problems they face, and their future aspirations for progress. According to Creswell (2016:253), the sample size depends on the qualitative design used (e.g., ethnography and case studies), and in this study, 20 informants will be selected. The primary data collection techniques will include observation, interviews, and Focus Group Discussions (FGDs).

## RESULT AND DISCUSSION

### A. Profile of Kampung Lawgriez

The naming of the village in Patrang District began around 1979 when Mr. Taufik, a native resident of the village, shared a story from his high school days when there were school gangs. Mr. Taufik thought of creating a branding name for the village that would stand the test of time. The name Lawgriez was created to represent the village located behind the Tuberculosis Hospital in Patrang District. Philosophically, Lawgriez is an abbreviation of the Javanese phrase "Lare Wingking GRIEyo Zakit," which translates to "the back of the hospital" in Indonesian.

According to Mr. Taufik, the impact of naming the village is that the younger generation feels a sense of identity as the youth of Kampung Lawgriez. The common bond expressed through the Lawgriez branding creates a shared frequency among different age groups. For example, when there is a football match, the youth of Kampung Lawgriez will incorporate the name Lawgriez on the jerseys they wear. The residents do not struggle with unity during community events because they have had this branding for a long time.

Many residents of this village work as healthcare workers and employees at the Tuberculosis Hospital in Jember. The proximity of the hospital to the village, coupled with the susceptibility to flooding due to the nearby Argopuro River, has fostered a commitment among the community to protect their environment.

Kampung Lawgriez is located within RW 10 of Jember Lor Village. Mr. Taufik believes that the number 10 in RW 10 has a philosophical significance, representing perfection and the resolution of all problems through the unity of the residents. On the other hand, according to Mr. Sugeng, Kampung Lawgriez is considered our home because everything is present, including various professions.

Kampung Lawgriez is a densely populated area in the central part of the city. Therefore, this environment is referred to as a village. There are approximately 130 households residing in this village. The close proximity of the houses, cramped conditions, small front



yards, and narrow alleys are distinguishing features of this village. One of the research documentations provides a description of the residents' houses.

The close proximity and density of houses in Lawgriez village strengthen the neighborly relationships among the residents. The houses' close proximity, due to the narrow alleys, allows activities of residents in front of their houses (porches or living rooms) to be easily visible to their neighbors. Mr. Sugeng, as the Chairman of RW 03, explained that the interaction and communication among neighbors are good, cohesive, and rooted in local traditions and culture. For example, during the celebration of the Prophet Muhammad's Birthday, they collaborate to prepare for a grand celebration with 250 invitations.

Mr. Taufik also explained that the residents of Lawgriez have always had unity. For instance, during the flood disaster in 2019 caused by the overflow of the river behind the Tuberculosis Hospital in Jember, which flooded houses in RT 02 and parts of RT 03, all Lawgriez residents, especially those in RT 01, promptly provided assistance, including setting up a communal kitchen.

## **B. Kampung Lawgriez as a Kampung Tangguh Covid-19 Domain**

Kampung Lawgriez, also known as Kampung Covid-19, received recognition from the Regent of Jember as a model village for implementing health protocols and combating the Covid-19 pandemic. Through a competition held in early 2020 by the Regent of Jember, coinciding with the spread of the Covid-19 virus in several areas of Jember Regency, this village was selected as the winner of the 1st place in the Kampung Tangguh Covid-19 category for its completeness and preparedness in handling Covid-19. The Regent granted Kampung Lawgriez the status of Kampung Tangguh Semeru.

According to Mr. Bayu, Kampung Lawgriez was the first Kampung Tangguh before the establishment of Kampung Tangguh Semeru. Mr. Sugeng also emphasized that the residents of Kampung Lawgriez felt the need to protect themselves from the spread of Covid-19, especially as they lived in an area close to the Tuberculosis Hospital in Jember, which made the village vulnerable to virus transmission. Therefore, the residents were aware of the need to be prepared and take measures to combat Covid-19, including following health protocols, handling Covid-19-infected individuals, and managing the burial of Covid-19 victims.

**1) Pioneer of Lawgriez Resilient Village:** Mr. Bayu, as the Bhabinkamtibmas (Police Officer assigned to the community), was the pioneer who had the idea to make Kampung Lawgriez the first Kampung Tangguh in Jember Regency. Before this idea emerged, the village had implemented a program aimed at maintaining order and security before the month of Ramadan in 2020. According to the Bhabinkamtibmas, there were usually many cases of theft and motorbike theft (known as "curanmor") during the fasting month. Therefore, it was necessary to activate neighborhood watch groups (siskamling) and establish guard posts at the four entry points of Kampung Lawgriez, namely gang 8, 6, 4, and the alley next to the Tuberculosis Hospital in Jember. This program coincided with the handover of leadership from Mr. Rully to Mr. Sugeng as the Chairman of RW 03, which took place on March 3, 2020.

