Managing Community on Facing Pandemic COVID-19 in Indonesia

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Info Artikel	Abstrak (Bahasa Indonesia)
	COVID-19 menjadi perhatian dunia saat ini, banyaknya jumlah korban yang terjangkit diikuti dengan angka kematian yang tinggi membuat negara tersebut melakukan pembatasan sosial skala besar (PSBB). Di tengah tekanan masalah kesehatan dan ekonomi, terjadilah rasa solidaritas di antara generasi muda bangsa untuk saling berbagi dan mendukung menghadapi dampak yang ditimbulkan oleh pandemi ini. Fokus penelitian ini adalah untuk melihat bagaimana solidaritas sosial dibangun oleh banyak orang Indonesia, baik melalui media sosial maupun berbasis komunitas. Fenomenologi digunakan sebagai pendekatan yang digunakan dalam penelitian ini untuk memahami suatu fenomena secara komprehensif untuk mengetahui dan menginterpretasikan suatu fenomena secara mendalam, tidak hanya sebagai permukaan yang terlihat. Dari apa yang dapat kami rangkum, penguatan solidaritas sosial muncul di berbagai ranah dan aktor, termasuk aktivisme netizen melalui media sosial dan saluran lainnya; aksi masyarakat konvensional (Lembaga Swadaya Masyarakat, Masyarakat Sipil,) dan peran Masyarakat Adat dan tradisional.

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	Abstract (Bahasa Inggris)
	COVID-19 is a concern in today's world, the large number of infected victims followed by a high death rate has made the country take large-scale social restrictions (PSBB). During the pressure of health and economic problems, there is a sense of solidarity among the nation's youth to share and support each other to face the impacts caused by this pandemic. This research focuses on to see how social solidarity is built by many Indonesians, both through social media and on a community basis. Phenomenology is used as the approach used in this study to comprehend a phenomenon comprehensively to know and interpret a phenomenon in-depth, not only as a visible surface. From what we can summarize, strengthening social solidarity appears in various domains and actors, including netizen activism through social media and other channels; the action of the conventional community (Non-Government Organization, Civil Society,) and the role of a traditional and Indigenous Peoples.

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PENDAHULUAN

COVID-19 (Coronavirus Disease 2019) is a world concern today, because its impact shakes all stability, both in the world economy and politics. In times of uncertainty and worry for most countries and citizens of the world. COVID-19 has caused many economic and social problems for all affected countries, one of which is Indonesia. The spread and the increasing number of the spread of this virus every day have made the Indonesian government take many steps to overcome this problem. all the steps taken by the state must have a very big impact on the lives of its citizens. The biggest problem in the policies taken by the government with the PSBB (Large-Scale Social Restrictions) is the limited social and economic activities in the daily activities of its citizens.

Thus, this phenomenon and the policies that have been decided by the government have hampered the citizens' socio-economic activities. With the economic structure mostly supported by the informal sector, up to 57% according to BPS data for 2020. This raises crucial problems both in the social and economic fields. Social activities in public spaces are temporarily restricted, even large-scale activities are prohibited and residents are encouraged to stay and work at home (stay at home). The impact of economic activity cannot run as usual, which ultimately results in turbulent economic difficulties in the community, even more sadly for the poor and middle class, the more difficult it is to meet their daily primary needs (Supriatna 2020).

In a state of uncertainty and increasing unemployment due to layoffs that have laid off a very large number of the working class, around two million workers have lost their jobs according to the Ministry of Manpower as of March 24, 2020 (Kompas.com) in a short time starting from March to April, of course, this is a complication in itself for any country in overcoming the socio-economic impacts caused by the COVID-19 outbreak (Supriatna 2020).

The social problems that exist, with all the efforts made by the Indonesian government, have not been able to overcome the problem of the plague that is attacking this country. However, recently there has been an interesting phenomenon that has emerged and can become an oasis during the problems caused by the COVID-19 outbreak (Supriatna 2020), namely the awakening of a sense of solidarity among the nation's children and the Indonesian people to share and support each other in the struggle. face the effects of this pandemic.

