



Durkheim's Social Solidarity: Learning from the COVID-19 Pandemic through the 'Jogo Tonggo' Policy

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A B S T R A C T

This paper attempts to discuss the importance and necessity of social solidarity in societal structure during times of crisis. Learning from the conditions of the COVID-19 Pandemic in Indonesia, particularly in Central Java Province in 2019-2022, which continues to increase due to COVID-19 virus mutation into various variants such as Delta and Omicron, reveals a very concerning situation. When COVID-19 cases continued to rise in various cities and districts throughout Central Java, the Governor of Central Java, Ganjar Pranowo, issued a policy known as 'Jogo Tonggo' (Javanese), which translates to 'Take care of your neighbors' in Indonesian. This policy has been shown to be effective in assisting health workers and reducing the government's burden in dealing with a pandemic. The effectiveness of the Jogo Tonggo policy is evident in its ability to diminish the spread of COVID-19 and decrease fatalities in the Central Java region. This paper will be analyzed through Emile Durkheim's concept of Social Solidarity through a literature review, which can further demonstrate that social solidarity in Indonesian society has proven to function well as social resilience when a crisis such as the COVID-19 Pandemic occurs.

INTRODUCTION

The COVID-19 virus has emerged as a pandemic, wreaking havoc on many aspects of life, from the economy to socio-culture (Stojkoski et al. 2020). COVID-19 had an impact on all social layers of society, resulting in significant losses in almost all sectors (Little et al. 2021). Numerous socio-economic setbacks, such as loss of life and challenges in obtaining essential necessities are tangible manifestations of this situation (Das, Behera, and Paital 2022). Both developed and developing countries are overwhelmed in dealing with the spread and impact of this pandemic. Indonesia is one of the countries that has been severely impacted by the COVID-19 pandemic, which has been confirmed in Indonesia since its first appearance on March 2, 2020 (Kompas 2023).

In essence, this situation leads to various socio-economic vulnerabilities within the community. Dealing with this challenge requires a collaborative effort as it exceeds the government's capacity alone. Emile Durkheim and Leon Duguit proposed social solidarity as an alternative solution to this issue (Mitrow 2019). It involves the community uniting to support each other during the health crisis. Duguit stressed the importance of recognizing individual interdependence within society (Prosser 2006), which will foster social resilience in effectively tackling the COVID-19 crisis.

With a population of more than 270 million people, more than half of whom live on the island of Java, this region has one of the highest rates of virus spread (World Bank 2022). Furthermore, because Java Island is the hub of the national economy and mobility, it is one of the most vulnerable areas to the virus's spread (Pasaribu et al. 2021). In Indonesia, the emergence of new virus variants with higher transmission rates, such as Delta and Omicron, has resulted in a significant increase. According to data from the Government of Indonesia's official

COVID-19 website, as of March 2023, the number of positive victims exceeded 6.7 million, the number of recovered victims exceeded 6.5 million, and the number of deaths exceeded 160 thousand. According to these figures, Central Java contributed over 650 thousand cases, ranking third after Jakarta and West Java (Pemerintah Indonesia 2022).

The Indonesian government has implemented mitigating policies response to the pandemic situation, which is becoming increasingly complex and creating a crisis for society. One of them is the Coordinating Body for Handling COVID-19, which was established by Presidential Regulation No. 82 of 2020. This Work Unit's mission is to expedite the handling and control of COVID-19 (BPK RI 2020). In reality, the handling and management of COVID-19 is less than optimal due to the uneven distribution of members and health workers in each region (Chumaida et al. 2021). Especially if the government is forced to bear the entire budget as a result of COVID-19 via the State Revenue and Expenditure Budget (APBN) or the Regional Budget and Expenditure Revenue (APBD), which will exacerbate the budget deficit and result in a slowing economy. Given that the government has spent over 880 trillion Rupiah in its budget (Kemenkeu 2022).

