

ANALYSIS POLICIES TO PREVENT COVID 19 AND THE ROLE OF SOCIAL CAPITAL

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Submission date: 25-Apr-2022 06:02AM (UTC+0100)

Submission ID: 1819459130

File name: jurnal_ing_1.docx (52.49K)

Word count: 5842

Character count: 32435

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Abstract

The Covid 19 prevention policy should be carried out quickly and should not be delayed because it involves life problems in the world. Analyzing the covid prevention policy in Indonesia, the findings state that the Indonesian government is very slow in handling the prevention of Covid 19 transmission, many of the people have been affected by positive cases of Covid 19, that's where the Indonesian government drafts policies related to the prevention of Covid 19 so that the positive cases in Indonesia increasing due to the government being very slow in making policies, and also the policies made by the government could not reduce the number of positive cases. However, the role of social capital in Indonesia is very high in preventing Covid 19, and working together and helping each other is what social capital does in Indonesia.

Keywords: Analyzing Policy, Role of Social Capital

1. INTRODUCTION

Since January 2020, Corona Virus Disease-19 (COVID-19) has infected more than 2,245,872 people worldwide (WHO, 2020). More than 152,000 people have been confirmed to have died from this virus (WHO, 2020). Therefore, it is not surprising that government leaders in many countries are struggling to get out of the COVID-19 outbreak with their approaches. In China, for example, the government has responded to the Covid-19 outbreak by providing special health facilities for coronavirus patients, turning sports halls, schools, and hotels into temporary hospitals, conducting rapid-test or polymerase chain reaction (PCR) on many residents. , to implement the method of isolating the city (lockdown) (Aida, 2020a: 1- 2). In Daegu, South Korea, early detection through rapid tests was carried out en masse to localize individuals exposed to Covid-19 as a preventive effort to minimize the spread of the coronavirus,

dismiss schools and campuses, and also implement lockdowns (Park, 2020).

Indonesia is a country with the fourth-largest population in the world, the Indonesian Government's response to the crisis has been very slow and has the potential to become the world's epicenter after Wuhan (Sari, 2020). Unresponsive and erroneous policies certainly endanger millions of Indonesians. This is evident, for example in January and February 2020, when the virus crippled several cities in China, South Korea, Italy, and others; some countries have adopted policies to shut down transnational human migration. On the other hand, the Indonesian Government adopted another policy that seeks to attract tourists and businesses from countries that are currently closing their countries to visit.

In addition, the narrative developed by the Indonesian political elite nuances underestimating the ferocity of the coronavirus and

considers that the virus can be dispelled with prayer. However, the response changed little when the first cases of COVID-19 were discovered. Since then, the government has adopted policies from relatively successful countries but has rejected a strict lockdown policy because it would cripple the economy of both the state and its citizens. As a result, the number of infected cases has jumped, from the first cases on March 2, to around 1,500 cases at the end of March, and has increased to 6,575 cases on April 20, 2020 (Task Force for the Acceleration of Handling Covid-19, 2020).

In handling Covid-19, government policies have experienced disharmony between policies made by the central government and those of the Regional Government. This difference began when several regions established a Lockdown⁸ but the central government established Large-Scale Social Restrictions (PSBB).⁹ The policies implemented by the Central Government were still anomalies among the community, because the appeals made were still not binding. It is as if the Central Government does not want to lose money by not implementing the lockdown.

The government that issues policies is inseparable from the role of social capital. Social capital is born from a situation of togetherness that is not forced, so that community members carry it out with high willingness. "Local leadership and a culture of mutual assistance still exist in many communities. Through the news, we can see that when a family is isolated independently, other neighbors help. Before the government initiated Large-Scale Social Restrictions, community members helped each other to provide basic food and food.

Low social capital during society has an impact on the Covid 19 period of the lack of social cohesiveness, conditions like this will cause bad threats to externalities and internalities which ultimately lead to social unrest. Furthermore, Thomas, Dailami, Dhareshwar, Kaufmann, Kishor, and Wang (2000: xxxiv) state that industrialized countries, as well as those that are developing, can be tempted to implement policies that support them with a sacrifice, this can create a situation that benefits the interests. personal and difficult to contend with, meanwhile, from a social point of view there is a lack of investment in education and health. Based on the description above, it can be said that the availability and affordability of education facilities, health facilities, the existence of adequate transportation facilities, and adequate economic facilities are high social capital and can accelerate the course of development.