The social solidarity that appears among the community is of course interesting to study, the digital society (Digital Citizenship) has been able to become a motor for the birth of mass social solidarity. Some examples, such as those carried out by several social media figures and civil society circles, have become the driving force for the emergence of social solidarity which is manifested in large-scale and sustainable fundraising (Kusnadi and

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Hikmawan 2020). This certainly shows us all that in fact in the face of a very big and complicated problem, a democratic country shows that the social power that is built can at least provide hope and strength in the face of disasters that occur. This social solidarity is the main capital in seeing how the social relations built by the Indonesian people are (Supriatna 2020). This attachment and concern can be seen clearly in the activities of its citizens who try to become social agents capable of having a broad impact in uncertain times.

This research focuses on research to see how social solidarity is built by many Indonesians, both through social media and on a community basis. These social relations are interesting to study because they can be a good pattern for the development of active citizenship as a new feature of a democratic state in which citizens participate in building and defining the quality of democracy in their own country

This section explores some of the literature that focuses on studying the issue of social solidarity in Indonesia, in particular, the growing and developing a sense of solidarity among people who have suffered from disasters and non-disasters. We start by reviewing research conducted by Monica (2012) entitled "Social Solidarity in Pluralist Communities Who Often Experience Flood Disasters (Studies on Ethnic Chinese, Indians, and Karo in Polonia Village, Medan Polonia District)." The research investigates the phenomenon of social solidarity that occurs in a society that is plural in style because it consists of various tribes such as Chinese, Indian and Karo. This strengthening of solidarity is built because people often experience floods so that an environment that inevitably has to support one another and work together. The theory used is Emile Durkheim's theory of social solidarity, which sees the rise of social solidarity as a result of equality of fate. In facing the floods that continue to hit them, they have the wrong way or strategy, namely coping behavior. The solidarity form of the pluralist community in that environment is helping each other to help without ethnic discrimination. Even though there are different ethnic groups, each citizen still shows a sense of concern.

Next, let us examine Ansori's (2018) research result entitled "The Role of Social Solidarity in Community Resilience in Facing Disasters." The results of the research reveal that one of the characteristics of resilience is the strong role of social solidarity in a community, with social solidarity being able to build a contribution to community resilience, especially in the post-disaster recovery process which usually leaves damage in all sectors, both physical and psychological. Resilience in a community can be declared resilient if in dealing with a disaster, the community functions well even in stressful situations, they can adapt to extreme changes independently, and have social capacity. Due to the nature of disasters that always occur unexpectedly and unpredictably, one of the important provisions

to overcome them is to have a high resilience capacity so that these vulnerable communities can survive in their environment.

Then, a review of Ikhsan, Erianjoni, and Khaidir's (2019) research with the title "Social Solidarity among Feminine Men: Case Studies in the A + Organizer Community." The dichotomy of masculine and feminine traditionally binds men and women to standard labeling. In Indonesia, these values are very thick, even when a new child is born. Various rules and cultural attributes have been accepted through various media in the form of traditional rituals, religious teachings, parenting styles, types of games, types of television shows, reading books and life philosophy. In the course of his life, a man must follow the path of manhood according to his character as a man, as revealed in this study that the life orientation of men and women is divided into masculine and feminine. This means that if men hide feminine traits it is a virtue. Meanwhile, women are at least considered inappropriate to look like men. The values passed down from generation to generation are patterned on masculinity, making men have to direct themselves to conform to what has been outlined. It is not uncommon for feminine men to be associated with same-sex enthusiasts because of their feminine behavior. The author's team explains that men who appear feminine also experience discrimination such as: marginalization, subordination, negative stereotypes, violence, and multiple roles. Even though they live as a minority, there are feminine men and it cannot be denied that their existence in society, such as the A + Organizer Community in Padang. The findings reveal that there are two forms of social solidarity among feminine men. Community A + Organizer: 1. Helping each other, such as: giving jobs, cooperation and empowerment; 2. Joint activities in the form of gathering together such as: hanging out and social gathering. The factors that underlie the formation of social solidarity among feminine men in the A + Organizer Community are: 1. There is a common fate; 2. Interdependence.

Besides, from the latest studies on COVID 19, namely studies from (Kusnadi and Hikmawan 2020; Supriatna 2020) which show that the conditions of COVID 19 change from the perspective and behavior of every member of the community, both in social and economic terms. Polarization and the formation of new communities are mostly formed because of the feeling of mutual distress.

