

**SOLIDARITY DURING COVID-19 PANDEMIC**  
**(A case study on the social action of Yogyakarta Food Solidarity and the**  
**Interfaith Network for Covid-19 Response)**

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**Abstract**

*Reality pandemic Covid-19 has a significant impact on social, economic, political, and cultures worldwide. Covid-19, which hit Indonesia, has brought organic collective awareness from civilians through social movements. Initiatives from citizens to help one another are based on three things; the existence of a collective identity, a sense of injustice, and solidarity. This research focuses on two social movements initiated by Solidaritas Pangan Jogja (SPJ) and Jaringan Lintas Iman Tanggap Covid-19 (JIC). The basic principles of mutual assistance, spontaneous collective awareness, and the same social needs form solidarity and social movement in these two organizations. Therefore, this research focuses on the process of forming social awareness patterns that are manifested through collective behavior. This research uses a qualitative approach through case studies.*

*Social solidarity and social movements are two concepts that are used as a basis for data analysis. There are two differences between the SPJ and JIC movement patterns. This research uses a qualitative approach through case studies. Social solidarity and social movements are two concepts that are used as a basis for data analysis. There are two differences between the SPJ and JIC movement patterns. The SPJ movement is a conventional social movement with an orientation towards creating collective and cross-class social awareness.*

*In contrast, the JIC movement is a new social movement that uses the collectivity basics to understand norms and religious values. Simultaneously, the similarity between the two movements is always to prioritize the distribution of sustainable human values. The determining factor for forming a collective movement depends not only on the material resources available but preferably on the strength of ideas and cultural resources. That is about the articulation and collective construction of a new relationship (or redefinition). It is also between the person and the person (as an ulama or cleric, citizen, and family). The SPJ movement carries the value of nativism. In contrast, the JIC movement represents the growth of new social movements that arise because of the spread of religious values in citizens' social, cultural, economic, and political dimensions.*

**Keywords:** Jaringan Lintas Iman Tanggap Covid-19 (JIC), Pandemic Covid-19, Solidaritas Pangan Jogja (SPJ), Social Capital, Social Movement.

## Introduction

The Covid-19 pandemic has a significant impact on social life's pace, both in cities and villages. Albeit they have different regional contexts, big cities with all their facilities and modernity products still try to find the best way to deal with the Covid-19. One of them is caring for each other and building collective awareness to help city residents.

Moreover, the large-scale social restriction (PSBB) policy applied in Jakarta, 10 April 2020, made many residents lose their occupations. The informal economy became a significantly affected sector. In February 2019, the Central Statistics Agency (BPS) revealed that the number of informal sector workers had nearly reached 75 million people.

Yogyakarta is one of the Covid-19 affected areas, especially in the informal sector. A woman from Yogyakarta, Ita, tries to establish an independent movement, and she does it with the assistance of her two daughters. Likewise, it is to help workers who depend on daily income.

There are some stages implemented by Ita. First of all, she classified the number of informal workers positively affected by the pandemic situation and had difficulty earning a living. Additionally, Ita built a public kitchen in her home yard. It is in the Ngadiwinatan area, Ngampilan, Yogyakarta City.

Ita's initiative gained some supports from other organizations in Yogyakarta.

There was the Legal Aid Institute (LBH), the Yogyakarta Independent Journalists Alliance (AJI), the Yogyakarta Forum for the Environment (Walhi), and others that had the same desire to expand the solidarity.

This collective social action was named Yogyakarta Food Solidarity movement (SPJ). SPJ coordinator, Raihan Ibrahim Annas, said that they only establish three public kitchens for the first time. There are six public kitchens located in Gamping, Seyegan, Prawirotaman, Mergangsan, Piyungan, and Wonocatur.

While there is a movement to help each other through the SPJ organization in Yogyakarta, fundraising activities are also run in Jakarta by journalist groups on behalf of Inter-Media Journalists (WLM). Moreover, another organization called the interfaith Network for COVID-19 Response (JIC) raised funds to help poor people affected by the Covid-19 pandemic. In line with the previous line, the JIC group collaborates with interfaith and belief organizations that work together in handling Corona. JIC has raised grants from various parties who have the same desire to participate in interfaith solidarity to help the poor people in Jakarta.

