

# SHORT COMMUNICATION: COVID-19 Pandemic and Attitude of Citizens in Bandung City Indonesia (Case Study in Cibiru Subdistrict)

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**Abstract:** In the beginning, the pandemic panicked the people of Cibiru. Over time, the case fell in line with the increasing number of patients recovering. In addition, different views between elements of government make people surrender and believe in the power of nature's creator. Under these conditions, the researchers were interested in learning more. The study was conducted using a descriptive analysis of a number of parties regarding economic and social activities. The results show that there are three important components: First, trust builds the creator and reduces to the government component, communication that a number of parties do not work consistently when responding to COVID-19, and enforcement of unclear rules. In a nutshell. The citizens, grouped into two groups, agree that a pandemic is dangerous and urge them to follow values in the form of existing rules. Also, The pandemic communication competes in a short time and therefore cannot be carried out interactively. The government's assertiveness of forcing residents to be at home becomes difficult as compensation can be granted for lost opportunities to seek family income. Lastly, due to the preparation of the strategy that precedes the arrival of a pandemic, it cannot be face wisely.

**Keywords:** Pandemic, attitude, citizens, Indonesia, COVID-19.

## INTRODUCTION

The infection of COVID-19 starts spreading worldwide at the end of February but in china, in the mid of February confirmed cases of COVID-19 become stable and sudden spike comes in recovered cases. After China, Italy, the US, Spain, and Iran are the most infected ones (Yadav, Maheshwari and Chandra, 2020). The world is under pressure from the novel COVID-19 pandemic (Pontoh *et al.*, 2020). Indonesia is the fourth most populous country in the world and predicted to be affected significantly over a longer time period (Djalante, Lassa, Nurhidayah, *et al.*, 2020) (Djalante, Lassa, Setiamarga, *et al.*, 2020). The situation in the Cibiru sub-district is not significantly different from the sub-districts in Bandung. However, this subdistrict attracts attention due to the hilly topography and still has a large open land of 6,5233 km<sup>2</sup>. The Cisurupan Urban Village has an area of

2.2065 km<sup>2</sup>, followed by Palasari 2.1728 km<sup>2</sup>. In addition, Pasirbiru and Cipadung have an area of 1.1 km<sup>2</sup> and 1.05 km<sup>2</sup>, respectively. The population of this sub-district is 61,707 people, divided into the sub-district of Cisurupan 11479 people, Pasirbiru 13405 people, Palasari 17561 people and Cipadung 19853 people. In addition, the population aged 20 to 59 years is 29,537 people aged 60 years and over 3,772 people aged 0 to 4 years up to 5653 people aged 5 to 19 years with a total of 17610 people. Of this amount, the productive age is higher than school age and the elderly and young children. The productive age is dominated by 10,337 private employees, 6,904 traders, 3,938 civil servants, 2,681 farmers and 1,493 TNI/Polri people. With the composition of the population and occupation, this district has a characteristic compared to other districts in the city of Bandung, West Java. In general, farmers and agricultural land are located in hilly areas, while civil servants and the military / police are lower. In addition, private employees are spread from the bottom up to the top, as factory workers, ojeg, and household assistants. If the vulnerable age affected by COVID-19 is usually elderly and young children, this age group would not be a victim in the

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sub-district adjacent to the Ost-Bandung Regency. Similarly, farmers who have not been discovered by this virus have not yet been found. A number of people affected by pandemics who have undergone independent isolation are people who work as private employees and interact a lot with outsiders (Caraka *et al.*, 2020). What is unique is that the Ojeks, which operate in many bases in this sub-district, were only affected by Covid-19 at the end of May 2020. Another interesting thing is the existence of a seasonal market that takes place every Sunday. Meeting people in a very crowded market can cause the pandemic to spread (Toharudin *et al.*, 2020). This is because, firstly, there is no health detection for retailers and buyers. Second, however, none of the traders and buyers on the market was affected by the disease due to trading activities in the market. It is very interesting to investigate this state of affairs, as it increases the residents non-compliance with the rules, to follow the ban on worship in the community, to carry out economic activities such as markets, Ojeg and the use of masks and hand washing. This study therefore examines the causes of people's attitudes towards COVID-19, for which there is no vaccine during pandemic March until first week of June 2020.