Thus, from the literature search that we have done and then compare it with this research, it can be seen that the above studies have not focused on a deep-rooted exploration of the problem of strengthening the social solidarity of the Indonesian people during the COVID-19 pandemic. Therefore, this paper aims to fill the space for studies regarding the problems and impacts of COVID-19 that hit Indonesia based on the perspective of social solidarity, active citizenship and collective action.

RESEARCH METHOD

This study uses a qualitative method as an analysis tool in describing the problematization. Phenomenology is used as an approach that in this study tries to describe the phenomena that exist in Indonesian society in facing the COVID-19 pandemic situation. Phenomenology as an approach has several advantages in understanding what happens to the existing reality. One of them is understanding a phenomenon comprehensively to know and interpret a phenomenon in-depth, not only as a visible surface (Hikmawan 2014).

In uncovering a reality that occurs in citizen activities, the phenomenological approach in this case is related to the COVID 19 pandemic problem trying to trace and map the realities that occur in social life, with all the instruments that exist in the phenomenological approach such as *epoche* (collection of all data and " delay" on existing assumptions). The phenomenological approach provides many opportunities for data disclosure and everything that appears in reality to be interpreted (Padilla-Díaz 2015). This approach also has a fairly rigorous stage of reductionism. Where the meaning of data is not only limited to understanding interrelated objects, but the visible reality must also be able to become a subject reality that has intentionality which is expected to be able to find the real meaning of the existing reality (Hikmawan 2020).

Thus, the phenomenological approach in expressing a reality becomes an approach that is very useful in opening up various possibilities to get the real meaning of a reality that seems to be interpreted. Then the data collection techniques that the research team used were observation and literature study. For data mining in this research the research team used literature study In the catastrophic of the COVID-19 pandemic, many realities have emerged lately and are a manifestation of the origin that can be interpreted and take a role to make a real contribution to the development of the academic world.

RESULT AND DISCUSSION

Citizens are essentially a community in a country. Citizens become a center in the distribution of power (Kymlicka and Norman 2000). During the COVID-19 pandemic, it made us all realize that this problem is not a problem that is only the obligation of the state, but there is also the responsibility of fellow citizens in helping solve problems caused by COVID-19.

Social solidarity is key to understanding what should be done by others. As active citizens, in a democratic country, it does not only presume how the country can meet the needs of its citizens (Mouffe 1993). However, how can every citizen be more capable (Isin 2009)? In this case, citizens are not only objects in the goal of the state but become subjects in interpreting the birth and awakening of a country (Hikmawan 2020).

Sites, Scale, and Actors

Social solidarity can be interpreted as an effort to build mutual independence, it does not mean isolating some citizens and giving priority to other citizens, but in critical reflection social solidarity is always present in situations where uncertainty is present in the activities of fellow citizens. The COVID-19 pandemic has tested all citizens in various parts of the world, including Indonesia. (Durkheim 1982)), social solidarity can at least appear in two categories, namely solidarity which is mechanistic, meaning that solidarity is raised by a power-driving machine where solidarity is a theme in political discourse, and the second is organic solidarity, this model shows that social solidarity is built on citizen awareness of each other (Prabowo 2019).

In a scheme, why social solidarity can be raised in a relationship or interaction with the community, of course, there are many things that make this a phenomenon. Among them are the community base which has strong roots in collective collectivity (Kusnadi and Hikmawan 2020). Fantasy of collective collectivity is actually a big asset in understanding solidarity to become a motor of movement in a community (Kusnadi and Hikmawan 2020). In understanding the dynamics that exist in understanding actors as the driving force in building collectivity, which is an ideology that tries to add all the challenges that exist to the knot of togetherness. This can be seen in the image below.