In response to this crisis situation, the Central Java Provincial Government formed a derivative of the handling team from the National COVID-19 Managing Unit via Governor Regulation Number 1 of 2020 concerning the implementation of the Jogo Tonggo policy, which can be translated as 'Take Care of Your Neighbor' (Tempo 2020). The goal of this program is to respond to the increase in daily cases of COVID-19 in Central Java, which is one of the provinces with the most cases, by relying on community solidarity in prevention and treatment (Kemenkes RI 2020). This program is based on the principles of humanity, 'gotong royong' (collaboration), and openness, and it is not permanent or exists only during an emergency. Community

involvement in this context serves to assist the government in providing medicine, food, and other supportive services in specific community areas. In essence, the Jogo Tonggo Policy coordinates several areas of work such as health, economics, social, security, and entertainment within the village (Jatengprov 2020). The Jogo Tonggo policy represents a manifestation of social solidarity that has been implemented in various other ways. Nevertheless, the government intends to employ the community as an alternative solution to effectively address the COVID-19 crisis in Indonesia, particularly in Central Java region.

It's intriguing to see how social solidarity can emerge when there's an emergency that necessitates the community's role as a booster to the government's handling of COVID-19 (Tomasini 2021). As a result, the goal of this research is to determine how important social solidarity is in society, particularly among the people of Central Java, when confronted with a crisis. This research is significant for future research because it will serve as a reflection of what has been learned about how the Indonesian people can use social resilience as the primary mode of dealing with crises in the future. This paper argues, using Emile Durkheim's concept of Social Solidarity, that social solidarity in Indonesian society, particularly in Central Java, plays a critical role in providing community resilience in the face of the crisis.

Several studies on social solidarity and COVID-19 management have previously been conducted. The authors attempt to use several previous studies as a guideline for providing different studies, as well as providing reinforcement of the author's arguments. The first study is based on an article (Probosiwi and Putri 2021) that attempts to explain the significance of Jogo Tonggo as a form of community solidarity during the COVID-19 era, particularly in Purworejo Regency, Central Java. Their research stems from an increase in COVID-19 cases in the region. Furthermore, this article explains how the people of Purworejo Regency came together to deal with the rise in COVID-19 cases. This paper, however, does not explain how social solidarity can emerge in a homogeneous society. Furthermore, the (Probosiwi and Putri 2021) study focuses on the effectiveness of policies in the Purworejo Regency area, rather than questioning why social solidarity is important within the framework of the Jogo Tonggo Policy.

Almost similar to the article (Probosiwi and Putri 2021), the article (Ariani, Budiayanti, and Kusumastuti 2021) attempts to explain the implementation of the Jogo Tonggo policy in Boyolali Regency, Central Java, with a focus on the policy's effectiveness from a medical perspective. They provided a study that deviated from the same study, namely the increase in COVID-19 cases in Boyolali Regency. The analysis they provide then only focuses on what can be done in the Jogo Tonggo mechanism. The study (Ariani et al. 2021) did not provide a lengthy discussion about the process and how important this policy can be implemented and become a source of community resilience.

Based on research (Probosiwi and Putri 2021) and (Ariani et al. 2021), the issue of the Jogo Tonggo policy in Purworejo and Boyolali Regencies in Central Java was raised. The authors in this case will provide a different study perspective, despite the fact that they both carry the same major theme, namely the Jogo Tonggo Policy. When a crisis occurs, the authors will emphasize how important and why social solidarity is required in society. This paper will discuss the Jogo Tonggo Policy in Central Java in particular, which will then serve as the foundation for the analysis. The analysis will be discussed in view of Emile Durkheim's concept of social solidarity, which provides an

overview of the societal structures that can unite society. This research will be a reflective mechanism of study on the importance of social solidarity in society as a form of resilience when a crisis occurs.

Furthermore, based on previous studies exploring social solidarity, the authors highlight that Emile Durkheim's theory of social solidarity can significantly contribute to explaining the efficacy of the Jogo Tonggo policy implemented by the Central Java Provincial Government as an alternative solution in mitigating the spread of COVID-19 and its socio-economic ramifications. Notably, one of Durkheim's early and interesting studies on social solidarity was examined by (Prosser 2006), which delved into the relationship between social solidarity and government regulations. This study underscores that Durkheim and Duguit's concept of social solidarity serves as a foundation for shaping regulations and policies during times of crisis or challenges. Additionally, an article by (Glendinning et al. 2008) titled 'Rural Communities and well-being: a good place to grow up?' explores how individuals can leverage their local communities to enhance opportunities, including employment, income, and education.

