
THE ROLE OF ACEHNESE WOMEN IN DEALING WITH THE corvid-19 PANDEMIC PHENOMENON

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Abstract

The phenomenon of corvid 19 is a phenomenon that affects people's social changes to get used to a new social order called the "new normal". In an effort to reduce the number of people affected by corvid 19, the government has made various efforts through programs to comply with established health protocols. On the other hand, the success of suppressing the spread of corvid 19 is influenced by the role of women in prohibiting families from leaving the house and educating them to comply with health protocols set by the government. This study uses ground theory by paying attention to the behavior shown by the research subjects in achieving the corvid 19 phenomenon. The research approach carried out uses a qualitative approach that makes Acehnese women the object of research. The results showed that Acehnese women were able to provide stimulus in order to suppress the spread of corvid 19 during the pandemic. A different attitude is shown in the vaccination program, where Acehnese women experience a situation of distrust due to news information and government policies that are considered inconsistent.

Keywords: corvid 19, Acehnese women, New Normal and vaccination

Introduction

At the end of 2019, corvid 19 became a phenomenon that affected the order of society globally. Almost all socioeconomic activities of the community became temporarily paralyzed. The increasing death toll every day around the world due to being exposed to the corvid 19 virus is causing mass fear for the global community. In fact, temporary trauma and social violence arise because they have to keep a distance from loved ones affected by the virus and non-physical violent behavior obtained from the surrounding community. In Indonesia, the non-physical violence that occurs is a rejection of the community for families whose family members have died due to corvid 19. In other words, the human side of society as a social being has been lost due to temporary trauma and fear caused by corvid 19. Cases that occurred in Gowa, Bandar Lampung, Sidoarjo, Bandung, Makassar and several other regional cases in Indonesia (Setyo Puji, 2020) is an example of how non-physical violence is carried out by residents against the family of a corvid 19 death patient. For Rahma Sugihartati, Lecturer of S3 Study Program FISIP Universitas Airlangga, the change in attitude shown by the community due to the rapid spread of corvid 19 as part of the Solitary and Paranoid form that grows in society due to hoaxes and *hyper reality* (Rahma Sugihartati, 2020). *Hyper reality* attitude is a picture of the life of a post-modern society caused by the media being outside the reflection of reality, even surpassing reality itself (Baudrillard, 1983:20). The public then reacts to what is heard and read through the media that reports information about corvid 19 and turns into knowledge sourced from news or "viral" information (Alwi & Fauzi. 2017:219).

A similar attitude was shown at the time of the virus alleviation program through the vaccination program . At the time this study was made, Indonesia had entered phase 3 of mass vaccination and had targeted mass vaccination for children. The confusion of information related to the impact of the virus and the vaccination program that elicited pro and con reactions in society formed a new hyper-reality attitude in response to the government's vaccination program. Similar reactions were also experienced by women as part of a component of society that should get special attention when this pandemic condition took place. The reaction referred to in this study is about how the direct situation of women in responding to the conditions of the corvid 19 pandemic, both during the pandemic and when the vaccination program is implemented. Supposedly, the central role of women in responding to the corvid 19 phenomenon can be a special concern that can be done in order to respond to corvid 19. This research will focus on Acehese women as research subjects, considering that Aceh is one of the areas that have entered the red zone category due to the various reactions of the Acehese people in responding to the corvid 19 phenomenon.

Method

Qualitative research methods are an option to understand the corvid 19 Vaccination Program and Aceh Women. The approach is carried out using *grounded theory* which means exploring problems that arise through data obtained from the field. Data collection was carried out systematically to explain the corvid 19 Vaccination Program and Aceh Women. Because the grounded theory approach is strongly influenced by the data collected during the study, the data collection process in this study used semi-structured interviews with women from various types of professions in Aceh. Semi-structured interviews are used as an effort to get balanced answers to the questions that researchers want to study. In this case, the researcher formulates some initial questions and develops them at the time of the interview while remaining focused on the theme to be studied. So that the questions that arise will be more flexible. Furthermore, to obtain in-depth analysis materials, non-participatory observation methods were included in this study. Finally, the literature study method is carried out as a counterweight to determining the conceptualization of the results of interview and observation data.