Mutual trust is needed to overcome the corona disaster. Mutual trust between communities and policymakers. The public must believe in the government's corona disaster management policy scheme, while still thinking critically. Trust when asked to stay at home, work at home, eliminate busy activities, stay away from crowds, and so on to prevent the active spread of the virus.

Without public trust, the government's efforts to overcome the corona disaster will be in vain. Vice versa, the government must believe that the people are not standing still. The community helps, either by simply following the government's recommendations or by helping to overcome the lack of equipment and necessities that the government has not been able to fulfill. For example the needs

of medical personnel, masks, hand sanitizers, food ingredients, and others.

The Indonesian government should maintain this trust by optimizing efforts to overcome the corona disaster. Prioritizing public interests over the interests of a handful of elites. Trust will foster solidarity, both individually and collectively. Solidarity is social energy to deal with the corona disaster. Solidarity between citizens can build strength at the community level and unite in national solidarity.

Building individual awareness in community groups is important to break the chain of spreading corona. Here, an opinion leader is needed to build awareness and change behavior to support the response to the corona disaster. For example, reminding each other to comply with virus prevention protocols to the smallest RT / RW environment. Furthermore, networks between groups must be strengthened to build greater strength. Great power will be awakened by relying on culture, religion, and society. The network that is formed will build collective solidarity.

On the other hand, the government should be more open to infrastructure data and resources to deal with the corona disaster. The existence of a gap between government information and the reality on the ground causes public distrust. In addition, the public needs accurate information about the individual and location of People Under Monitoring (ODP), Patients Under Supervision (PDP), and corona positive patients, while maintaining the confidentiality of the patient's identity. Closed, confusing, and cryptic information will only create panic or indifference. Many people are still ignorant and relaxed because they feel that the area where they live and their activities are safe from the corona

outbreak. Finally, government calls to stay at home were ignored.

2. LITERATURE REVIEW

According to Piere Bourdieu, the definition of social capital is the amount of resources, actual or virtual, that accrue to an individual or group because they have a durable network of more or less institutionalized reciprocal relationships of acquaintance and recognition (Field, 2011: 23). James Coleman defines social capital as the ability of people to work together to achieve common goals in various groups and organizations (in Fukuyama, 2007:12). Robert D. Putnam, defines social capital as part of social life such as networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals (Field, 2011).

Francis Fukuyama (2002:22) defines social capital simply as a set of informal values or norms that are shared among the members of a group enabling cooperation between them. If group members expect that other members will behave honestly and reliably, then they will trust each other. If people who work together in a company trust each other and work according to a common set of ethical norms, doing business costs little (Fukuyama, 2007).

Michael Wollcock (in Dwi Rajibianto, 2010) distinguishes three types of social capital, namely as follows:

1. Social Bounding: in the form of value culture, perception culture and traditions or customs. Social capital with the characteristics of a strong bond in a social system where the kinship system with the clan system is still in effect, which embodies a sense of sympathy, obligation, trust in reciprocity and mutual recognition of trusted cultural values. Tradition is

an eternal code of conduct and has a strong integration in the behavior pattern of the community and has binding power with the burden of sanctions for its violators.

2. Social Bridging: in the form of institutions and mechanisms that are social bonds that arise as a reaction to various characteristics of the group. It can also be seen that there is general involvement as citizens, associations, and networks.
3. Social Linking: in the form of relationships/social networks with relationships between several levels of social power and social status in society.

Therefore, social capital is one of the important role factors in the relationship between manol, vegetable traders and vegetable buyers at STA Jetis, Bandungan, Semarang Regency and affects the smooth running of economic activities. The social capital that occurs between manol and the traders and buyers referred to above is such as trust, social networks, and social norms. With the existence of social capital, it is possible to establish cooperation and form harmony between manol and traders and buyers.

Social capital lies in the ability of the community, which in this study is manol and vegetable traders and buyers to work together to build a network to achieve common goals. Cooperation is reciprocal and mutually beneficial. The collaboration that occurs is built on trust that is supported by strong social norms and values.