Drawing from various studies, the authors also explore the potential for forming social solidarity, despite the existence of certain social obstacles within urban societies. For instance, a study by (Lichter and Brown 2011) highlights the differences in social ties between urban and rural communities in the context of American society. Building upon this foundation, the authors examine the fundamental concept of social solidarity proposed by Durkheim, which centers on the unity forged by a society during times of crisis. In this context, social solidarity is utilized to demonstrate how individuals play a collective role within a social group, reflecting a shared concern (Smith and Sorrell 2014).

Emile Durkheim is widely regarded as the "Father of Sociological Methodology," and is regarded as one of the primary contributors to the development of Sociology (Malik and Malik 2022). 'Social facts,' namely an external force and structure, will be able to influence individual behavior, according to Durkheim. In other words, social facts are externally imposed ways of acting, thinking, and feeling that have coercive powers that control them. The social facts mentioned here are not only about material things, but also about non-material things like culture, religion, and social institutions (Narwoko and Suyanto 2007).

According to Durkheim, individuals will consciously and must continue to carry out obligations based on their society's language, customs, habits, and laws, where all of these are 'social facts' that will be adapted to the social reality of society (Gofman 2014). This research reveals what Durkheim refers to as non-material facts, which include emotional ties such as collective consciousness, collective representation, social currents, and social thoughts (Arif 2020). Durkheim also distinguished two types of solidarity: mechanical solidarity and organic solidarity.

Mechanical solidarity is a category of solidarity that is based on the collective awareness of individuals who share normative characteristics and patterns. Mechanical solidarity is distinguished by a high level of individual homogeneity and a low level of interdependence between individuals. This can be seen, for example, in the social pattern of labor division. In a mechanical solidarity society, individuals have the same level of ability and expertise in a job, so that each individual can fulfill his desires without relying on others (Damsar 2015).

Solidarity evolves into a form of organic solidarity as society develops and there is an increasingly complex pattern of labor

distribution (Rizer and Douglas 2010). Because of the increasing diversity of division of labor patterns, which has given rise to work specialization, this solidarity is based on a high level of interdependence. Each person has specific expertise and skills in a job, so without his presence, other people will be unable to fulfill their desires (Schoenfeld and Mestrovic 1989). Durkheim argued that moral solidarity is changing, not disappearing, in modern society. In this society, the development of independence as a result of the division of labor produces individual consciousnesses that are more independent while also becoming increasingly dependent on one another. This is due to the fact that each individual is a component of the overall model of social labor division (Arif 2020).

We can see from Durkheim's thoughts on social solidarity that both of them base social bonds on emotional ties in the experience of society (Le et al. 2020). Communities can foster mutual trust, allowing them to respect one another, feel responsible for one another, and protect common interests (Johnson 1994). The Jogo Tonggo scenario, and its role in forming social solidarity and assisting the government in dealing with the burden of COVID-19, demonstrates the importance of social solidarity. This paper attempts to describe how and why social solidarity is required in society when a crisis occurs using Durkheim's concept of social solidarity. This paper endeavors to expound the significance and necessity of social solidarity in times of crisis in society, drawing on Durkheim's concept of social solidarity. By examining the COVID-19 crisis and the display of Jogo Tonggo community resilience as examples, valuable insights can be gained to better handle future crises.

METHOD

The author's research and approach are based on a qualitative research method with an analytical-descriptive approach (Lambert and Lambert 2013). The qualitative research method describes and analyzes individuals and groups based on phenomena, events, thoughts, and social activities that occur in people's lives (Sugiyono 2016). The goal is to provide a thorough examination and explanation of the issues that will be raised (Pasolong 2008). This study focused on pandemic cases following the implementation of the Jogo Tonggo Policy in Central Java Province. The authors used the library research method to collect both primary and secondary data. The authors obtained primary data from the Central Java Provincial government websites, and various regency and city official websites in Central Java. Secondary data is gathered from previous research, news, books, and journals related to the author's study. Once data is gathered from various sources such as reports, journals, books, and other primary and secondary references, the authors will proceed to analyze and depict the findings using a descriptive-analytical approach. This topic will focus on how the Jogo Tonggo policy, as a reflection of social solidarity, can serve as an alternative solution for addressing societal crises.

