



Conflict Dramaturgy During the Covid 19 Pandemic From a Social Theory Perspective

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Abstract. The aim of this research is to find out and understand the background of social conflict based on the COVID-19 phenomenon from the perspective of social action theory and dramaturgical theory. This research uses a qualitative approach. Data analysis begins with data collection using the NVivo 12 Plus (N-Capture) feature. The collected data is then imported into the NVivo 12 Plus page, where it is coded. Next, the results are displayed and analyzed. This research mostly uses the Crosstab Query data analysis menu in NVivo, which aims to look at trends in climate change disaster risk management in Indonesia and Malaysia. This study shows that social conflict is caused by misunderstandings by both society and the government in responding to the issue of the COVID-19 pandemic, which was broadcast via social media as a hoax or social fact. The government's inability to provide public comfort regarding the COVID-19 pandemic in the digital era.

Keywords: COVID-19, social conflict, social action theory, dramaturgical theory

1. Introduction

The COVID-19 pandemic is no longer just a problem in the medical realm. The increasingly widespread spread and fatality rate of this disease means countries around the world are racing against time and are not ready to immediately find the right solution. Some of the methods tried by many countries affected by COVID-19 are regional quarantine (lockdown) and social distancing[1]–[3].

Implementation of lockdown and social distancing methods, on the one hand, can reduce the rate of spread of the virus, as experienced by China and South Korea. However, this policy also has consequences that are no less painful. Both methods can kill the economy in areas where this policy is implemented[4]–[6]. Finally, if not managed with adequate preparation, this policy has the potential to trigger social conflict. In India, the country's police are in the spotlight for using force to ward off citizens who do not comply with lockdown regulations. In fact, the rules in force in India only allow police to detain those who disobey and not beat them[7]–[9].

A different incident occurred in Colombia. It was recorded that 23 people were killed and 83 others were injured because of the riots at Lo Modelo prison. The riot was triggered by panic among prisoners who were

trying to escape due to rumors of the spread of the virus in prison. An even more sad incident actually occurred in our country[10], [11]. It has been recorded that in at least three areas: Gowa, Banyumas, and Semarang, there has been rejection of the burial of the bodies of patients and paramedics who died due to COVID-19[12]–[14]. This refusal occurred due to concerns that the corpse could transmit the COVID-19 virus to residents around the cemetery. The various events described above show that the COVID-19 pandemic has spread to the social 'body' of society. It enters, multiplies, and ultimately triggers the emergence of conflicts in society, both horizontally and (between fellow citizens) and vertically (between government and society)[15]–[17].

The problem that will be discussed in this article is: do the social and economic impacts that emerge after the outbreak of the COVID-19 outbreak give rise to the potential for significant conflict? If so, what should the government and society do. The answer to this question will be examined using a structural economic approach. The impact of COVID-19 has caused economic vulnerability for most of the world's population, especially those with low-income levels. Ultimately, this has resulted in a massive decline in social class in society[18], [19]. COVID-19 has not only caused casualties, but has also given birth to new poor people[20], [21].

The decline in income of these elements of society will create layers of society that are very vulnerable to the impact of COVID-19, both medically, economically, and socially. Those who are classified as economically weak—in contrast to white collar workers—are not able to fully implement social distancing because they have to continue working. Ultimately, they are the ones most likely to be exposed to the virus. On the other hand, the government also seems confused about preparing an adequate social security program (social net) for economically vulnerable residents. If this situation continues, it is possible that society's frustration will accumulate into disappointment (grievance), which can explode into social conflict.

2. Method

The research in this paper is qualitative research in library research. Library study means research carried out by searching for data and information using books, articles, journals, other literature in libraries, online, seminars, and so on. The type of research used is qualitative, namely research that produces information in the form of notes and descriptive data. Data analysis begins with data collection using the NVivo 12 Plus (N-Capture) feature. The collected data is then imported into the NVivo 12 Plus page, where it is coded. Next, the results are displayed and analyzed. This research mostly uses the Crosstab Query data analysis menu in NVivo, which aims to look at trends in climate change disaster risk management in Indonesia and Malaysia[22].

3. Results And Discussion

3.1. The Covid-19 Phenomenon in Social Action Theory

The emergence of a phenomenon in the public space has the potential for conflict because there are people who act as faceless movement actors (provocateurs) and have networks or networks used as a source of social action. According to Weber, an action is called a social action because the subjective meaning is associated with the individual who acts and takes into account the behavior of others and is therefore directed towards its goals[23]–[25].

The intended individual action is an action that is directed and gets a response from other people and leads to social phenomena, which take place collectively repeatedly. The emergence of an action to create a social phenomenon, good positive or negative towards consumers is the initial idea is born from individuals and then leads to community groups, as follows as a social action. The social action that Weber means is in the form of action is clearly directed towards another person, namely an action that thinks about or shown to other people which may occur due to the influence of certain situations, or also as an act of intentionally repeating the influence of certain situations similar, and passive consent in certain situations that have the effect of panic society in masse[26]–[28].