## METHODS

Descriptive methods are preferred to investigate this (Neuman, 2011). The data was collected online and personal interviews with a number of selected elements. The Ojeg component was also selected as part that had never been affected by a pandemic, and the sub-district manager at that location was asked to request information about the situation. In addition, some members of the mosque community and their administration who are still carrying out worship services are examined. Likewise, some seasonal market traders and buyers are an important part of the information search and the observation of the activities carried out. Mostly, Ojeg and mosque administrators (DKM) are all male while sellers in the market and buyers vary between men and women. The difference between men and women in Cibiru lies in their daily functions. Men in economic life are generally tasked with earning a living so that economic actors are dominated by men. However, not every job is dominated by men. Traditional sellers are Jobs doing by women. In socio-religious life in the Cibiru area is dominated by men because men are considered imams as islamic teachings adopted by most Cibiru residents. Thus women are not much active in such organizations. Therefore, as followers of the

"Sundanese" culture, the dominance of men in social, religious and even political organizations becomes prominent. The data obtained is filtered to determine the truth of the information received. In addition, there have been repeated discussions about information that was not interchangeable. The results will be used to get a helicopter view of residents' attitudes towards the Covid 19 pandemic in the district at the eastern end of Bandung City.

## RESULTS AND DISCUSSIONS

### Results

Pandemic coronavirus disease 19 (COVID-19) in West Java Indonesia has continued since late February to June. However, the residents of West Java only recognized the danger of this virus at the end of March 2020 Depok took first place with 163 positive cases of COVID-19. Bandung City (144), Bogor City (63), Bekasi City (60). With this number of cases, cities in the province of West Java have become important zones because of their location about 200 km from the country's capital. As a red and seldom black zone, the city of Bandung imposes far-reaching social restrictions (PSBB), as set out in Bandung Major Regulation (Perwal) No. 14/2020. The regulation refers to the West Java Governor Regulation (Pergub) No. 30/2020 and also to the regulation of the Minister of Health (Permenkes) No. 9/2020. Guardianship is valid from Wednesday (April 22nd, 20) until May 5th, 2020. The point is the obligation to comply with the PSBB Avoid crowds, wear masks, wash hands with soap, and limit socio-religious and economic activities. The implementation of the PSBB at this time was apparently due to the greater number of people who were worked on than those who were recovering. Pikobar said 59 people had been processed and 45 people had been recovered by April 20 (Pemerintah Provinsi Jawa Barat, 2020). In addition, 68 people have worked since April 21 and the rate of recovery has risen sharply to 75. Even on May 24th, on the day of Eid, 479 patients had recovered and 128 people had been treated. Though the spirit of going home and shopping for vacation needs was much higher that day. It is not clear whether the increase in the number of cases cured is due to the implementation of the CBDR or other issues. In fact, COVID-19 protocols are not fully followed by residents, including residents of the Cibiru sub-district, even when wearing masks that many "forget". It is therefore possible that the attitude of citizens who ignore the pandemic protocol is formed because the pandemic does not attack itself. In fact, a

supervised patient (PDP) who had made purchases on the seasonal market recovered without passing it on to other visitors who touched each other when meeting in the market. During the service, some mosques continue to practice and only encourage worshipers to keep their distance. Control in worship appears to be difficult, such as checking body temperature or completeness of other protocols. Mosque activity never stops when someone from the COVID-19 community is exposed. The seasonal market has stopped since it was found that people who were exposed to the virus went shopping in the market. There was also a family that a family member allegedly isolated because he was exposed to the corona during other activities. In addition, the activity continues as usual after a week's break.

## Discussion

Citizens are defined as members of a family, community, or community. Likewise, citizens in a government area of government are a group of people who live in one place. Thus, citizens have rights and obligations to the government and the environment, including the right to be protected and served, and to comply with government recommendations, prohibitions and instructions. In this context, the residents of Cibiru can be divided into two groups, residents of Pituin and residents of Mukimin. Pituan is caused by the fact that the resident of his ancestors is there, so that he is also called a native. In addition, Mukimin is caused by home ownership, which is usually in a number of residential complexes in Cibiru. The two groups have not left the frame. When Perwal 14/20 was published, residents' attitudes were based on values and needs. If Schwartz views attitude as a belief that is translated into action on the desired object (Palupi and Sawitri, 2017) then behavior is viewed as a result of the posture as said by Dananjaya. Values that are seen as shared ideas about what is considered important and doable (Schaefer and Moos, 1998) can lead to an attitude that must be followed as an obligation. Likewise, strengthening needs leads to an opposite attitude.