Figure 1. Individual and Collective Acts Scheme
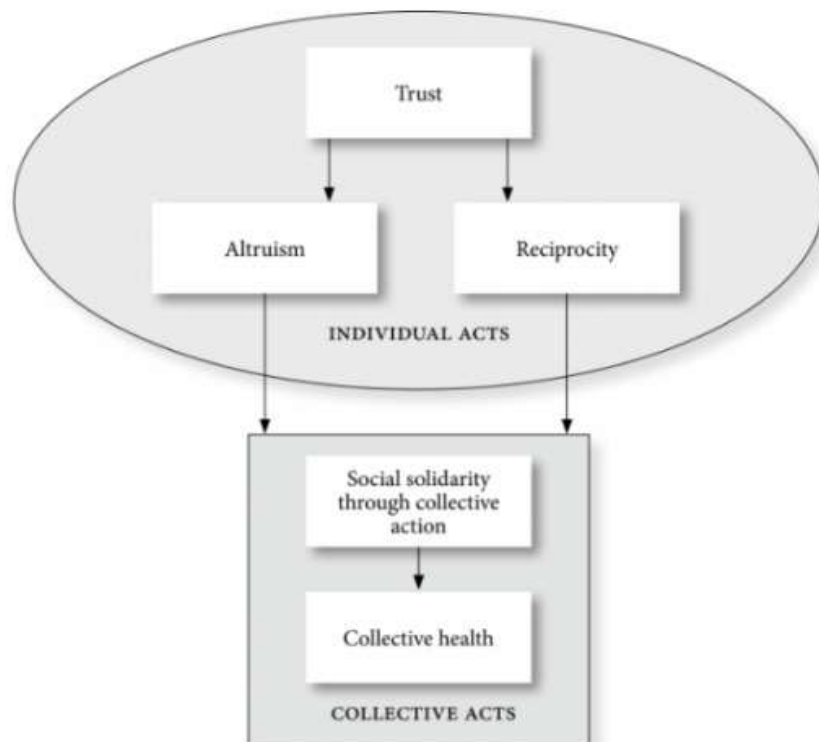
Source: Renate Douwes, Maria Stuttaford, and Leslie London

In such a scheme, it can be seen that in the process of forming social solidarity, it is not only the role of one or two actors, but becomes a collective awareness which turns into collective action in facing something. This framework is useful as a conception that helps us investigate the issue of the rise of citizen social solidarity in the culture of a democratic country amidst the growing social and economic problems caused by the COVID-19 outbreak in Indonesia (Kusnadi and Hikmawan 2020).

Collectivism in Defining Solidarity

Solidarity as an adjective is certainly not something without a struggle. The big foundation of solidarity is how we can interpret collectivism in a community (Kusnadi and Hikmawan 2020). Collectivism as a struggle for ethical values has great meaning for the birth and development of mutual solidarity. This ethical grand building must also be able to be understood as a struggle for values among many kinds of value struggles. Collectivism is of course not only present based on a community's awareness of the values of togetherness but collectivism is a long series of struggles and common destinies in fighting for what is considered noble and becomes a common goal (Hikmawan 2017).

In the simplest debate, collectivity can also be interpreted as shared ethics that was born and built based on shared pain and injustice (Young 1994). In the Indonesian context, collectivism is present in long historicity in the struggle to free itself from the shackles of colonialism and imperialism as manifested in World War I and World War II. In a more private context, collectivism becomes the common ideology of women in fighting for egalitarian collective rights in a state order (Young 1994). The struggle for common values becomes a sign and fantasy together in understanding the struggle for solidarity to achieve common goals. Likewise, what happened to the class struggle. Collectivism is built based on equality of economic access so that no one is excluded and does not have equal access to the economy.

In terms of all that, at least we get something substantial about how solidarity is built on the construction of collectivism ethics to realize common ideals. Solidarity is an adjective full of noble values that are always articulated to overcome unfair or equal realities.
The COVID-19 pandemic, in this case in the context of Indonesia, has many realities that appear in people's social life. Problems that arise and become common problems are health problems that occur in various countries and have a deep impact on human life on earth. In Indonesia, this epidemic has caused many further problems to emerge, apart from health problems, what is more serious is the socio-economic impact that is present in the everyday social life of society (Supriatna 2020).

Previously, most of human civilization was built based on ideological, economic and political problems in dealing with various kinds of problems that led to conflicts and wars.

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Today, human civilization is faced with problems regarding health regardless of what ideology and how strong the country is built (Afala 2017). Of course every country tries to fight back by protecting its country with various kinds of policies made. However, in reality policies such as the PSBB raise new issues, because by limiting the activities of its citizens, both economic and social activities, on its journey it has an impact that worsens the condition of residents, especially those whose daily work and the informal sector even the poor suffer more (Kusnadi and Hikmawan 2020); Supriatna 2020).