JIC consists of the Indonesian Conference on Religion and Peace (ICRP), Muhammadiyah Youth, Muhammadiyah Covid-19 Command Center, NU *Peduli*, GP. Ansor, Association of Churches in Indonesia (PGI), GEMABUDHI, PERMABUDHI, MBI-KBI, KWI Rights Commission, JKMC, BAKKAT, Parisada Hindu Dharma Indonesia,

Puskor Hindonesia, Council for Confucian Religion (MATAKIN), National Spiritual Council of Bahai Indonesia, Guru Nanak Social Foundation, Youth National Meeting, Gusdurian Network, and Kafkaf Foundation.

The efforts made by the above community organizations are a shared awareness in understanding the existence of social facts in society. Furthermore, Emile Durkheim describes that social facts have special and unique characteristics (*sui generis*) - unique; other facts cannot reduce it. It can only be explained through causal and functional explanations - including collective, external, and coercive.

The most fundamental general assumption in Durkheim's sociology approach is that social phenomena are real, affecting individuals' awareness. Also, it reveals its actors are different from psychological, biological, or other characteristics.

The awareness of helping the poor during the Covid-19 pandemic is a form of social solidarity developed spontaneously. Also, its bonds are more fundamental than the contractual relationships made by rational agreements. It is because the similar relationships require at least one level of consensus on contractually agreed upon moral principles.

Durkheim's classic work entitled 'The Division of Labor in Society' divides the types of social solidarity in society into mechanical solidarity and organic solidarity. Mechanical solidarity is based on a 'collective

consciousness'; it refers to the totality of shared beliefs and sentiments generally felt by the community members. For Durkheim, the perspicuous indicator of mechanical solidarity is the repressive laws' scope and severity (Durkheim, 2016). Meanwhile, the type of organic solidarity emerges because of the larger labor division, and it is hinged on a high level of interdependence. Moreover, it arises due to the creation of a specialization in the division of labor. Also, it may probably increase attitude differences among individuals. The law on organic solidarity is restitutive. It maintains or protects the intricate interdependence patterns between various specialized individuals in society.

Based on the background, as mentioned earlier, the researchers are interested in researching the process of forming social solidarity that occurs in urban areas during the Covid-19 pandemic. The researcher chose SPJ and JIC organizations because of their movements. Moreover, the social movements done by SPJ and JIC are based on spontaneity, mechanical, massive, sustainable, and it is oriented on the need collectivity of the poor in urban areas. Additionally, they maximize 'new opportunity spaces,' which can enhance the transformation project by providing social arenas for sharing values. It is because it is previously limited or inaccessible. Finally, the opportunity space is not a new resource. It is a place for social interaction that creates new possibilities to add to existing meaning and group life networks.

**Research Problem:**

What is the pattern of solidarity done by Yogyakarta Food Solidarity (SPJ) and the Interfaith Network for Covid-19 response towards the poor in an urban area during the Covid-19 pandemic?

**Research Methods:**

Thomas Kuhn (1978), in his paper "The Structure of Scientific Revolutions," describes the essence of a paradigm in understanding the formation of science. According to him, he defines paradigm as the basic view of a group of scientists on what should be studied (ontology) by scientific discipline, including its methodology (Kuhn, 2013).

Based on this concept, the research paradigm is a framework of thinking explaining how researchers perceive social life facts and their treatment on science or theory. Contrarily, the research paradigm also explains how researchers understand a problem and compile testing criteria to answer research problems (Guba and Lincoln, 1994).

Ontologically, this study seeks to analyze social facts by the JIC and SPJ communities' solidarity. This study uses a positivism paradigm. In order to attain the truth, this research utilizes some mechanisms. Epistemologically, the researcher tries to keep a distance from the object under study, in this case, the SPJ and JIC communities. Moreover, the researcher acts as an observer, disinterested scientist in this research. It purposes to complete the goals which carry

out explanations, predictions, and control social reality.

By considering the positivism paradigm's essential things, the research methodology used is qualitative with a case study approach. Likewise, the research subjects are two organizations that carry out solidarity movements to help the urban poor, namely the Yogyakarta Food Solidarity (SPJ) and the Interfaith Network for Covid-19 Response (JIC). Furthermore, the researchers' reason for choosing those organizations is that they represent social facts during the Covid-19 pandemic. For instance, there is the growth of collective organic awareness from society to help city residents, especially in the socio-economic dimension. Besides, SPJ and JIC have an enormous mass and have systematic, (not) hierarchical programs, and it naturally emerges in cosmopolitan urban areas.