RESULTS AND DISCUSSION

The Trend of COVID-19

COVID-19 was discovered in Wuhan, China in November 2019 and has since spread to almost every corner of the globe (Hengbho, Li, and Ping 2020). Indonesia was confirmed to have had its first COVID-19 virus infection on March 2, 2020 in Bekasi, and it has continued to grow since its first identification. The two provinces most affected by the virus's emergence are Jakarta and West Java (Kompas 2023). The condition was exacerbated by the

COVID-19 virus mutating into several variants, Alpha, Delta, and Omicron. The COVID-19 virus's mutation has increased the rate of transmission and the impact on the individual's body (Olivia, Gibson, and Nasrudin 2020). As a result, it is not surprising that the trend of daily transmission rates in Indonesia has continued to rise following the mutation of the virus variant into several new forms (Kemenkes 2022). The following data show the number of COVID-19 cases in Indonesia, with the ten provinces most affected from the virus's initial emergence in 2020 to 2023.

Table 1. Total Cases of COVID-19 in the 10 Most Affected Provinces in Indonesia

No	Provinces	Total Cases of COVID-19
1.	Jakarta	1,546,808
2.	West java	1,238,943
3.	Central Java	656,711
4.	East Java	639,085
5.	Banten	367,443
6.	Yogyakarta	230,687
7.	East Kalimantan	214,581
8.	Bali	172,826
9.	North Sumatera	163,790
10.	South Sulawesi	148,792

Source: data processed by the authors from the Republic of Indonesia's COVID-19 Cluster Team, (Pemerintah Indonesia 2022).

In accordance with the preceding description, COVID-19 has dealt a significant blow to Indonesia. The pandemic has not only caused a health crisis, but also an economic and social crisis in Indonesian society. According to data from the Ministry of Finance of the Republic of Indonesia, the pandemic has dealt an additional blow to the economy due to various forms of protectionism and trade wars between the United States (US) and China (Steinberg and Tan 2023). The world, including Indonesia, is being put to the test by an unprecedented level of crisis. Because of the increasing intensity of the socioeconomic impact, many countries, including Indonesia, have followed the trend of relaxation and reopening, resulting in a weakening of the economy (Kemenkeu 2020).

Before the pandemic, the International Monetary Fund (IMF) predicted that the global economy would grow by 3.3% in 2020, up from 2.9% in 2019. However, as previously stated, protectionism and trade wars are being branded as 'illegal' by the World Trade Organization (WTO) (Kim 2012), accompanied by the emergence of a pandemic that has further harmed the global economy (Fernandes 2020). COVID-19 has shifted the world's socioeconomic outlook from optimistic to pessimistic, resulting in a recession. The graph below depicts the economic growth of several Association of South East Asian Nations (ASEAN) countries (Kemenkeu 2020).

Table 2. Graph of Economic Growth of 6 ASEAN Countries (% YoY)

No	Country	2019	2020	2021
1.	Vietnam	5,5	2,9	6,5
2.	Indonesia	5,0	-2,1	5,0
3.	Singapore	0,2	-5,4	5,2
4.	Malaysia	4,0	-5,6	6,5
5.	Thailand	2,5	-6,1	2,6
6.	Philippines	5,0	-9,5	6,9

Source: data processed by the author, (Kemenkeu 2020).

Transmission is indeed very fast and causes casualties, and mitigation efforts create significant changes in interactions from the individual to the institutional or state level. Movement restrictions, such as the 'lockdown policy' and the massive 'PPKM policy' in Indonesia, have resulted in a significant reduction in economic activity, which has had a significant impact. The pandemic has affected all ASEAN countries, as evidenced by the graphical table of economic growth in several ASEAN countries (Chong, Li, and Yip 2021). Economic turmoil can be seen, for example, Indonesia experienced a -2.1% economic decline in 2020, Singapore -5.4%, Malaysia and Thailand experienced figures above -5.0%, and the Philippines experienced a -9.5% economic decline (Kemenkeu 2020).

The condition of Indonesia's economic growth rate slowing is unavoidable. It has been established that the majority of Group of 20 and ASEAN countries experienced a decline in their economies following the pandemic (Li et al. 2021). The main government policy in responding to the increasingly rapid spread of the COVID-19 virus is through several forms of policy, such as the 'lockdown policy' in mid-2020, the 'PPKM policy' or Intrusion of Restrictions on Community Activities, and most importantly, the formation of the National Team for Handling COVID-19 through Presidential Decree No. 18 of 2020, which also helps accelerate the vaccine process.