In early April 2020, the program focusing on security and order was in progress. Mr. Bayu then came up with the idea to make Kampung Lawgriez a Kampung Tangguh, which would not only be resilient in dealing with the Covid-19 pandemic but also be sustainable in facing other disasters such as floods or other diseases. Mr. Bayu discussed the idea with Mr. Sugeng, the Chairman of RW 03, and it was well-received by the residents. Mr. Bayu's hope for Kampung Lawgriez at that time was that if they were to face a severe Covid-19 situation, the residents would be able to handle it independently.

Initially, the portals set up at six points were made of bamboo due to limited resources. However, after the idea of creating a Kampung Tangguh Covid-19 emerged, the portals were replaced with iron structures. The community worked together to create the portals, with support from donations and contributions from residents. As Covid-19 spread towards the east (Kampung Lawgriez), healthcare workers from the Tuberculosis Hospital in Jember and Klatakan Health Center began educating the residents about health protocols. They also initiated the establishment of handwashing stations or sinks.

**2) Institutional Structure of the Covid-19 Resilient Village:** Struktur kelembagaan Kampung Tangguh Covid-19 in Lawgriez, as a model resilient village against the Covid-19 pandemic, consists of the following institutions:

1. Bintara Pembina Desa (Babinsa) - Serka Bunali and Serka Supriyadi
2. Village Head (Lurah) - A.R. Tantra
3. Bhayangkara Pembinaan Keamanan dan Ketertiban Masyarakat (Bhabinkamtibmas) - Briпка Bayu W.
4. Chairman - Ahmad Taufik
5. Vice Chairman - Sudarsono
6. Secretary - Ruly Panca Nugroho
7. Treasurer - Bambang Rahmatullah



8. Social Economic Division - Sugiono, Agung H., Dodik, M. Fakhri, Bukari, Yusuf Hamdani
9. Health Unit - drg. Adriyeni, Eko Purwitosari, Samini, Tutik Sri, and Nuning
10. Body for the Burial of Covid-19 Victims - Miski, Sucipto, Sudianto, Dedi V., M. Mispaedi, and M. Yasin
11. Security Division - Adwi Dadang, Sudiby, Sunarko, Hendra, and Rizal Aulia

These institutions work together to ensure the implementation of health protocols, handling of Covid-19 cases, and maintaining security and order within the village. Each division or unit has specific responsibilities related to their respective areas, such as social and economic support, health services, and the proper burial of Covid-19 victims.

### **C. Facilities, Infrastructure, and Health Protocols of Lawgriez Resilient Village**

Kampung Lawgriez as a resilient village in facing the spread of Covid-19, has prepared various facilities, infrastructure, and health protocols. The facilities and infrastructure in place are as follows:

#### **1. Portals as Mobility Restriction for Residents**

The first set of portals were made from bamboo by Mr. Anto, and the funds were raised through community donations. Based on suggestions from several residents, the bamboo portals were later replaced with iron portals. There are a total of 6 iron portals funded by the community, with a total collected amount of Rp 4,250,000. The cost of making the 6 iron portals was Rp 4,015,000.

#### **2. Handwashing Stations/Sinks**

There are 18 handwashing stations located in three residential areas (RT) - RT 01, 02, and 03. Each handwashing station is placed in the vicinity of residents' yards and in every alley of Kampung Lawgriez. Mr. Rahmat, who works at RSTP, was designated as the fundraiser, and the residents collectively donated money starting from Rp 5,000. Mr. Sugeng, the RW (residential association) chairman who works at the Jember Water Supply Department (PDAM), coordinated with the PDAM to ensure the availability of pipes to support the water supply for the handwashing stations.

#### **3. Spraying Equipment and Disinfectant Solution**

At the initial outbreak of Covid-19 in Jember Regency, the residents of Kampung Lawgriez had already prepared disinfectant spraying equipment. Mr. Sudarsono, who works at Klatakan Community Health Center (Puskesmas), received assistance of 2 spraying equipment from the health center. The disinfectant solution was purchased through community donations. According to Mr. Sudarsono, Kampung Lawgriez had been regularly conducting disinfection even before it became popular in other areas. After Kampung Lawgriez was selected as the champion of Kampung Tangguh, the local Police Department/Police Station provided an additional 2 disinfectant spraying equipment. In total, the village has 4 spraying equipment.