The next stage, after the data is collected, the analysis is carried out with the reduction stage and data display. At this stage, the researcher analyzed the findings in each observation and interview conducted to formulate the corvid 19 vaccination program and Aceh women. The data is then processed using coding methods. The coding application used by the researchers is at least 7 by grouping the results of interviews and observations on Acehese women separately. After the coding process was completed, the researcher continued the data analysis process at the data verification stage to find the results of research on the corvid 19 Vaccination Program and Aceh Women.

Results and Discussion

Acehese Women During the corvid 19 Pandemic.

Acehese women are bound by the growing customs and socio-culture and are believed by the Acehese people to be a unit that is not separated in the socio-cultural interactions of the Acehese people. Acehese women have a strong character in supporting domestic and state life. Acehese women not only work at home as mothers for their children and wives for their husbands, moreover, Acehese women also have a high spirit of independence by working and supporting themselves. It is not surprising that in every village in Aceh, there will be female farmers who carry out the rice planting process to the rice harvesting process. In trading, *nyak-nyak* (the name of Acehese women traders) will be found selling vegetables in traditional markets. So it can be said, in the social life of the Acehese people, women are given freedom of movement not limited to only at home. Acehese women, in their independence, are given the right to be able to help and work outside the home for the survival of the family.

The involvement of Acehese women is not only in the social interaction of the community, Acehese women are also given the freedom to be able to fight for their territories with involvement in the military. So in the annals of history, there were once lived Acehese heroines who defended Aceh's independence. Among these heroes are Cut Nyak Dhien,

Cut Meutia, Pocut Baren, Malahayati to Princess Mayang Seuludang. The expertise, independence and resilience of Acehese women are not only seen in the course of history. In modern life, the role of Acehese women is still very large influencing the social life of the Acehese people. For example, in the process of marriage customs, Acehese women have a vital role from *the seulangke* stage (the process of requesting the bride-to-be) to the completion of the wedding procession *walimatul ursy* (Alwi,2012: hal.209).

The big role picture presented above shows that the people of Aceh are very involved in women in every social life activity that prevails in society. Acehese women are able to provide stimulus to the response to actions that need to be carried out in the face of social phenomena prevailing in society. In this study, the covid-19 pandemic situation that hit the world in early 2020 is a phenomenon that will be associated with the role of Acehese women in providing stimulus to face covid 19. Acehese women as subjects in this study were not in order to place them as victims of the impact of the covid 19 pandemic. This research leads to the active role of women as actors who provide stimulus to the covid 19 phenomenon. This is intended as a step to help understand the handling of the pandemic which can not only be done by the government as a stimulus provider (Eddy Munawar. 2020). The stimulus provided by Acehese women can affect the response of the Acehese people's actions in dealing with the handling of covid 19.

In order to respond to the continued development of covid-19 in Aceh, community compliance with the provisions set by local governments and clerical leaders is urgently needed to suppress the spread of covid-19 in Aceh. No less important role in this case is the involvement of women in educating themselves and family members in the fight against covid-19. Because part of the function of women and the family in this case is as the first level and intermediary in the transmission of culture and as a center of upbringing and education (Soewaryo W 1986, Hal: 47). In conditions of changing the culture of living "*new normal*" due to the covid-19 pandemic, the family through women as mothers can be the first and main intermediary to get used to the culture of "*new normal*" life that has been set by the government in overcoming the widespread spread of covid-19, especially in Aceh province. Women are also able to become agents of the "*new normal*" habits launched by the government through care and education by prioritizing *covid-19 transferring good knowledge* within the family.

However, in the implementation of the new life "*new normal*" implemented by the government, it is still limited to general policies such as the socialization of large-scale social restrictions (PSBB) (Muhyiddin 2020, hal: 246), mask awareness campaigns, *lockdown* policies, and several policies that have not touched the importance of the role of families and women in habituation of the "*new normal*" as a reaction to handling the spread of covid-19. Acehese women generally provide understanding for family members, especially their spouses to be able to implement the health protocols launched by the government. Acehese women during the pandemic, are staying quiet more and reducing activities outside the home to avoid the serious impact of the coronavirus. Fauziah, one of the honorees in the government Agency, mentioned:

"During the covid pandemic, there was a reduction in activities carried out, activities outside the home were only carried out as a fulfillment of working hours carried out shifting through leadership policies. If it is very urgent, health protocols are highly emphasized, including to husbands and children as an anticipatory step."