Social capital is the resources that develop in an individual or a group of individuals such as trust, social norms, and social networks that enable cooperation between them. ¹²

¹² Carl J Federick as quoted by Leo Agustino (2008: 7) defines policy as a series of actions/activities proposed by a person, group or government in a certain

environment where there are obstacles (difficulties) and opportunities for the implementation of the proposed policy in order to achieve certain goals. This opinion also shows that the idea of policy involving behavior that has a purpose and purpose is an important part of the definition of policy, because after all the policy must show what is actually done rather than what is proposed in some activities on a problem.

According to Budi Winarno (2007), the term policy (policy term) may be used broadly as in "Indonesian foreign policy", "Japan economic policy", and or it may also be used to mean something more specific, as for example if we say policy government on debureaucratization and deregulation. However, both Solihin Abdul Wahab and Budi Winarno agree that the term policy is often used interchangeably with other terms such as program goals, decisions, laws, provisions, standards, proposals and grand designs (Suharno: 2009).

Policy must be distinguished from wisdom. Policy is translated with a different policy meaning wisdom, which means wisdom. The notion of policy requires further consideration, while policy includes the rules contained in it. James E Anderson as quoted by Islamy (2009: 17) reveals that policy is "a purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern". by an actor or a group of actors to solve a particular problem).

The policy concept offered by Anderson is considered more appropriate because it focuses on what is actually being done and not on what is proposed or intended. In addition, this concept also clearly distinguishes between policies (policy) and decisions (decision) which means choosing between various alternatives.

Policy should be understood as a

series of more or less related activities and their consequences for those concerned rather than as a stand-alone decision. The opinions of the two experts can at least explain that exchanging the term policy with a decision is wrong, because basically policy is understood as a direction or pattern of activity and not just a decision to do something.

Public policy as "the authoritative allocation of values for the whole society". This definition asserts that only the owner of the authority in the political system (government) can legally do something to the community and the government's choice to do something or not do something is manifested in the form of the allocation of values. This is because the government is included in the "authorities in a political system" namely the rulers in the political system who are involved in the daily affairs of the political system and have responsibilities in a certain problem where at one point they are asked to make decisions at a later date. accepted and binding on most members of society for a certain period of time.

Based on the opinions of various experts mentioned above, it can be concluded that policies are actions or activities that are intentionally carried out or not carried out by a person, group or government in which there is an element of decision in the form of an effort to choose between various alternatives in order to achieve the goals and objectives. certain.

4. METHOD

In this section, we describe our method. In our bibliographical search, we use the Scopus database, as it has several advantages over Google Bachelor and the Web of Science (Harzing & Alakangas, 2016). We search scientific publications by keyword, analyze policies and the role

of social capital (title, abstract, keywords, references) in all journal articles and chapter books in English. Such an approach falls within a clearly defined pre-category of the systematic literature review method. Using a single keyword is possible because of the unique, unambiguous, and shared nature of the through-put forward concept of legitimacy. The idiom doesn't belong to colloquial language or for disciplines other than socialscience.

This study uses a qualitative approach with the descriptive type of research because this study aims to create a systematic, factual, and accurate picture or painting of facts, characteristics, and relationships between phenomena regarding analyzing policies and the role of social capital. Data processing is carried out rationally by using a certain pattern of thinking according to logic and taken about research using the description of the abundance of knowledge sourced from the Indonesian government and community leaders. Then dig up the data and facts in the field to get factual information at the research location related to the cooperation carried out by community leaders and the sanctions issued by the government.

Creswell (2017: 4) explains that qualitative research is the method to explore and understand meanings that some individuals or groups of people think come from social or humanitarian problems. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively.

Data Reduction is choosing the main things that suit our research focus, then looking for the theme. Data reduction is one of the data analysis techniques. Reduced data provides a sharper picture of the results of observations and makes it easier for researchers to search for them. Display Data is presenting data in the form of a matrix, chart or graph, network, and so on. This data display is one of the data analysis techniques. Data that is more pile-up can not provide a comprehensive picture. Therefore, data display is required. Thus, researchers can master the data and not be immersed in a pile of data.