Of all the types of restrictions that have resulted in the emergence of new problems in overcoming COVID-19, the most important is the economic problems of every citizen (Supriatna 2020). Seeing Indonesia as a developing country and has many problems in the field of social welfare. Of course, this reality makes many problems arise. Above all the realities that occur and emerge, then come interesting phenomena, namely the awakening of awareness of togetherness (Kusnadi and Hikmawan 2020).

This shared awareness appears in the form of mutual solidarity in overcoming problems arising from the pandemic. Joint awareness emerges into a collective community that jointly reduce the burden caused by the COVID-19 pandemic (Kusnadi and Hikmawan 2020). All people in Indonesia can transform themselves together into a collective community that consciously wants to overcome the effects of the virus pandemic.

These communities are transformed into joint movements with their respective abilities and expertise that try to give or share to others according to the capabilities of their respective communities (Kusnadi and Hikmawan 2020). From what we can summarize, strengthening social solidarity appears in various domains and actors, including: netizen activism through social media and other channels; conventional community actions (Non-Government Organization, Civil Society, Civil Politics); and the role of traditional and religious communities (Indigenous Peoples) (Appiah et al. 2007). Below we map the actors who embody collective solidarity in the face of the COVID-19 pandemic in Indonesia.

Figure 2. Mapping of Actors in Generating Social Solidarity
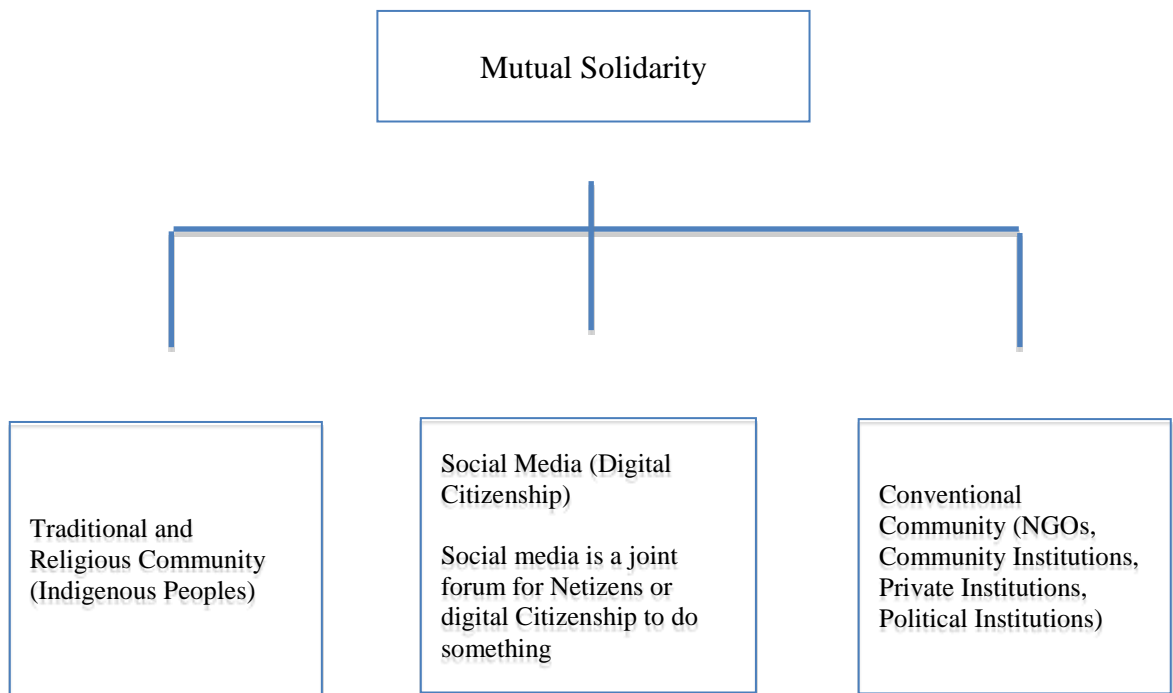
Source: (Hikmawan et al, 2020)

Every community that is present in reality during the COVID-19 pandemic is a community that consciously tries to solve existing problems with their respective abilities and expertise. Solidarity appears in a collective ethics struggle and awareness of pain and pain in overcoming common problems.