Qualitative research does not only aim to describe the data, but it prioritizes the results of valid data collection with criteria as follows; interviews, participatory observation, documentation study, and data triangulation. Moreover, the data description process and analysis goes through some stages. The first is data display, data reduction, data reflection, emic studies (social phenomena based on the community's assessments), and ethics (social phenomena based on the assessments outside the community itself) on data and concluding.

Following the paradigm in qualitative research, the researcher will try to comprehend

how individuals perceive the meaning of the world around them through the researchers' experience and construct a view of the world around them. Therefore, the purpose is to explain (explanative); by understanding the characteristics and systematic relationships of phenomena based on the field's facts.

### **Data Validity Testing Techniques**

The researchers will inductively analyze the data in the data analysis process, displaying research background information, and finding common influences. Likewise, the common influences are believed that they can sharpen the relationship among concepts that are the focus of research.

The researchers do data validity testing using triangulation techniques. Researchers collect and classify the data based on needs and research instruments. Also, another stage is to collect some additional notes from other relevant research to the theme used.

### **Result and Discussions**

Several local governments in Indonesia have proposed implementing large-scale social restrictions (PSBB) policies to the central government. As of Saturday (18/4/2020), two provinces and 16 districts and cities had submitted and implemented the PSBB. Moreover, there had been 11 regional governments whose proposals were approved by the Minister of Health Terawan Agus Putranto. Meanwhile, there were five local governments whose proposals had not got the approval, and they needed to improve their PSBB application files.

However, it turned out that several regions had "secretly" implemented the same policies. This initiative was an effort to stop the chain of Coronavirus transmission and keep community members healthy and simultaneously control activities. As Suko Widodo stated, massive information about social distancing interventions triggers the community members to hold restrictions and blocks. Moreover, things were getting worse and complicated in the digital age. Likewise, information distortion, misinformation, and disinformation could rapidly spread. For instance, everyone could make information and shared it through their social media.

Additionally, the small-scale problems with digital media were quickly widespread, and it could arouse public emotions. Solidarity to help each other did not fully get a positive response, such as the solidarity action of SPJ. As it is known, Director of Wahli Yogyakarta Halik Sandera, a member of the SPJ, through a written statement in Tirto, said that their office in the Kotagede area, Yogyakarta, was visited by a group of people on Saturday (18/4/2020) night.

### **Mutual Problem**

The particular thing which needs to underline is the Covid-19 pandemic. Covid-19 is a common problem, and it has become a global problem. Moreover, the small effort that can restore this situation is to build individual and group awareness. In line with the statement above, the product



of this awareness is to establish solidarity and mutual help among the urban poor who only depend on daily income. Consequently, mutual solidarity is the primary key to prevent the transmission of the coronavirus. Solidarity requires a feeling of mutual trust among members in a group or community. Lastly, if people trust each other, they will become one, friendship, mutually respectful, motivated to be responsible, and pay attention to others' interests (Suko Widodo, 2020).

The SPJ and JIC's efforts are the result of an organic social awareness mechanism without any interest. Also, The Covid-19 pandemic that currently happens will become a collective memory for the future. Many social behavior patterns have dramatically changed during the quarantine period in social life, such as the efforts to maintain cleanliness, hand washing habits, maintain distance, and wear masks. In short, the goal is to prevent virus transmission in more significant numbers.

For formal sector workers they work mostly at home (S. Perdanakusuma, 2020). The intensity has rapidly increased in line with government policies that continue to apply PSBB simultaneously and continuously in several stages. Moreover, social, political, economic, and cultural dimensions directly impact the Covid-19 pandemic. Likewise, the political sector is one of the public's spotlight due to its association with the process of making and implementing public policies. Additionally, there were also apprehensions

about the authority abuse by taking advantage of the mass panic momentum.

According to Syarief Hidayat in his paper 'Covid-19 and the Challenge of Democracy in Indonesia, there are two challenges and three dangers anticipated during the current pandemic. First, the challenge of the existence and commitment of "Non-negotiable Sovereignty of the Unitary State of the Republic of Indonesia" (real or not?) and social cohesion and state authority compliance. Meanwhile, the three dangers presented by Syarief, among others, are the politicization danger of Covid-19 for imaging ahead of the 2024 presidential election. Second, the danger of politicizing social distancing policies to suppress civil liberties such as the right to have an opinion in the public space. Third, the danger of politicizing Covid-19 social assistance to mobilize supporters ahead of the 2020 regional elections.