According to the table description of COVID-19 cases above, Central Java ranks third as one of the most affected provinces, or the province with the most cases in Indonesia. In Central Java, there are over 600 thousand COVID-19 cases. An overview of the distribution of COVID-19 cases in Central Java by city/district is provided in the form of a national description of the PPKM Policy below. Levels 0-Level 4 are depicted in the figure to describe the condition. Each level represents a distinct image of COVID-19 from the others. The higher of the level, the more dangerous both transmission and the number of cases, as well as a variety of other conditions. Conversely, a lower level indicates the condition of a city or district that is less affected.

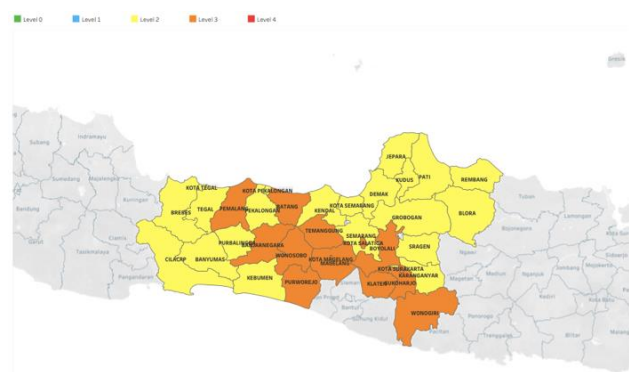


Figure 1. Map of the Severity Level of COVID-19 Cases in Regencies/Cities in Central Java 2021/2022.

Source: the Government of Central Java, (Jatengprov 2021).

According to the map description above, the majority of regencies/cities in Central Java are covered by Level 2 and 3 conditions. This condition indicates that Central Java remains in a high transmission zone and is still affected by the COVID-19 case. In response, the Provincial Government of Central Java, through Governor Ganjar Pranowo's decision, issued instructions for dealing with COVID-19 via the Jogo Tonggo Policy. This policy was established by Governor Instruction No. 1 of 2020 in response to the increasing number of daily cases of

COVID-19, a lack of health workers and government services, and a commitment to building community resilience through social solidarity.

The Jogo Tonggo Policy

The Jogo Tonggo policy is based on the national policy of the Response Team Group for COVID-19 Handling. As a result, the policies of the Central Java provincial government complement the national policies that were previously implemented. This policy was established by Governor Instruction No. 1 of 2020 in response to the increasing daily cases of COVID-19 infection in Central Java as a result of virus mutation, as well as being the main capital for community utilization in supporting government programs. The Jogo Tonggo Policy is also known as the 'Community-based Task Force Against COVID-19' in other point of view (Jatengprov 2020).

This Utilization is a response to a lack of adequate medical, financial, and capacity personnel if the government bears the entire burden of handling and controlling COVID-19. As a result, the Governor of Central Java, Ganjar Pranowo, has announced a 2020 initiative to use the community as a frontline against COVID-19. Jogo Tonggo members are conceptually the community itself. Several existing and long-standing community groups in Indonesia, such as (1) organizations, (2) youth groups (Karang Taruna), (3) women's groups (Dasa Wisma), (4) institutions, (5) posyandu or child immunization group, and up to (6) residents in general, are being used. Jogo Tonggo is a genuine scheme that uses community solidarity as a driving force (Jatengprov 2020).

The Jogo Tonggo Work Force's operating principles are (1) humanitarian, (2) temporary or only exist during emergency conditions, (3) transparent, (4) 'gotong royong' or cooperation, and (5) involve all parties. The Jogo Tonggo Policy is divided into four task areas based on these principles: (1) health, (2) economy, (3) social security, and (4) entertainment. The function of the Jogo Tonggo officers in the health sector is to (1) register everyone who leaves and enters the village, (2) ensure the status of residents with COVID-19 indications, (3) transport people who are positive for COVID-19 to the hospital, (4) increase the use of masks and clean sanitation, and (5) check body temperature and detect early symptoms (Jatengprov 2020).