## Trust

The citizens, grouped into two groups, agree that a pandemic is dangerous and urge them to follow values in the form of existing rules. It's just that there are needs that result in a number of rules not being followed, especially among residents who have physical jobs, such as Ojeg and small business

owners. Not only economic activity, but also a number of believers are doing the same. In early April, other residents looked at what had happened. Regardless of whether they are Mukimin or Pituin citizens, the 90% Muslim population of Cibiru have an attitude based on the belief in the unity of Allah SWT. If you look at the activities of economic operators and religious communities, the attitudes of other residents are awakened by seeing that the pandemic does not necessarily spread to a number of people who are active outside the home and meet other people. This condition means that the number of residents outside of the activity increases, even though the use of masks was initially adhered to. It is not surprising that the activities of a number of mosques are gradually progressing even in a pandemic situation. Some pilgrims believe that whether a pandemic strikes them or not is a fate. If it is destined to die of a pandemic, nobody can avoid it. They also believe that they will be saved by Allah SWT while carrying out His commands, as recognized by a number of mosque worshipers. Such beliefs cause residents to live their lives honestly and calmly. They generally believe that a dangerous pandemic is considered to be God's creation and is under the power of the creator of the universe. Not surprisingly, residents of the Cibiru region actually perform these activities when the sub-district government orders that the oath prayer not be performed. A number of DKMs have announced a call not to make oath prayers but to allow residents to do so. As a result, a number of streets are used by a number of residents for the Oath prayer while praying, including a wish that the pandemic that the Creator will take away immediately. The holiday visit is also not yet complete. The same has been recognized by a number of Warung traders or seasonal market traders and shackers from the Cipadung base. All of them are classified as small entrepreneurs with an income of Rp 1.5 million - Rp 3 million. In general, the presence of COVID-19 shakes them, causing their income to drop to 50%. This condition is actually included in the category of citizens receiving state support. However, some of these economic operators were not sure of the government when it was announced that they would receive support so some did not come. Although COVID-19 has dramatically reduced their income, they believe there is a regulation that regulates that Ojeg activity continues. On another occasion, Ojeg also admitted that he was upset when he had to be at home and that the opportunity to make money was very limited. In this state, the government is here to help them (Suharto, 2005). Based on observations made

between April and May, compliance with wearing masks has gradually decreased, although none of them have been affected by the pandemic as a result of these activities.

## COMMUNICATION

This condition could be an important part of Edward III's view that shared understanding is part of the consistency in communication (Edward III, 1984). RT, RW, Kelurahan and Kecamatan are transmitters for the implementation of Perwal 14/20. Clarity from guardianship was also packaged that way. It is only the aspect of consistency that is difficult to achieve given the implementation of a directive. There are emotions that play a role, so they often have a disturbing effect (Emmerling and Goleman, 2003). This happens because the pandemic communication competes in a short time and therefore cannot be carried out interactively. There was also no consistency between MUI and a number of DKM. Government regulations are generally supported by MUI, but differ from the views of some DKM. As a result, the residents will decide for themselves based on their respective religious understanding. Such differences can be caused by the social intelligence (Goleman, 2007) of a number of managers of social institutions and government officials, from the village to the sub-district level and their superiors. Compliance with the government apparatus to enforce guardianship is often difficult to argue with DKM who use religious arguments. This was also recognized by the head of the Cibiru sub-district. With such information, coordination and consolidation with citizens and community leaders are not a one-way street. During the interview, the head of the sub-district admitted that there were two other PDP cases, firstly the market trader Leuwi Panjang and secondly the employee of the Cipadung Community Health Center. This is confusing regarding the announcement. When the incident is reported to residents, it is feared that it will increase residents panic. If this is not announced, however, it is feared that citizens will lose their vigilance. Efforts to cover up the case did not take long, as the Mayor of Bandung even forwarded it to the online media at the same hour on the same day. Apparently the mayor's announcement was unknown to the Camat in the mass media, so a number of social media groups spread the news the next day. Interestingly, the news did not panic the residents like the panic in early April when there was a citizen who carried out independent isolation. The author analogizes these conditions like salted fishmongers

and their buyers. Salted fish traders who have been around salted fish for a long time must have been immune to the smell of salted fish. In contrast to buyers who are very sensitive. The same is analogous to the fact that the residents are like salted fishmongers who are already immune and are used to such news. The news of the remaining Covid 19 victims did not panic their citizens. In fact, the panic continues to decrease, along with behaviors that tend to ignore protocols such as hand washing, avoiding crowds, keeping a distance and wearing masks. If the behavior is a representation of the attitude, communication between the parties is not a response to a pandemic. A number of soap operas preferred by residents of Cibiru also do not appear to support the Covid 19 protocol. A number of opinions from citizens who do not wear masks also reflect television actors who do not wear them. The mass media are known to have continued shooting during this pandemic. This disharmony can create confusion at the outset to create a new stance for citizens who can choose to obey or disobey the government's appeal and instructions. The above differences are also addressed in a large number of Cibiru residents. In many of the conversations observed, many accuse the COVID-19 of being a vehicle for other purposes, such as imaging, and even predict it will take place in 2024. The effects of such attitudes are an increase in neglect, so they don't care about the danger of this pandemic. It seems that consolidation between parties in pandemic communication is becoming the most important thing so that citizens do not have their own interpretations to build a counter-productive stance with efforts to overcome the pandemic.