In this situation, some regional leaders utilize it to gain voters; consequently, they can win in the regional leaders' elections in 2020. Based on the information from Bawaslu, many regional heads try to do 'covert campaigns.' In a nutshell, it can potentially lead to criminal election fraud. The 'covert campaign' example provides the social assistance attached to the regional head's photo.

According to data from Bawaslu, regional heads who are suspected of putting photos in social assistance are those who have great potential to nominate themselves in the

next regional head election. For instance, there are regional heads in Klaten, Central Java, some Lampung Province (Pesawaran, Way Kanan, Central Lampung, East Lampung, Bandar Lampung), Pangandaran, West Java. Also, there are some regional heads in Sumenep and Jember, East Java.<sup>1</sup> The central government asked regional heads for not taking advantage of the situation and using it as campaign events through social assistance.

Another thing widely discussed regarding social assistance is “Assistance from the President of the Republic of Indonesia.” Several parties think this is unethical because they complement the Covid-19 assistance package. However, according to the minister of social affairs, Juliari Batubara, the inscription of “Presidential Assistance” on social assistance bags is a natural thing. The aid includes the logo of the ministry of social affairs.<sup>2</sup> Nevertheless, the provision of wrappers bearing the president’s assistance was an obstacle to social assistance distribution because they had to import the raw materials. Chairman of Commission VIII DPR RI, Yandri Susanto regrets, “So the delay is regretful if the bag causes it reads president’s assistance. “It is not the bag they want to eat, but the rice and the basic ingredients,” said Yandri on Thursday (30/4/2020).<sup>3</sup>

Furthermore, he said that social assistance should not have been late because of the bag problem. Perhaps, we can replace the tote bag so that the social assistance will not experience a delay. Consequently, it does not emerge other problems or complaints from the community due to the social assistance delay.

### **Yogyakarta Food Solidarity (*Solidaritas Pangan Jogja/SPJ*)**

Amid the Covid-19 pandemic, almost all aspects are affected by the pandemic. Therefore, there have been various efforts made by the government and civil society to prevent Covid-19 transmission. One of the government efforts is to PSBB policy.

Implementing the PSBB policy has a significant impact on the economic sector, such as manufacturing, tourism, hotels, and transportation directly. The other impacts cover trauma, loss of someone they love, and uncertainty when the pandemic will end causes fear and panic. Moreover, it can affect human mental health (Sari, 2010).

In this case, the government is considered slow in handling the Covid-19 pandemic and its following problems. However, the social solidarity that exists in society is increasing. Moreover, this solidarity has a close relationship with the community’s character. The emergence of social solidarity

1 <https://www.bbc.com/indonesia/indonesia-52533254>

2 <https://www.cnnindonesia.com/nasional/20200429164248-32-498559/mensos-soal-tulisan-bantuan-presiden-salahnya-di-mana>

3 <https://ugm.ac.id/id/berita/19278-solidaritas-sosial-untuk-Covid-19-bisa-diwujudkan-dengan-banyak-cara>

in society during this period can encourage people to obey the regulations. Furthermore, they willingly donate to help one another. Arie Sudjito argues that the solidarity to face the Covid-19 pandemic is the community's initiation to have self-protection; health, security, and comfort. Not only related to health issues, but there are also various socio-economy based movements from charity to social security. Additionally, Arie emphasized that social solidarity for Covid-19 response is done spontaneously, whether from television or other social media related to self-protection and health. Accordingly, if the government implements PSBB, the local level applies self-protection through cleaning the environment, distributing hand sanitizers, and being independent.

The tailors then produced masks, created a slogan "stay at home," and it was a real invitation.<sup>4</sup> Additionally, he said that the Covid-19 pandemic was different from other disasters, such as volcanic eruptions or earthquakes. When there is a disaster such as a mountain eruption or an earthquake, social solidarity can be done together using energy and material. However, the community has to dig out various smart ways in the pandemic.

Yogyakarta Food Solidarity (SPJ) becomes one of the social solidarity that has developed during this pandemic.<sup>5</sup> According to its coordinator, Raihan Ibrahim Annas,

this activity begins with free masks, food, and vitamin C distribution.<sup>6</sup> This solidarity consisted of various groups from students, NGOs, civil society organizations, and individuals who want to join this activity. Moreover, Lutfi, an active member of SPJ, said that the SPJ members come from different backgrounds such as students, company workers, SME entrepreneurs, and other legal aid organization members.