In the economic sector, Jogo Tonggo officers are responsible for (1) recording basic community needs such as food availability when all family members test positive for COVID-19, (2) recording residents who are unable to achieve food needs, (3) ensuring targeted assistance, and (4) ensuring village food security. Officers in the social-security sector help to (1) maintain order, (2) secure village food storage, (3) assist medical staff in ensuring that bodies do not transmit COVID-19, and (4) protect the village environment. In the final aspect, namely the field of entertainment, officers engage in a variety of entertainment activities such as local arts and singing songs (Jatengprov 2020).

The four task areas in the Jogo Tonggo scheme, as previously stated, are a form of community empowerment. The primary goal is to build community social resilience as a means of reducing the government's burden, as well as to collaborate on recovery efforts. According to data from the Central Java Provincial Government, there are at least 500 thousand members of the 'Dasa Wisma' or women's group, 1 million members of the PKK or Family Welfare Development, 7 thousand village midwives, 3 thousand village assistants, 200 thousand Posyandu heads, and 200 thousand

village guards spread across various districts and cities in Central Java (Pranowo 2022).

Of all these community resources, it is clear that using them as a form of social solidarity through the Jogo Tonggo Policy is crucial. Figure 2 shows a schematic representation of how the policy works. The RW, or 'Rukun Warga,' is in charge of several officers who are divided into four major areas of the Jogo Tonggo Policy: health, economy, social security, and entertainment. The four officers, each consisting of three until five people, aid in the coordination of the Jogo Tonggo Policy implementation in each resident's area. The respective heads of residential areas or heads of the 'Rukun Tetangga' or RT carry out and report on coordination between Jogo Tonggo officers and residents. The policy will later be reported to the RW's Head as the 'highest reporting head' for policy implementation.

The Jogo Tonggo Policy, as described, is a policy that relies on the community's solidarity and ability to deal with crises. This is demonstrated by the existence of an independent scheme, as explained in the policy's workflow. In this case, residents collaborate and independently assist one another, dividing tasks into four predetermined areas of work. When a resident or family in a specific area, for example, is unable to meet their food needs because they are all confirmed positive for COVID-19, resulting in inability to find food and work. The economic officer then ensures that food is available for the family. When an officer is confirmed positive for COVID-19, another healthy resident will take his place. All reports and policy effectiveness are then reported to the RW's Head on a regular basis.

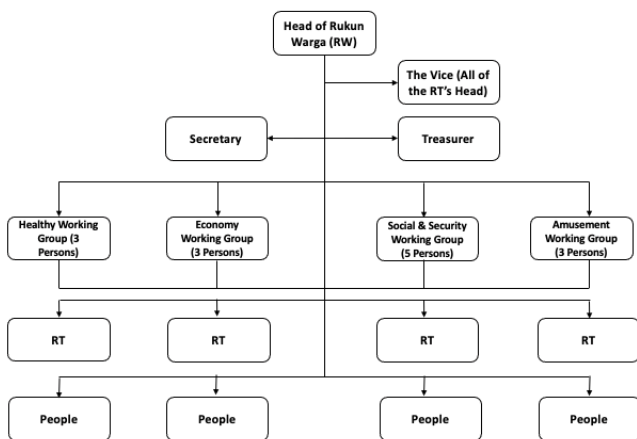


Figure 2. Schematic of the Flow of the Jogo Tonggo Policy in Central Java Province.

Source: (Pranowo 2022), processed by the authors.

The Jogo Tonggo policy, which was implemented in Central Java, has proven to be beneficial to the community's social resilience. During the pandemic, by meeting economic needs, providing health care, social security, and providing entertainment. This policy, which was implemented in all regencies/cities in Central Java, has proven to be effective in slowing the spread of COVID-19 and preventing pandemic deaths. Community solidarity has been shown to be effective in social conceptions of being bound together in a sense of responsibility as a result of the pandemic. Reflecting on Durkheim's concept of social solidarity, this paper attempts to describe how effective it is and why solidarity is important when we recall past crises, such as COVID-19 in Central Java.

Durkheim's Social Solidarity in the Jogo Tonggo Policy

We can think critically about the importance of community resilience as a form of social solidarity by reviewing the Jogo Tonggo Policy, which was successfully implemented in Central Java to deal with the pandemic (Hayward 1960). According to Durkheim, society will act based on 'social facts' or in response to environmental conditions. These facts then cover a variety of non-material aspects, including morality, collective awareness, collective representation, and social thought (Mirow 2019). Solidarity is an essential component of the human-society relationship. Durkheim distinguished two types of solidarity: mechanical and organic solidarity (Romero 2018). A table of Durkheim's two types of social solidarity is provided below to help differentiate them.