Decision-making and verification are some of the data analysis techniques. Drawing conclusions or verification is an activity at the end of the study. The researcher must conclude and carry out verification, both in terms of meaning and in terms of the correctness of the conclusions agreed upon by the subject where the research is carried out. The meaning formulated from the data must be tested first regarding its correctness, suitability, and robustness. Based on the above, the researcher tries to collect data from the documentation to be managed in a systematic process and choose which one is important, then a conclusion will be made using the theory above to obtain accurate data.

5. RESULTS AND DISCUSSION

a. Analyze policy

Early in 2020, the world community was shocked by the COVID-19 outbreak which killed many people in Wuhan City, Hubei Province, China. Several countries responded immediately

to the spread of the deadly virus in their ways. Some have closed human migration routes to and from China, quarantined people who had recently returned from China, and carried out rapid tests in anticipation of the spread. Unfortunately, the Indonesian government is not responsive to the massive spread of COVID-19, which is multiplying by infecting as many people as possible. Although this virus is not as vicious and deadly as a severe acute respiratory syndrome (SARS), COVID-19 is attacking more people with a hundred times the total number of deaths.

Indonesia has also taken some measures to reduce the spread. Attempts to mark this curve can be done by non-medical measures, which can be carried out by all parties under the local government coordination. As a more comprehensive effort, the government issued a Large-Scale Social Restriction (PSBB) policy in some areas where the increase in positive corona patients was increasing rapidly. On March 31, 2020, the President of Indonesia held a Press Conference, intending to announce to the public the policies he had chosen to address Covid-19 as a global pandemic currently facing the Indonesian people. At the press conference, President Jokowi stated that the Large-Scale Social Restrictions (PSBB) policy was the policy chosen in response to the existence of a Health Emergency.

This policy is based on Law no. 6 of 2018 concerning Health Quarantine. As the PSBB policy was chosen, President Jokowi emphasized that Regional Governments should not apply their

policies in their regions, which are not following Central Government protocols. This reminds us that there was a "local lockdown" policy that was implemented in several regions in Indonesia.

In addition to the problem of slow decision-making and policy-making which has implications for the late implementation of handling COVID-19, weak coordination among stakeholders is also a problem in controlling the spread of the coronavirus in Indonesia. This happens because the unitary state system places the central government as the main stakeholder in disasters, both natural disasters and non-natural disasters, including health. Apart from the form of a unitary state, in Indonesia's political system, Indonesia also recognizes the concept of regional autonomy which mandates that all affairs can be carried out by regional governments except foreign policy, defense, security, justice, monetary and fiscal, and religion. And for local governments, health matters are matters that can be handled by them; although conceptually health affairs are concurrent affairs that can be jointly managed between the central, provincial, and district/city governments. However, when several local governments took proactive steps to convey information and socialization about COVID-19 (in the early days of the spread of the Coronavirus), the central government criticized the proactive steps of the local government.

Not only that, weak communication (to borrow Edward III's term) and unsynchronized coordination between the central and regional

governments (poorly managed networks) also occurred in the implementation of lockdown policies in several regions. In mid-March 2020, the central government has decided not to adopt territorial isolation because it will disrupt human migration and hamper the economy of residents. Therefore, the decision is to implement social or physical distancing throughout Indonesia. However, five regions (Bali, Papua, Solo, Maluku, and Tegal) opposed the central policy by implementing lockdowns on different scales.

Weak coordination or communication between stakeholders in handling COVID19 can also be seen from the limitation of the location for testing for COVID-19 "only" in Jakarta, namely at the Research and Development Agency, Ministry of Health (Balitbang Kemenkes). There are dozens of hospitals and laboratories in the area that can be empowered to examine coronavirus specimens. This concentration of handling makes decision-making and action slow, not without foundation. Weak coordination between agencies can also be seen from the slow approval of the Decree of the Minister of Health Number HK.01.07 / MENKES / 214/202010 concerning the COVID-19 Examination Laboratory Network which is the legal basis for the involvement of several laboratories throughout Indonesia to carry out examination functions. Whereas the government fully understands that relying solely on the Balitbang of the Ministry of Health in Jakarta is absurd. For this reason, the Minister of Health decided to

involve dozens of laboratories throughout the archipelago to carry out examinations of specimens from residents of different areas. The problem is, communication and coordination to legalize the cooperation of several laboratories with the Central Government is hampered because the Minister of Health Decree was only signed 18 days after the announcement of the first case in Indonesia.