After being officially formed, this solidarity built public kitchens in Gamping and Seyegan Posko, Sleman Regency, and Prawirotaman Post, Yogyakarta City. Likewise, they provide free foods for informal workers. Since they first establish it, the public kitchen has grown to 11 posts. Moreover, each post has different objectives. As Lutfi stated, SPJ distributed assistance to informal workers positively affected by the pandemic and working on the streets. For example, SPJ distributed the cooked meals to pedicab drivers, scavengers, small traders, carrying laborers, and motorcycle taxi drivers.

The SPJ's actualization is part of a social movement that tries to break formal authorities' domination at the macro level. Moreover, community organizations advocate for social, economic, political, and environmental issues after the 1998 reform wave. Many community organizations have finally transformed into political parties.

4 <https://ugm.ac.id/id/berita/19278-solidaritas-sosial-untuk-COVID-19-bisa-diwujudkan-dengan-banyak-cara>

5 Yogyakarta Food Solidarity (SPJ) was established on 21 March 2020

6 This activity is done by the former director of Kalyanamitra, Fatia Nadia, with her daughters for the informal workers in Yogyakarta



Furthermore, Kartodirdjo explained that nativism, messianism, millenarianism, prophetism, and revivalism. He said that they characterize the transitional era's social movements. (Sartono Kartodirdjo. Ratu Adil. Jakarta: Sinar Harapan, 1984). Likewise, the ideologies of nativism and messianism are collective choices to respond to the rationalism enhancement in social relations; due to the disappearance of traditional social bonds, the lower classes of society experience disoriented and social pressure. The traditional social bond covers regional bonds and social institutions that provide security and protection for society's lower classes.

Moreover, they are no longer fully integrated with society and still trying to build a social bond to accommodate or even actualize themselves. Similar to the statement beforehand, Peter Barke underlined that collective actions are applied. It is to initiate a change or react to a change in the era of capitalism transition. The era was marked by expanding the money economy role, rationalism, and the emergence of new institutions such as schools, hospitals, banking, pawnshops, markets, and social organizations.

### **SPJ Movements and Obstacles**

SPJ tries to find out the appropriate location for distributing foods. For instance, SPJ utilized the post in scavenger village in Wonocatur, Bantul. Posko Piyungan, Bantul. Moreover, they specifically allocate it for

the elderly in five neighborhoods (*Rukun Tetangga*). Also, there is the Ngadiwinatan post, Yogyakarta, and they use it for logistics warehouses. According to Raihan, foods were derived by buying them from stalls affected by the Covid-19 pandemic. Consequently, they also could help the stalls gaining income. In a nutshell, it reveals the emergence of efforts to empower small traders and build collective awareness.

SPJ distributes the foods through the 'door to door' system. They visit low-income families whom they have previously recorded. As Lutfi explains it, "we go to their house one by one to survey while distributing the cooked food." Meanwhile, the Caturtunggal post is used as a public kitchen and logistics warehouse. The household assistant post (ART) in Balirejo, Yogyakarta, serves the carriers' food in the traditional market.

Moreover, Bongsuwung's post, located in the west of Yogyakarta Tugu Station, serves foods for scavengers, street vendors, and sex workers who have lost their income. Additionally, the Kotagede post provides food for the elderly. Each post can produce 100 - 150 packs (Barke, 1993).

SPJ has several volunteers who work collectively. They help to ensure that the activities can run effectively. The volunteers cook the food, package, and distribute it to the poor people. All these processes are done under the Covid-19 health protocols; keep the distance, wash the hands, wear a mask, so on,

Due to the apace development of the SPJ, there are some challenges that SPJ must overcome. One of the challenges is that their activities fall under suspicion. SPJ's activities are suspected of having a relationship with Anarchist ideology or movement. Moreover, one of the volunteers deplors that they did not get support but suspicion.

The government aggressively arrested an anarchy group that planned to conduct vandalism in several areas on Java Island a few weeks ago<sup>7</sup>. Moreover, there is another sad story experienced by SPJ. For instance, the meeting which was held by SPJ at the WALHI Yogyakarta office was dissolved. It happened on 18 April 2020. Halik Sandera, the director of WALHI Yogyakarta, said that several people from various parties came to the WALHI office and asked SPJ to dissolve the meeting. In line with the previous statement, they argued that the meeting was not under the mayor's declaration letter. On the other hand, he thought that the meeting was conducted under the Covid-19 health protocols.