A Community in the Context of Solidarity during a Pandemic

The movement of actors and / or institutions in Indonesia is mobilizing more massive collective solidarity action in facing the impact of the increasing outbreak of COVID-19. In this section, the team of writers presents several acts of social solidarity which are manifested based on humanitarian commitment and awareness of the nature of Indonesian people in working together. If it is mapped, there will be 3 key elements in arousing social solidarity in Indonesia, namely: (1) netizen activism; (2) conventional community; and (3) traditional and religious community.

First, netizen activism can be seen in the following case examples. Let's start with @rachelvennya Instagram account, which does fundraising for medics on a donation-raising platform. Remarkably, the action carried out through social media managed to collect funds worth more than 1 billion rupiahs (kompas.id, 07/09/2020).

Then the action through online media was initiated by a famous presenter and social activist, namely Andi F. Noya. He is the founder of the sharing platform Benihbaik.com. Through this platform, he and his colleagues or networks carried out various online fundraising activities, especially when the COVID-19 outbreak emerged and became a scourge that killed people's bodies and economic incomes. Noya in the case of this pandemic had stated that "social solidarity during a pandemic is getting easier to encourage by advances in digital technology." This was also emphasized by Sri Adiningsih (UGM academic) who stated that the impact of the COVID-19 outbreak was positively able to excite the movement of people who care for others with the high use of digital or virtual media, mostly driven by the younger generation movement (Irawan and Faturahman 2019). He continued that "now young people rise and come up with the terminology of online or virtual cooperation. The cooperation movement is getting stronger through various channels or omnichannel and is implemented by various parties, such as non-governmental organizations (NGOs), religious institutions, and the business world. " (kompas.id, 07/09/2020).

Furthermore, another netizen activism is the Wear Mask Movement Community (GPM) action which held a webinar entitled "Capitalizing Social Solidarity in the Middle of a Pandemic" in collaboration with Benihbaik.com, *Rumah Zakat* (House of Alms), Care for Health and Sonjo. The movement for the people to care for others has grown thanks to the generosity of all citizens of the country (Harun 2019). An international organization called the Charities Aid Foundation (CAF) 10th World Giving Index places Indonesia's ranking at number 10 out of the list of the 144 most generous countries in the world because they often donate or become donors in the event of a disaster or disaster (kompas.id, 07/09 / 2020).

Second, the conventional community. Below are various social solidarity actions of conventional communities during the COVID 19 pandemic which were obtained from the release of kompas.id (07/09/2020):

People Community: *First:* Tailors in Malang City: making hazmat suits, free shipping for East Java; *Second:* PKK Mesuji women in Lampung: Made thousands of cloth masks to be distributed for free to the community at Simpang Mesuji; *Third:* The movement to Wear Masks Free (Human Hands Foundation): Has 871,000 volunteers who have produced 3 million masks for all regions in Indonesia; *Fourth:* The Disaster Awareness Movement Foundation (GRAISENA): assisting the families of COVID 19 victims who were undergoing 14 days of isolation; *Fifth: Balsem* Donation: FISIP UI alumni raise funds to help traders in the FISIP UI "*Balsem*" canteen who cannot trade

due to lectures being closed during the pandemic; *Sixth: Gotong Royong Swadaya RT from Sabang-Merauke, from Miangas Island-Rote Island* (Self-help Mutual Assistance Movement): collect donations, provide necessities per family per week or pack rice for the affected; *Seventh:* Food Solidarity Jogja: distributing free packaged rice to several affected and disadvantaged communities, such as the community of scavengers and workers carrying markets; *Eighth:* Community Volunteers for Women, Pertiwi Indonesia: distributing packages of basic foodstuffs to day laborers, widows, elderly people with no fixed income, residents who are laid off, as well as poor people in slum areas around Jakarta, Banten and West Java; *Ninth*: Jakarta Babywearers: Distributing donations in the form of staple foodstuffs and hand sanitizers to those in need, such as scavengers, street sweepers, people who live in carts and online motorcycle taxi drivers.

College Community: *First:* FKG Gadjah Mada University: making PPE clothes, free shipping in Java; *Second:* FK Universitas Indonesia: Production of hand sanitizers with funds from donors to be distributed free of charge to various hospitals, clinics, offices and schools; *Third:* Students and lecturers at the Sumatra Institute of Technology: produce hand sanitizers independently for availability on campus.