The proclamation on the imposition of a curfew set by FORKOMINDA Aceh on March 29, 2020, was responded to as a positive step by Acehese women. This proclamation provides more time with family because it allows husbands not to spend the night at the coffee shop with their friends. This was conveyed by Arafah as a housewife:

"During this time (before the covid 19 pandemic), husbands often went out to coffee shops until the evening. With the curfew in place, at least husbands can spend time at home with their wives and children".

Thus, during covid-19 in 2020-2021, women played their role in providing stimulus as a reaction to government decrees through actions to prohibit families from violating the provisions of health protocols set by the government. It can be said that the decrease in the number of Acehese people affected by covid and making Aceh a green zone area, is part of the role of Acehese women's actions in providing a ban on leaving the house, providing pressure to comply

with health protocols for the family, and protecting the daily needs of the family through independence and expertise as a positive character that is still maintained by Acehnese women..

19 Vaccination and Acehnese Women

One of the programs implemented by the government in order to overcome the spread of Covid 19 is through a mass vaccination program. The public reaction in responding to the program launched by the government reaped various polemics in the early stages. The public still regrets the effectiveness of the vaccine intended to suppress the widespread spread of the Covid 19 virus. This doubt is caused by the lack of communication of vaccine-related information between the government and the public (Nining Puji Astuti,dkk.2021). The contradictory information reported in the media also affects people's perception of the vaccine program. BBC News Indonesia (2021) stated that in January 2021, Aceh and West Sumatra were the two provinces with the largest number of vaccine processors in Indonesia. The availability of vaccines in Aceh in January 2021 amounted to 46%, while West Sumatra amounted to 47%.

The confusion of media reports on the Covid 19 phenomenon and the impact of the vaccines prepared by the government have a considerable influence on the rejection of the Covid 19 vaccine. This is also true for Acehnese women. Where there are differences in the reaction shown by Acehnese women in responding to the Vaccination program. The stimulus of acehnese women's rejection attitude as a reaction to information received through the news media as well as government inconsistencies in the delivery of policies for handling Covid 19 and information on the timing of the rise and fall of Covid 19 occurred. The Covid-19 emergency response is believed by Acehnese women to only occur on Islamic holidays. The injustice of the information obtained by the Acehnese woman, affects perception of distrust of the vaccination program. This was conveyed by Maya, an honorary worker of the Aceh Besar government agency.

"There is a confusion in the news that makes trust in the vaccination program only used as an advantage for the parties. I did the vaccine 1 time because of the administrative requirements that must be there. So it's not because of the awareness of the need for the vaccine.

This shows the different attitudes of Acehnese women in responding to the vaccine program compared to the handling of Covid 19 during the pandemic. The willingness of Acehnese women to vaccinate is only based on meeting the administrative requirements set by the government and not on the basis of awareness to protect the body from being exposed to the Covid 19 virus. The role of Acehnese women's involvement in campaigning for vaccines is also influenced by the fulfillment of the duties imposed on them. This was conveyed by Ani, a contract worker of the Aceh government service.

"if it wasn't for the job as an employee to campaign for vaccines from the office, maybe I wasn't educating about vaccines. I myself am still indecisive about the vaccines that the government disseminates. I recommend honey to maintain endurance".

Conclusions

There are differences in the attitudes of Acehnese women in responding to and responding to the Covid 19 phenomenon. During the pandemic, Acehnese women have a vital role in educating and implementing health protocols as set by the government. This was done as a reaction to protect the family from the spread of Covid 19. Meanwhile, in the vaccine program, Acehnese women still feel indecision because of the news and government policies that are seen as inconsistent in responding to the Covid 19 phenomenon. Despite the differences in attitudes shown, Acehnese women can still have a role to provide stimulus to their families in handling Covid 19. Indicators of religiosity and balanced news can influence Acehnese women to change perceptions related to Covid 19.

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