## RULE ENFORCEMENT

To begin with, Rokeach (1968) believes that standards must be set so that citizens can hold onto values. These norms force a person to obey them through punishment and reward. However, to achieve this, adequate resources are required to provide not only rewards but also punishment personnel (Rasinski and Scott, 1990). Similar to the case of a pandemic, the government's assertiveness of forcing residents to be at home becomes difficult as compensation can be granted for lost opportunities to seek family income. On the other hand, residents who are not guaranteed their lives can break the rules and continue to earn income. This state is not significantly different from a number of worshippers who conduct worship services together. The complaints from the district chief and a number of government officials at Kelurahan level show that their

position is very difficult. First, government officials must enforce the rules made. Second, the government officials become part of the pilgrims who neglect it. In this context, this seems to be related to the competence of the government officials. Leadership skills are important to be able to approach so that both positions can be filled at the same time (Bowman, West and Beck, 2014).

## CONCLUSION

These competencies encourage citizens to comply with existing rules to avoid a pandemic. It's just that due to the preparation of the strategy that precedes the arrival of a pandemic, it cannot be done wisely. Such conditions have an impact on the changing approach to citizens, so that citizens' doubts escalate to the government officials and strengthen fate issues. Citizens' discussions about government measures are often held. For example, installing a portal is the authority of almost all RW and RT. As a result, many portals have been installed to implement the CBDR. But the impact, many residents have difficulty getting in and out of the house. This is also the case when citizens who are considered ODP and PDP often reject isolation because they cannot guarantee their lives. Therefore, the device may not be able to ignore the input from the immediate area when taking measures. Interacting with a range of environments in the workplace, with the social environment, as well as with pilgrims, makes it difficult to move the government officials to enforce the rules. The attitude of the citizens of Cibiru towards the pandemic was determined by three aspects. Firstly, trust, secondly, communication and thirdly, enforcement of rules. The trust in the ruler of nature increases with fate. With regard to government elements, their trust is reduced due to the often different views of the government elements themselves. This condition is reinforced by the ability to enforce rules that are always indifferent to violations of the COVID-19 protocol. This cannot be tolerated and an evaluation must be carried out so that the pandemic is dealt with in a compact manner by government, citizens, religious leaders (MUI, DKM) and with the involvement of scientists. If this is not done, trust in fate can be part of an attitude that reinforces neglect of government steps and rules in dealing with a pandemic. Neglect of the COVID-19 threat is due to the first belief in destiny so that the government's appeal is not prioritized, both because the communication carried out by the government is not based on local customs

and culture, the three rules are indecisiveness due to differences in attitudes among the components of the government itself.

## AUTHOR CONTRIBUTIONS

A. Sumaryana has reviewed related kinds of literature, designed and developed the concept of all analysis prepared. T. Toharudin writing, and edited the manuscript text. R.E. Caraka writing, and edited the manuscript text, validate the instrument. R.S. Pontoh edited the manuscript text. R.C. Chen performed the supervision. B. Pardamean performed the supervision.

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## CONFLICT OF INTEREST

The authors declare no potential conflict of interest regarding the publication of this work. In addition, the ethical issues including plagiarism, informed consent, misconduct, data fabrication and, or falsification, double publication and, or submission, and redundancy have been completely witnessed by the authors.

## ABBREVIATIONS

CBDR	= Common But Differentiated Responsibilities
COVID-19	= Coronavirus disease 2019
DKM	= the prosperity hall of the mosque
Kecamatan	= sub-district
Kelurahan	= An administrative village is the lowest level of government administration
km	= kilometre
MUI	= Indonesian Ulema Council
ODP	= People under supervised
PDP	= supervised patient
POLRI	= Indonesian National Police

- PSBB = social restrictions
- RT, = the division of villages in Indonesia under Rukun Warga
- RW = the division of regions in Indonesia under the Village or Kelurahan
- TNI = Indonesian National Armed Forces

## HIGHLIGHT

1. The citizens, grouped into two groups, agree that a pandemic is dangerous and urge them to follow values in the form of existing rules
2. The pandemic communication competes in a short time and therefore cannot be carried out interactively.
3. The government's assertiveness of forcing residents to be at home becomes difficult as compensation can be granted for lost opportunities to seek family income
4. Due to the preparation of the strategy that precedes the arrival of a pandemic, it cannot be done wisely.

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