#### **4. Masks, Hand Sanitizers, Body Temperature Measurement Devices, and Personal Protective Equipment (PPE)**

One of the facilities prepared by Kampung Tangguh Lawgriez is a set of health protocol equipment, including masks, hand sanitizers, body temperature measurement devices, and PPE. These items were purchased using the village's funds and also received assistance from the Police Department/Police Station. Hand sanitizers and body temperature measurement devices are usually used at the checkpoint at the portal, which serves as the entrance and exit point for residents. Masks can also be given to residents who forget to wear them when entering or exiting Kampung Lawgriez. Additionally, masks and PPE are used by the team responsible for handling deceased bodies.

#### **5. Health Post**

The health post is strategically located at the front of Kampung Lawgriez and is led by Dr. Adriyeni as the responsible person. The health post provides health check-ups for the residents.

#### **6. Food Bank**

The temporary food bank is currently located in Gang 8, specifically in Mr. Agung's house. Mr. Agung's wife, Dr. Adriyeni, planned to open a clinic, but due to the current situation, the clinic is temporarily used as a food bank. The food supplies in the bank are donated by the residents of Kampung Lawgriez and partially supported by the Jember Police Chief.

#### **7. Deceased Body Handling Team**

The local Police Department/Police Station provided training to several residents who volunteered to be part of the deceased body handling team. Kampung Lawgriez has become independent and responsive in handling the burial of Covid-19 victims. The team aims to assist the local disaster management agency (BPBD) in the burial process, as the BPBD's schedule is usually packed due to the high number of Covid-19 deaths.

#### **8. Recording Violations of Health Protocols**





Instances of protocol violations are documented in a logbook and also displayed on banners at the health post. The purpose of this publication is to inform the residents about the types of violations and serve as an evaluation material, especially for the Kampung Tangguh team.

#### 9. Zello Application

The Zello application is used as a substitute for handheld radios (HT) and can be connected to mobile phones, making it highly effective. The application was developed by Mr. Edo, a resident of Kampung Lawgriez. The functionality of this application is very beneficial as a communication medium, allowing residents to share information related to the spread and handling of Covid-19 in Kampung Lawgriez. Residents can receive or provide information if any family member shows symptoms or requires assistance. This application, which resembles HT functionality, can be used to its full potential when members activate their phones and the application while connected to the internet. This application is a distinct characteristic of Kampung Lawgriez as a Kampung Tangguh Semeru compared to other areas.

#### 10. Neighborhood Watch Posts (Pos Kamling)

The neighborhood watch posts are positioned near the portals. At the initial outbreak of Covid-19, residents took turns guarding the posts 24 hours a day. There are a total of 3 neighborhood watch posts available.

### ***D. Social Practice Analysis of Lawgriez Covid-19 Resilient Village***

Bourdieu, with his theory of social practice, formulates ((habitus x capital) + field = practice) to theoretically explain social actions or practices of individuals, including communities, in social life (Bourdieu, 2010).

**1) *Habitus of Lawgriez Residents:*** Lawgriez residents are brought together to inhabit a village where the majority of residents have blood ties. The remaining residents are newcomers to the village. The kinship relations established through blood ties have accustomed the residents to living harmoniously as part of an extended family. Similarly, the newcomers are warmly accepted and can experience the sense of togetherness among Lawgriez residents. The term "kampung" (village) attached closely to a rural area is closely related to the presence of mechanical solidarity.

Lawgriez residents exhibit mechanical solidarity through mutual cooperation, unity, and kinship relations. Furthermore, residents have a strong collective identity as Lawgriez, which fosters behavior in line with the prevailing values and norms of the village. Bourdieu's analysis emphasizes that habitus is a long-lasting disposition shaped by continuous structures, which can also become structuring principles themselves. This aligns with the habitus that arises from the branding of Lawgriez. Lare Wingking Griya Rumah Sakit (Lawgriez, a Hospital District) must portray itself as a community that can coexist harmoniously.

Mr. Rully affirms that the foundation of Lawgriez's unity, especially related to the establishment of the Al Ikhsan Mosque, can be attributed to the influence of a renowned religious figure, the late Haji Muh. Ikhsan. The spiritual bond among the alumni of his religious school has contributed to maintaining the unity of the community. This aligns with Bourdieu's perspective that structures formed in the past give rise to structuring principles in the present.