Table 3. Two Models of Society Types According to Durkheim and Their Implications.

Categories	Mechanical Solidarity	Organic Solidarity
Society	Traditional	Modern
Division of Work	Generalization	Sepecialization
Nature of Law	Repressive	Restitutive
Collective Consciousness	High	Low/Moderate
Accentuation	Collective	Individual

Source: Processed from Robert M. Z. Lawang in (Arif 2020).

Durkheim distinguished two types of social solidarity: mechanical and organic. Mechanical solidarity refers to social integration among community members who share common values and beliefs, resulting in a collective consciousness that leads to cooperation. Members of the community who feel connected through similarities in work, educational background, religion, and lifestyle, which are often used as the basis for kinship in kinship networks, create collective awareness (Gofman 2019). However, because each individual is a collective consciousness, the individual level is very low in this type of solidarity, so each member of this type of society has very limited opportunities to develop special personality traits. As a result, Durkheim classifies mechanical solidarity societies as primitive societies. Organic solidarity, as compared to mechanical solidarity, is a form of social integration based on interdependence resulting from work specialization and interpersonal complementarity. Durkheim considers organic solidarity societies to be modern societies because they are not only bound by the same norms and values, but they are also more likely to coexist with a division of labor and a variety of mutually dependent functions (Rizer and Douglas 2010).

Durkheim goes on to examine the differences between law in a primitive society characterized by mechanical solidarity and law in a modern society characterized by organic solidarity. Because the members of this type of society have something in common with one another and because they tend to believe strongly in a shared morality, any violation of the shared value system will not be taken lightly by any individual, and because all people can feel violations and have the same belief in morality, then the violation will be punished for its violation. While the organic solidarity of modern society is formed by restitutive law, which requires those who violate to pay restitution for their crime. In such societies, transgression is viewed as an attack on a specific individual or segment of society rather than the moral

system itself, because most people do not react emotionally when they break the law due to a shared lack of morals. However, both the mechanical solidarity society and the organic solidarity society exist due to social facts that are based on individual actions in the formation of a social society (Rizer and Douglas 2010).

The Jogo Tonggo scenario and its role in assisting the Indonesian government in dealing with COVID-19 is a comprehensive example of how social solidarity works and serves its purpose in society. The Jogo Tonggo program, which was implemented in Central Java, has created an effective way to assist people in the province in dealing with situations in which several COVID-19 variants increased significantly in 2021. This program was developed as a community empowerment movement from the smallest neighborhood at the sub-village level, based on the principles of humanity, mutual cooperation (gotong royong), transparency, non-permanence (only in emergencies), and participation of all parties. Jogo Tonggo operates in a variety of industries, including health, economy, social and security, and entertainment. To combat the spread of COVID-19, each of these sectors has its own goals and solutions (Jatengprov 2020).

Members of this program are members of the community who voluntarily assist local communities and the government in coordinating any COVID-19 information. Jogo Tonggo, in collaboration with various elements from all community groups, upholds the spirit of rural community solidarity in order to protect and assist neighbors in the surrounding environment. Jogo Tonggo is actually in line with the government's efforts to raise the value of social solidarity during difficult times like the COVID-19 pandemic. This portrayal illustrates the existence of resilience at the local level where communities foster resilience by relying on social cohesion to confront crises (Liang and Zhong 2023). Durkheim defines social solidarity as a relationship between groups based on shared moral values and beliefs that are strengthened by shared emotional experiences, where these conditions lead to mutual trust and a sense of responsibility to achieve common goals. Jogo Tonggo can be viewed as an example of social solidarity because the program demonstrates how a community group has collective awareness as group members to help each other in achieving common interests, namely survival in the COVID-19 pandemic situation because they have mutual trust and a sense of responsibility to maintain public safety.