After discussing with these parties, there was an agreement that the meeting would only be held until 22.00 WIB. However, a person claimed to be from the Kotagede Police office with six people in a Linmas car, and around 40 other people were forced to enter the meeting room. It happened at 20:55. According to Halik, they

entered the WALHI with some rude gestures, such as intimidation, shouted, cursed, and challenged the meeting participants to fight. Lastly, the six participants in the meeting decided to leave the WALHI office to avoid a fight.

The deputy mayor of Yogya, Heroe Purwadi, said, "I would like to thank WALHI for planning a solidarity movement to help affected communities. However, let us also give an example to the public on how we all enforce the Covid-19 protocol<sup>8</sup>". Likewise, the government should fully support SPJ'S participation and organic awareness. It is because residents are only objects in the development process and are not positioned as active public policymaking subjects. Furthermore, Lutfi expressed his disappointment with the PSBB policy; he thought PSBB did not see the real situation. However, SPJ members disagree on the PSBB policy, albeit it is not the official statement yet. It is because no mechanism guarantees food availability for people to stay at home, and there are also many homeless families.

In her work "The Basic of Sociology," Kathy S. Stolley explains that collective solidarity in large numbers can sometimes trigger negative perceptions. Contrarily, they see collective behavior as a spontaneous activity that engages the crowd and violates norms. Furthermore, it occurs when people react to something new or foreign. Therefore,

7 <https://tirto.id/sepekan-penangkapan-anarko-hantu-yang-dibuat-untuk-meneror-warga-eNVk>

8 <https://tirto.id/kronologi-pembubaran-rapat-solidaritas-pangan-jogja-versi-polisi-ePXy>

there may be small and unexpected changes in the short term. Additionally, this behavior can also lead to organized social movements which aimed at creating social change; to produce long-term and comprehensive changes.

Meanwhile, through their ideas about 'emergent-norm theory,' Turner and Killian state that norm theory is present due to the social interaction perspective of people's behavior. According to this theory, new norms emerge when something is happening. Additionally, this theory relies on group members' communication instruments and cues. They are guided to make activities run systematically. Moreover, Turner and Killian added that members' behavior could guide other community members' social action in another group. The members who have collective behavior interpret events and redefine situations. Also, they follow norms that are constructed from 'situational' or incidental behavior.

### **The Interfaith Network for Covid-19 Response (Jaringan Lintas Iman Tanggap COVID-19/JIC)**

Another social solidarity developed during this pandemic is the Interfaith Network for Covid-19 Response (JIC). The JIC movement is a collaboration of interfaith and belief organizations that work together in handling Covid-19. JIC raises many aids from various parties who want to help poor people affected by Covid-19. For example,

JIC cooperates with *Pengusaha Peduli NKRI*. Moreover, they distribute assistance to the informal sector, such as Micro, Small, Medium Enterprises (MSMEs) entrepreneurs, and 'motorcycle taxi online' partners. One of the JIC representatives, Father Johannes Harianto, invited the community to help each other, especially it was entering Ramadan's month where fasting was a must for Muslims.

JIC program coordinator, Pdt. Jimmy Sormin said the Covid-19 pandemic tests our humanity and solidarity as citizens of the nation and the world, as momentum to unite our hearts amidst all differences. Also, Ahmad Nurcholis, as the implementing coordinator of JIC, stated that religious organizations need to work together to help those who are weak and affected by the pandemic, which occurred since early March 2020.

In general, JIC's social movements are based on human values among religious communities and are inclusive. Furthermore, it can be seen in every distribution of assistance that does not see certain beliefs. This movement also helps other minority groups such as transgender people, people with disabilities, and other belief groups.

The distribution pattern of assistance conducted by JIC always begins with mapping. Likewise, JIC conducts mapping and data collection of potential people. The required conditions are people affected by Covid-19, vulnerable people, poor, marginalized, and minority groups. Moreover, JIC also conducts verification patterns through networks with

other organizations. Additionally, one of this movement's strengths is the massive network of organizations at the grassroots level. Also, the backgrounds of its members have a strong influence on society. In particular, JIC's presence was a spontaneous response due to a significant impact on the social and economic dimensions during the Covid-19 pandemic. Also, JIC tries to deliver religious values that are universal to create social justice. Indirectly, JIC takes the role of an organization that assists the government in echoing the PSBB policy; consequently, it can be implemented effectively.