One of the current uncertain panics in society that can eat away at us the comfort of people in various parts of the world, including Indonesian people, is an issue. The COVID-19 pandemic by the WHA was then legitimized by governments in various countries around the world. In Indonesia, starting in the regions, the government is also panicking and is confused by social media news, which is then made worse by disagreements between the center and sometimes regions that are not directly proportional to the COVID-19 pandemic case. This matter, as was found in one of the cases that occurred in Batam, mentioned by the Central Government, that it has been completed, turns out to be inversely proportional to the fact that the Health Service Riau Islands identified 15 people who had interacted with patient 103 from Singapore. In terms of opinion between the Central Government and regions, there are also differences in actions that are not in line between the center and region, namely, there were 261 Chinese citizens entering Indonesia on February 5, 2020, even though the Central Government has banned direct flights to and from China[29], [30].

The COVID-19 phenomenon can worry the public, especially for workers who must survive on the remaining income they have. Although the government has prepared a social protection policy package of \$110 trillion, how long can people affected by layoffs endure? This requires action that has social implications and can be considered with full awareness in order to achieve the desired goals[31], [32].

Instrumental rational actions are social actions carried out by someone based on considerations and conscious choices related to the purpose of the action and the availability of tools used to achieve it [33]–[35]. Social media is one of the most effective tools for patterned faceless movement and social action. Weber's theory of social action is oriented to the motives and goals of the perpetrator. Theory This can help understand the behavior of each individual and group, as each has different motives and goals for the action taken. This theory can be used

to understand the types of behavior and actions of each individual [36]–[38].

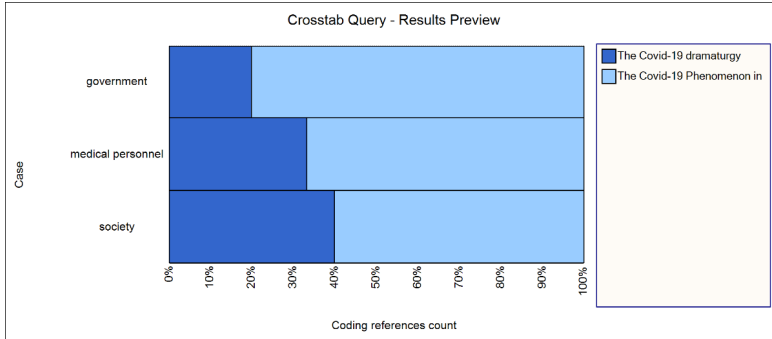


Fig. 1 Results preview case and coding references count.

Based on the picture, the influence of COVID-19 in accordance with social theory shows a greater influence compared to the impact of the conflict dramaturgy created between the government and society, so it can be said that the COVID-19 problem tends to be in accordance with the conditions of social theory as it should be. So, the data shows that social conflict is caused by misunderstandings by both society and the government in responding to the issue of the COVID-19 pandemic, which was broadcast via social media as a hoax or social fact. The government's inability to provide public comfort regarding the COVID-19 pandemic in the digital era[39]–[41].

3.2. Violence as a response to crisis

Will frustration in society always lead to violence? The answer is, of course, no. Violence—especially of a communal nature—only occurs if several prerequisites are met. Johan Galtung believes that violence will only occur in the context of the emergence of basic needs whose fulfilment cannot be avoided. This is something that must be paid attention to, especially by the government. Fulfilling the basic rights of citizens, whether it concerns clothing, food, and shelter, economic rights, the right to get a job, or health insurance, is at the core of efforts to avoid violence or riots[42]–[46].

The problem of meeting basic needs is the main trigger that drives people to protest and commit violence. Ted Robert Gurr explains this phenomenon in terms of the concept of relative deprivation. In simple terms, this concept explains that people consider that they have basic rights inherent in themselves. On the other hand, de facto, they cannot fulfil all these rights because they are hindered by the social structure that exists within them. The gap that occurs between the two, or when "expectations" do not match "reality", will open up opportunities for dissatisfaction and protest[47]–[51].

Regarding this condition, Johan Galtung offers the concept of structural conflict when looking at the relationship between violence and social class in society. Structural conflict is defined as a conflict between

class, who refuse to stay in that position forever. The lower class will ultimately see the situation they are facing now as an injustice, so they must do something to overcome it.

When the government shows signs of privileging one element of society while at the same time marginalizing other elements of society, then they will be seen as a threat. The government will be seen as an actor that prevents the fulfilment of the needs of those who are marginalized. In the most extreme situations, the government can be accused of being a tool of the upper class to exploit the lower class.

4. Conclusion

There are several important points that can be concluded from this study: First, misunderstandings, both in society and government, in understanding and responding to issues related to the COVID-19 pandemic phenomenon, which spread through social media, and how to handle the Corona virus. Second, the government's inability to guarantee comfort to society in facing the COVID-19 phenomenon in the era of impactful digital society leads to mass public panic. There are certain actors who have succeeded in utilizing social media to produce public panic, which boils down to profit value for the actor in question. There was massive panic in society, which had an impact on the emergence of mental illness, which has a direct effect on humans, so they are powerless to do anything, so the virus is no longer alive and easily undermines community activities.

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