The habitus of Lawgriez residents regarding preparedness and handling of Covid-19 does not solely rely on the existing facilities and infrastructure but is also driven by their unity and spiritual bonds. The outcomes of such formation give rise to principles that organize various practices.

**2) *Capital of Lawgriez Village as a Resilient Village against Covid-19:*** According to Bourdieu (in Harker, 1990:xx), capital refers to a concentration of specific power that operates within a field. The field demands individuals to possess specific forms of capital. The capital present in this Resilient Village can be divided into four categories:

a. Economic Capital

Economic capital consists of facilities and infrastructure related to health protocols, including funds from the neighborhood association (RW), portals, handwashing stations, personal protective equipment, food reserves, health posts, and neighborhood security posts (kamling).

b. Social Capital

Social capital is related to human resources. Structurally, the Resilient Village has a Covid-19 response team, as depicted in Figure 4.2 on the Institutional Structure of the Covid-19 Resilient Village. Additionally, some Lawgriez residents work as healthcare workers in several hospitals and health centers. Dissemination of information on Covid-19 is also done through religious gatherings for women and men, as well as community gatherings organized by the Family Welfare Movement (PKK). There are also village health cadres



who come from the Patrang Community Health Center. Cooperation with the police station (Polsek) is established for coordination, provision of personal protective equipment, and training on proper handling of deceased individuals. The sub-district and district offices are also involved in providing assistance and information.

c. Cultural Capital

Bourdieu states that cultural capital comprises knowledge and skills that result from the formation of a culture within a society. These cultural products are considered superior and influence the community. An example of a cultural product in Lawgriez is the adoption of the Zello application, which has become a distinctive feature of the village.

d. Symbolic Capital

According to Bourdieu, symbolic capital is recognized and regulated as something legitimate and natural. Symbolic capital can be observed in choices related to residence, hobbies, and so on. In the context of Lawgriez, symbolic capital is associated with the name "Lawgriez," which represents the residential area behind RSTP Jember Hospital.

3) **Field of the Covid-19 Resilient Village:** Based on Bourdieu's thinking (2010:215), a field is a separate social universe that is objective and governed by binding laws. These laws differentiate one social universe from another based on their respective functions in politics and economics. Lawgriez Village is situated in a field neighboring RSTP Jember Hospital and traversed by the Argopuro River.

In the first field, the village displays a concern for protecting the environment from disease threats. Furthermore, some residents work as employees or healthcare workers at RSTP Jember Hospital. This field is susceptible to the spread of the Covid-19 virus, as RSTP is one of the hospitals designated to handle Covid-19 patients. In the second field, the village is prone to flooding during the rainy season. The last major flood occurred in 2019, but since the implementation of river channeling programs in 2020, the village has not experienced flooding again. The susceptibility to floods in this field has motivated the preparedness of the residents for disasters.

## CLOSING REMARKS

### A. Conclusion

The Covid-19 Resilient Village located in Lawgriez Village is the first champion of the Semeru Resilient Village competition and serves as a model village for other areas in Jember Regency. This village possesses complete facilities, effective pandemic mitigation procedures, and cohesive community support compared to other areas. Lawgriez Village has a deep-rooted history and philosophy that has been embedded since the origin of the name Lawgriez, around 1979. The residents of Lawgriez have a branding as a region located behind RSTP Jember Hospital.

When Covid-19 began to spread in Indonesia and reached Jember Regency, this village prepared itself to tackle the pandemic independently. The social practices implemented to mitigate the pandemic were successful due to the community's habitus, characterized by unity and cohesion. Additionally, in early April 2020, various forms of economic capital were prepared, including facilities and infrastructure for health protocols. Social capital involved the institutional network between Lawgriez residents and the resilient village team. Collaborative networks were established with Bhabinkamtibmas (community police officer), the police station (Polsek), the sub-district office, the district office, health centers, and hospitals. Cultural capital included the Zello application, which was a superior product developed by one of the Lawgriez residents. Symbolic capital was derived from the power of the Lawgriez name, which served as the village's branding. Furthermore, Lawgriez Village's proximity to RSTP Jember and its vulnerability to the spread of the Covid-19 virus, as well as the history of flood-prone Argopuro River, contributed to the community's preparedness in tackling the pandemic.

### B. Recommendations

1. The Lawgriez Resilient Village should not only focus on being resilient against Covid-19 but should also strive to be resilient against other disasters and social issues, becoming a role model for other areas.
2. Local governments should implement pandemic mitigation policies applicable to each neighborhood (RT/RW) in Jember Regency, while paying attention to the specific needs and characteristics of each area.



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