### **Social Capital and Movements**

Nowadays, the space for creating solidarity is diverse. Likewise, social capital in cyberspace can be made through the online community interaction. Shiefti Dyah Alyusi, in her work, "Social Media: Interaction, Identity, and Social Capital," describes that an online community can make the information flow efficiently through residential or professional netizens (Lin 2001; Wellman, 2001). Moreover, the elements which include beliefs, norms, values, and the principle of volunteerism are the main foundations of social capital. In short, Social capital can be defined as the existence of a particular set of values or informal norms that are shared with group members. Also, it allows cooperation between them (Fukuyama, 2001).

There are two prominent figures in the concept development of social capital, Robert

Putnam and Francis Fukuyama. Putnam defines social capital as an instrument in social life, including networks, norms, and beliefs. These elements can stimulate members to participate effectively in social actions (Field, 2003). Putnam distinguishes two primary forms of social capital: bridging (inclusive); it tends to unite people in various social and bonding groups (exclusive); it tends to reinforce exclusive identities and maintain homogeneity. Moreover, the social capital theory revealed by Putnam shows similarities to the solidarity unveiled by Durkheim. Likewise, Putnam uses terms such as 'productivity' and 'effectively.' It depicts that he sees social capital as something functional.

Putnam also argues that vertical social bonds are weaker than horizontal social bonds. Likewise, it may reduce the collective behavior strength, and it tends to raise suspicion among community members (Putnam 1993a: 195). Moreover, community strength and collective action to fight the Covid-19 pandemic are social assets. It can be a strength for Indonesia during this pandemic. Additionally, the Covid-19 pandemic has indirectly strengthened social solidarity, cooperation, trigger collective action, encourage social volunteerism, and increase philanthropic movements. There are various kinds of collective action, and social solidarity movements have developed in the community. Therefore, it can raise public awareness, provide inspiration,

and generate an optimistic to survive the pandemic.

Public figures have an essential role in providing support to fight the Covid-19 pandemic. Linked with the previous statement, they are renowned for having a good reputation and achievements. Accordingly, they can easily influence people to follow them. Likewise, they can do campaigns or various festive activities. It is also predominantly known that social movements occur across the world.

Furthermore, many movements focus on issues in a particular country, and they try to address their problems. For example, India's fish laborers struggled to protect the traditional fishing industry and the local marine environment within two decades (Chakraborty, 1999). However, social movements may also embrace globalization as its cause. For instance, there is a slogan like "Think Global, Act Local," which is usually campaigned by environmental movement activists "(Held et al. 1999, 376–413)".

Social capital, which is collided with the social movement patterns, formed public awareness with various social class trajectories. Moreover, it can be from both the public as civilians and public figures who act as agents to lead and influence public opinion. It is in line with Held's statement, which says that the internet provides opportunities to support. It also provides financial resources that did not exist beforehand.

## **Conclusion**

The social movement conducted by the SPJ and JIC is a manifestation of the organic consciousness of civilians. Furthermore, it is based on human values and collectivity production. An episode of contention will not endure into a social movement unless leaders can discover three things; collective, sense of (in) justice, and solidarity (Benford and Snow, 2000).

The SPJ and JIC movements provide an example of citizens' efforts to control conditions caused by public policy products. Likewise, participation is a measured response to objective conditions related to economic and political marginalization (e.g., Obershall, 1973; McCarthy and Zald, 1977; Jenkins, 1983). In their work on culture, Johnston and Klandermans (1995) say that social movements arise from what culturally exist, yet they are also a significant cultural change source.

The networks which are formed in the SPJ and JIC movements emerged naturally. Moreover, the factor which forms the collective movement not only depends on the existing material resources, but it depends more on the strength of ideas and cultural resources. For instance, it is about the collective articulation and construction of a new relationship (or redefinition) between oneself (as scholars or religious leaders, the country, and the family's leader). In short, this is an attempt to find the meaning of a nation.