Although the two Durkheimian social solidarities are fundamentally similar, their levels of strength differ. Both mechanical and organic solidarity, however, have their own emotional bonds. It is only distinguished by several characteristics such as work heterogeneity and homogeneity, which make society dependent on certain conditions (Schoenfeld and Mestrovic 1989). Jogo Tonggo is used in many districts and cities throughout Central Java, both rural and urban. As a result, Jogo Tonggo is an organic solidarity with the concept of an interdependent heterogeneous society. Members of the Response Team for the Acceleration of Handling COVID-19, which operates in four sectors, come from various walks of life and have different job specializations and functions to complement each other. The health sector is the most important, where they work to assist puskesmas (Community Health Centers) in tracing new cases of COVID-19, calls for independent isolation, socialization of health protocols, and vaccination implementation. Second, there is the economic sector, which assists in monitoring the state of people's logistics and consumption, as well as other economic

activities. Third, in the social and security sector, which regulates security, mobility, and crowd control. Fourth, the entertainment anticipates public boredom by providing safe entertainment. All of this is done on a volunteer basis by the community to assist local governments in surviving together in the event of a pandemic.

The Jogo Tonggo Policy is actually useful for redefining existing social solidarity that has become Indonesian culture. The regional government is very optimistic about carrying out this program because it believes that the moral values and togetherness of the Indonesian people, particularly in Central Java, can continue to exist and become social resilience when a crisis occurs. When a pandemic strikes, it appears to put to the test how individuals care for one another in the context of social society. It is clear from Jogo Tonggo that social solidarity among the people still exists and functions well. Food, basic needs, medicine, and various other needs can be met, as evidenced by a total of 656 thousand positive COVID-19 numbers in Central Java, of which 622 thousand can recover and be healthy again (Pemerintah Indonesia 2022). Several measurable criteria can indicate the success of the government and society in curbing the transmission of COVID-19, preventing fatalities, and promoting effective cooperation through the Jogo Tonggo policy during emergencies. The acceptance and adaptation of social solidarity or grassroots movement by the Indonesian people, particularly in Central Java region, further reinforce the effectiveness of this policy. Moreover, this approach emerges as a viable alternative for addressing challenges or crises, aligning with Durkheim's notion of social solidarity characterized by robust social bonds within the community.

Despite the fact that the pandemic's 25 thousand deaths in Central Java demonstrate shared wounds from the crisis. However, we must be optimistic that social solidarity, which includes social care in society, can become the main guard in dealing with crises. In this way, we can state that social solidarity is extremely important and required by society. Furthermore, our culture, which has existed since the time of our forefathers, has helped it to exist and survive. As a modern society, we will continue to require it as a vital 'thread' in tying social and moral concerns together, as we have seen in the era of the COVID-19 pandemic, which is currently showing a downward trend.

CONCLUSION

The COVID-19 pandemic has proven to have paralyzed people's socioeconomic lives all over the world. Whether developed or developing, all countries have been affected by the crisis that has been ongoing since its inception in 2019. Indonesia has been affected by the crisis, which has forced the country to 'Recover Together, Recover Stronger,' as inspired by Indonesia's G20 slogan. Central Java is one of Indonesia's most affected provinces, with positive cases nationally ranking third after Jakarta and West Java. Appropriate and prompt action is required, one of which is through policy derivatives that are consistent with Indonesia's national policies. The provincial government, under the direction of Governor Ganjar Pranowo, is attempting to use the community as a front line against COVID-19 with the Jogo Tonggo Policy. Keeping in mind that there are numerous obstacles such as a lack of budget, health workers, and various other factors that, if not addressed, will create barriers to dealing with the pandemic. As a result, the government uses community social solidarity, which still exists and persists in

Indonesian society, particularly in Central Java, as one of the primary shields in protecting the community.

The Jogo Tonggo policy has proven effective in handling different needs such as food, medicine, and security. All of this was done by people for people; this is the concept of social solidarity, which is still very much needed in the lives of our people in Indonesia. This condition ultimately teaches us a lesson from the existence of a pandemic: social solidarity, which includes shared feelings and social care, is urgently needed, particularly in dealing with future crises. We can continue to strengthen social solidarity in our society by applying what we've learned from COVID-19.

The authors believe that the research is still far from thorough or perfect. As a result, the authors recommend additional research to fill in the gaps that the authors were unable to adequately fill. There are several gaps that can be filled in future research. Such as whether social solidarity will continue to exist and be formed if the crisis does not occur, and why social solidarity can survive in an Indonesian society that is culturally diverse or plural. Of course, the study does not only address some of the issues raised by the author. Subsequent research can freely develop and fill in gaps that still exist or that the author has not had time to discuss in this study.

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