Organization: *First:* The Indonesian Professional Footballers Association (APPI): raising funds via Kitabisa.com with the main objective of helping medical personnel to struggle with COVID 19 patients in Indonesia. The focus is on providing PPE for medical personnel; *Second:* Indonesian Journalists Association (PWI) Cares: raising funds used to buy kits to fight the coronavirus, as well as for food aid for affected residents; *Third:* Quick Response Action (*Aksi Cepat Tanggap*/ACT): conducts a "free meal operation with 1,000 *warteg*" in the Greater Jakarta area to provide ready-to-eat food aid every day, runs a free rice program for underprivileged residents with a target number of 100,000 families.

Company: *First:* Kompas Humanitarian Fund: raise funds to buy PPE for medical personnel, hand sanitizers, and masks, especially for the media; *Second:* UD Kupang Rotary Jaya: divides the six water reservoirs and sink it produces, equipped with anti-septic soap and tissue to be installed in several places; *Third:* PT Semen Padang: provided assistance for clean water reservoirs equipped with washbasins, water taps, and hand soap containers for 10 markets in Padang City. Then the provision of hand sanitizers, influenza vaccines and provision through the COVID-19 seminar; *Fourth:* Anne Avantie: made masks and PPE clothes to donate to around 400 hospitals that have submitted applications.

Third, the traditional and religious community. The Fatayat NU Central Board distributes food security assistance to the community. The assistance was in the form of catfish and vegetable farming equipment to 500 households in three provinces, namely DKI Jakarta, South Sulawesi and DI Yogyakarta (nu.or.id, 04/09/2020). NU Care-LAZISNU Yogyakarta City handed over productive economic capital assistance specifically for Yogyakarta City residents who were affected by the COVID 19 pandemic. This assistance is a collaboration between PCNU Yogyakarta City and Yogyakarta City Baznas and Baznas DI Yogyakarta (nu.or.id, 30/08 / 2020).

Then, Regional Leader Nasyiatul Aisyiyah (PDNA) Muhammadiyah Purworejo formed a community caring for COVID 19 survivors. This occurred as a form of concern for survivors, families, and health workers who cared for COVID 19 patients. The form of activity was giving gifts to survivors in the form of food ingredients, vegetables, fruits, dates, honey, vitamins and others (muhammadiyah.or.id, 05/09/2020).

Furthermore, the Kompas Humanitarian Fund (DKK) collaborated with the Indonesian Mosque Council to distribute aid to mosque imams and *marbot* (mosque guard*)*, in the form of 1,000 packages of staple goods each worth Rp. 200,000, 2,000 cloth masks, and 2,000 vitamins C (kompas.com, 13/05/2020).

(Laclau and Mouffe 1985; Mouffe 1999, 2011) reveal that several factors influence the presence of social solidarity, namely from individual action which is then manifested in collective action. These individuals have the same and deep understanding of the feelings that are being faced by society in the frame of social life, then a mutual trust framework is built to jointly solve the problems that are being faced, this belief is based on two things, namely a desire to contribute greatly to solving the problem. as well as the reciprocal relationship that is expected from the contributions given so that there will be a feedback process of every kindness given to the community. The impact of the actions carried out by these individuals will be widely felt through collective action. Many forms of collective action can be taken to share goodness, including in the form of community (Weale 2016; Young 2000).

In the case of social solidarity that emerged during the COVID-19 pandemic, everyone, from all walks of life, feels so great difficulty just how difficult it is to support a family. The difficulties that are felt by almost everyone begin to encourage individuals who have the belief that by sharing they will get inner satisfaction that cannot be exchanged by material, which is driven by feelings of altruism. Several factors can trigger the nature of altruism, including: (1) biological factors in which each individual will have a tendency or nature to help others who find it difficult; (2) brain response,

namely the brain has been programmed that by helping people who are in distress, the response received will lead to satisfaction and happiness; (3) environmental factors where people are accustomed to interacting with other people, it will give birth to a reciprocal process between them, including how to help one another among humans; (4) social norms, namely when humans are educated by their social environment, they are always instilled that helping each other is a good value and respected by society; (5) cognitive, that is, certain feelings will be felt when helping others, such as a sense of pride, satisfaction, and worth which is contrary to egotism (Trifiana, 2020).