The lack of provision of personal protective equipment (PPE) is an indication of the weak communication and coordination (networking) between institutions in Indonesia, especially those closely related to the problem of handling COVID-19. The most painful impact of the lack of provision of PPE by the government is the death of national heroes (read: doctors and nurses) in many regions.

Another problem that causes Indonesia to be less successful in controlling the spread of the coronavirus is the indifference (not to say indifference) of citizens to government calls or instructions. This problem can be seen from the fact that people still gather in coffee shops, cafes, malls, cinemas, or places that have been banned by the government. In fact, from the start, the government has given directions to residents to carry out physical or social distancing to keep their distance from other people. This is due to the spread of the coronavirus, one of which is, through saliva splashes. If people do not keep their distance, and it is known that the person being spoken to is infected or a carrier ("carrier") of the virus, then this

has the potential to infect other people and spread again to third, fourth, and so on. Therefore, physical or social distancing is one way to prevent the spread of COVID-19. The government's directive is only a direction when most of the community is still co-located at terminals, stations, shelters, markets, and others. It seems that residents are not worried about the virus because they are more concerned with their daily activities.

Looking at the conditions on the ground, there are at least three possible reasons why the people are ignorant of the government's direction. First, citizens' ignorance of the very deadly dangers of COVID-19. This ignorance is due to the weak socialization carried out by the government, including local governments and their staff. The Indonesian government is not optimally socializing the need for a clean and healthy life, including by using masks and washing hands frequently because several mediums can be a conduit for the spread of the coronavirus. For example, the study by van Doremalem et al. (2020) explained that the coronavirus can survive in a matter of hours to days on different mediums. The coronavirus can last several hours in the air, last 4 to 8 hours in copper medium, last 24 hours in cardboard medium, and can also last up to 3 days in plastic or stainless-steel medium (Van Doremalem et al., 2020).

Second, there is an interest in making ends meet, causing some residents to ignore physical or social distancing orders. This neglect was even evident during the implementation of Large-Scale Social Restrictions (PSBB) in several

regions. PSBB is a policy of the central government (in collaboration with local governments) to overcome the COVID-19 pandemic by limiting certain activities in an area that is suspected of being infected. The prohibition covers teaching and learning activities (both at school and campus), religious activities, wedding receptions, concerts, tours, and the use of public and private transportation.

Third, the absence of strict sanctions keeps human migration high; and physical or social distancing policies are less impactful. For example, the Ijtima Jemaah Tabligh Asia Zone 2020 at the Darul Ulum Complex, Gowa Regency, South Sulawesi Province, which was supposed to last four days from 19 to 22 March 2020, is one example of how the sanctions are not firm. Thousands of international tabling congregations gathered at one location at a time when the coronavirus broke out. Although in the end the activity was nevertheless carried out, the impact of the gathering of thousands of people resulted in the spread of the virus becoming uncontrollable.

b. The Role of Social Capital

Social capital comes from the interaction of various factors, each of which requires social relationships that shape how agents react, and these reactions are shaped by the presence of social capital. Social capital is the network, norms, and trust that facilitate cooperation and coordination (Putnam, 1998; COLEMAN, 2000).

The measurement instrument refers to the World Bank instrument (Grootaert, Narayan, Jones, & Woolcock, 2004) which is still relevant for

mobilizing social energy to overcome the corona disaster. implementation of social capital in the context of overcoming the corona disaster.

1. An Attitude of Trust and Solidarity

Mutual trust is needed to overcome the corona disaster. Mutual trust is needed both between communities and policymakers. The public must believe in the government's corona disaster management policy scheme, while still thinking critically. Trust when asked to stay at home, work at home, eliminate busy activities, not crowd, and so on to prevent the massive spread of the virus. Without public trust, the government's efforts to overcome the corona disaster will be in vain. Vice versa, the government must believe that the people are not standing still. The community helps, either by simply following the government's recommendations or by helping to overcome the lack of equipment and necessities that the government has not been able to fulfill. The government should maintain this trust by optimizing efforts to deal with the corona disaster. Prioritizing public interests over the interests of a handful of elites. Trust will foster solidarity, both individually and collectively. Solidarity is social energy to deal with the corona disaster. Solidarity between citizens can build strength at the community level and unite in national solidarity.