The social control conducted by SPJ and JIC with their movements and social solidarity arises organically, spontaneously, and without political interests. Brysk explained that counter-hegemony narratives are a form of political awareness existence to open hearts and change minds. Therefore, people may change their political behavior. History is rewritten to make the connection between personal and social history to deconstruct this rule or accepted wisdom. Moreover, Brysk says that a successful symbolic politics must be culturally appropriate, and it has historical precedents. Additionally, it should gain support from other symbols and give a signal to act, such as 'reframing (reframing), renaming, and reclaiming (1995: 57) (Brysk, 1995).

The SPJ movement can be categorized as a form of nativism. Nativism is more indigenously characterized by promoting folk traditions and local morality as social values. Likewise, they are believed to be able to maintain harmony. In contrast to the traditionalism of which a feudalism content, nativism is a response of commoners whose references to local morality (Rochadi, 2010). In general, the SPJ and JIC movements members are people whose social movements background and influence the public.

This characteristic is very synonymous with the narratives. Likewise, they are inherent as citizens who are aware of public policy products. In the modern world, citizenship is the social status which is granted based on

residence. Therefore, citizenship has special rights, notwithstanding it must balance with citizens' expected and accepted tasks. For example, citizens have the right to get protection from the government, but the government can also have regulations that citizens have to accept. For example, citizens have to act naturally, obeying the norm, and not fighting against other citizens or governments.

Social solidarity, which covers mutual assistance in SPJ and JIC's social movements, reveals that Indonesia still has a high social care value in the world. Moreover, Indonesia occupies the top 10 of the world on solidarity in the form of generosity. The Charities Aid Foundation (CAF) 10th World Giving Index organization, which includes Indonesia in the ten most generous countries among 144 countries globally, is proven. Furthermore, the SPJ and JIC social movements successfully build citizens' collective awareness and provide an overview of human values with a cultural basis as citizens. According to Neil Smelser (1962), six factors contribute to collective behavior. At the same time, these factors set the stage for collective action when people react to situations and events (Stolley, 2005):

1. The first factor, structural conduciveness, it means that the social structure is arranged in such a way to realize collective behavior
2. The second factor, structural tension, it means that there are social structures



that are under stress. Deprivation, both real and perceived, it can cause this happens (for example, a group receiving assistance, or being perceived as receiving the assistance/aid, the distribution of aid is not optimal);

3. The third factor is a general belief. People focus on a particular person or thing as a source of problems, and it needs to change. This focus can target people who have power or groups that lead or control. Additionally, people begin to feel that they can have an influence and make the desired changes happen;
4. The fourth factor identifies events that confirm common beliefs and turn them into collective action. For example, new government policies (PSBB);
5. The fifth factor relates to the destruction of social control of the authorities. Due to incompetence, miscalculations, or a lack of preventions for a situation that is happening (such as the Covid-19 pandemic), it makes existing social controls do not work well. Consequently, social movements (for example, SPJ and JIC) emerged.

The patterns of the SPJ and JIC social movements are similar. They are mainly based on natural collective consciousness and spontaneity. Additionally, they are structured in the distribution of human values. This pattern accomplishes its target precisely and quickly. Moreover, independence and long-term sustainability are how this movement can survive.

There are two differences between these two movements. First, it is based on the movement and the networks which are built at the grassroots. Suppose activists, students, and farmers dominate the SPJ movement, JIC is driven more by community leaders who have a strong bargaining position in the distribution of change values. Second, SPJ does not impose a hierarchical management structure, but it applies a trusted pattern in organized members' roles and responsibilities. For instance, there is a role of field and public kitchen coordinator. Meanwhile, the JIC movement is more orderly structured, and it tends to be hierarchical.

However, SPJ and JIC stand for the same mission. They desire to bring a change to humanity and realize the distribution of social justice. David Aberle (1966) divides social movements into four types, which are widely based on groups that try to change (individual or society) and to what extent the changes are sought (small or broad). First, there are alternative social movements that focus on partial change at the individual level. Second, there are social movements that seek total change for individuals. Third, there are also reformative social movements that seek for a partial change in society. Fourth, there are transformative social movements that support total change in society.

The SPJ and JIC movements recall the collective behavioral memories that occurred in the 1960s. Since the 1960s, new social movements have focused on bringing social

change through transforming values, personal identities, and symbols. Furthermore, new movements utilize networks and mass mobilization efforts to change cultural values and alternative lifestyles at the grassroots level. Additionally, they emphasize personal autonomy and link personal experiences with movement ideology (Davis et al., 2005). The SPJ and JIC movements have indirectly added references to the meaning of collective behavior in social movements.

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