Individuals who have a common vision to help people who are experiencing difficulties due to the COVID-19 pandemic will gather and share their beliefs so that the impact they hope can be felt is greater for those in need. So collectivity is needed both digitally (digital citizenship) and through the community in this case as a form of cooperation between individuals to be able to produce added value based on the framework of freedom and equal rights. From the difficulties faced together (Kusnadi and Hikmawan 2020), there have been several actors and domains that move collectively to overcome common problems, including: netizen activism through social media and other channels; conventional community actions (Non-Government Organization, Civil Society, Civil Politics); and the role of traditional and religious communities (Indigenous Peoples).

Various forms of community emerged during the COVID-19 pandemic sporadically from various groups and backgrounds with the same goal of wanting to reduce the burden on fellow citizens due to the impact of this outbreak. They move without being commanded and based on universally held human values. Several communities do not have a background in the realm of action in the world of philanthropy, but instead were formed during the pandemic, so many of these communities then coexist with existing philanthropic communities.

Digital communities (digital citizenship) move by using social media platforms as a means to create a community. This community is fluid in membership because anyone, regardless of background, who can access social media can have the opportunity to be part of this community. In addition to being fluid, this community has a wide coverage area both nationally and internationally, so many of these communities have collaborated with international institutions or communities in terms of funding and campaigns. Because it is fluid and has a wide reach, this community is effective in getting help from the community and can also be accepted by various groups so that it can facilitate its organization. However, this community usually does not have a definite

ideology that can unite its members and is temporally based on certain issues, so that it can be dissolved at any time.

Conventional community comes from Non-Government Organizations, Civil Society, Civil Politics. This community has been running before the COVID-19 outbreak hit the world, and is formed based on certain ideologies and goals so that its membership is limited. This community moves to assist in tackling COVID-19 based on humanity.

Traditional and Religious Communities, membership of this community is based specifically on one's identity such as ethnicity and religion and is narrower in terms of membership from conventional communities (Chouinard and Milley 2015). The role of this community in helping to cope with the impact of the COVID-19 outbreak is based solely on the values that exist in religious or ethnic teachings that are believed to be the truth which will have consequences if it is done or not done.

A community as well as an organization has a goal in its establishment as a value that is formed together to achieve the goals of an organization. The communities formed after the COVID-19 pandemic came from various backgrounds which had different values. Different values make activism scattered on its own, which sometimes becomes a subjective weakness in an organization which then causes a decline in the enthusiasm of its members. The great passion when forming a community based on overflowing desires sometimes forgets how the community as an organization as a common tool can work in achieving common goals. What is aspired by an organization which then becomes the collective values adopted and adhered to as a common guideline. Values that have been internalized within the group will institutionalize into a group culture such as adjusting to the group, to understand thoughts, feelings and to play the role given by the group (Dayakisni & Yuniardi, 2008 in Zebua, Suprapto & Elisabeth, 2014).

CONCLUSION

The COVID-19 pandemic that hit Indonesia gave birth to problems which, with all the efforts made by the Indonesian government, have not been able to overcome the problem of the plague that attacked this country, including the implications that follow, namely social and economic problems, from all the realities that occur and emerge, then come the phenomena - an interesting phenomenon that is the awakening of awareness of togetherness. This shared awareness appears in the form of mutual solidarity in overcoming problems arising from the pandemic. Common awareness has

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emerged in communities that are trying to overcome the problems that arise due to the COVID-19 pandemic. Common awareness has emerged into communities that are trying to overcome the problems that arise due to the COVID-19 pandemic. These communities have turned into joint movements with their respective abilities and expertise that try to give or share for others according to the capabilities of their respective communities. respectively. From what we can summarize, strengthening social solidarity appears in various domains and actors, including: netizen activism through social media and other channels; conventional community actions (Non-Government Organization, Civil Society, Civil Politics); and the role of traditional and religious communities (Indigenous Peoples).

This research illustrates that the COVID 19 pandemic problem is not a problem that is only the obligation of the state, but there is also the responsibility of fellow citizens in helping solve problems caused by COVID 19 and being able to discourage the conception of active citizens (the active citizenship) to build a strong community which can be a collective action. Citizen collectivity was born from the imagination of a community that has been educated to get used to establish social relationships with other people. In the end the realization of social solidarity can only be achieved if all parties, both the state and citizens, can form a collective collectivity which is a great asset in understanding social solidarity to become a driving force in a community.

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