2. Strengthening Groups and Networks

Indonesian people are accustomed to living communally both formally and informally. Groups are one of the important social capitals in Indonesia. The strength of the group can encourage togetherness for problem-solving, including the corona disaster. Group participation is needed to build collective strength against the outbreak.

Building individual awareness in community groups is important to

break the chain of spreading corona. Here, an opinion leader is needed to build awareness and change behavior to support the response to the corona disaster. For example, reminding each other to comply with virus prevention protocols to the smallest RT / RW environment.

3. Cooperation And Cooperation

Gotong-royong is a deeply rooted social asset, a legacy of the Indonesian nation. This cooperation is reflected in the culture of helping each other in social life. In an atmosphere of the outbreak of the coronavirus, the importance of helping each other for residents affected by corona. People who have financial capacity are more helpful for people whose financial decreases, especially those who are directly affected by the corona.

Cooperation is also needed from business actors not to take advantage of the situation by raising unreasonable prices and hoarding goods. The business world should be responsive in allocating CSR funds for the response to the corona disaster. In this condition, everyone can become a victim. If the business world does not want to take part, their business in the future will be disrupted. Because the business world deals with human resources and the market. Both are moved by humans. And, the corona outbreak is targeting humans, anyone, anywhere.

4. Information and Communication

This dimension plays an important role in overcoming the infodemic that has plagued various social media. Hoax one of them. The massive spread of hoaxes related to corona will trigger public panic and disrupt the national socio-economic system. The hoax also triggers panic buying in traditional markets. To deal with this, government officials at the local level down to the

village and sub-district levels should be able to become communicators for the community. In a crisis, residents need communicators whose sources can be trusted.

5. Social and Togetherness

This dimension is related to social cohesion, efforts to reduce conflict as a result of differences between community members, and whether there is discrimination against access to public services. Social cohesiveness is needed so that the corona disaster does not trigger conflict, both racial conflicts, identity conflicts, and economic conflicts.

It is undeniable that the corona disaster has an impact on the community's economy, especially the informal sector and MSMEs. Economic problems usually have a domino effect on social problems. Social cohesion is needed to reduce the domino effect. In this context, social cohesiveness will be related to economic cohesiveness. Economic cohesion will protect people from potential economic conflicts.

Socio-economic cohesiveness also means that those who are not economically affected help their affected neighbors. The government, community leaders, public figures, and anyone else, should be able to encourage socio-economic cohesiveness in their environment. Cash / in-fak funds for houses of worship should be able to be allocated for the food needs of the directly affected communities until this pandemic ends. This social and economic cohesiveness will strengthen the togetherness of citizens and the state in overcoming the corona disaster. Together, the Indonesian people face these formidable global challenges.

6. CONCLUSION

This article analyzes the Indonesian Government's policies in

dealing with and controlling the spread of COVID-19 and the role of social capital. To obtain data and information, the authors make use of library research data collection techniques. The findings obtained from the author's analysis are that the handling of COVID-19 is not running optimally due to four important things. First, unresponsiveness (this can be seen from the narratives of the government elite that seem far from a sense of crisis), the slow response of the government so that the spread of the coronavirus is getting less controlled, and social capital in preventing Covid 19 is very high.

This non-response was caused by weak bureaucratic structures, bureaucracy, and a disposition that was not adaptive to health problems (which came with big waves) so that the government's priorities on the COVID-19 problem (in the early days of the spread) were ignored. Second, the weakness of coordination between stakeholders, in this case, the central government and local governments, is a classic (seemingly) problem, but it always comes up. The issue of "authority for affairs" did not escape into a heated debate at the beginning of the Covid-19 attack in Indonesia. On the one hand, the central government has been slow to provide the best instructions in dealing with and controlling the spread of the coronavirus. On the other hand, local governments (which do not have the authority) are taking their steps to prevent the spread of the virus in their respective areas.

Even though the government in issuing policies to overcome the Corona 19 virus is said to be very slow, the social capital of the community in fighting Covid 19 is very high, among what the community has done in preventing the transmission of Covid 19 is trust and

solidarity, strengthening groups and networks, cooperation and cooperation, information and communication, social cohesiveness and togetherness. So that at this time social capital is still being implemented to prevent Covid 19.

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