

Political, Economic, and Environmental Implications for Policies of the COVID-19 Pandemic: Global Perspective

Anggie Parawitha Lucca, Bayu Priambodo, Firsty Chintya L. Perbawani

Universitas Pembangunan Nasional "Veteran" Jawa Timur

Abstrak

Pandemi virus corona telah membawa dunia ke era yang tidak terbayangkan sebelumnya. Banyak tatanan kehidupan yang banyak berubah. Studi ini melihat perubahan tatanan politik, ekonomi, dan lingkungan akibat COVID-19. Metode dalam penelitian ini menggunakan kualitatif dimana pencarian datanya menggunakan studi kepustakaan. Hasil kajian menunjukkan bahwa dari sudut pandang politik, pandemi memberikan tantangan terhadap demokrasi sebagai sistem nilai dan sistem politik. Pengalaman negara otoriter menghadapi pandemi, seperti Tiongkok, diusung sebagai model paling ideal dalam menghadapi krisis. Dari sisi perekonomian, seiring terpukulnya dunia usaha, tren yang muncul adalah bangkitnya negara sebagai aktor yang paling berperan dalam perekonomian. Hal ini terlihat dari berbagai kebijakan seperti nasionalisasi sektor-sektor penting, penyelamatan korporasi, dan pemberian bantuan kepada masyarakat terdampak.

Kata Kunci: *Belanda; Covid-19; Diplomasi Vaksin; Indonesia*

Abstract

The coronavirus pandemic has brought the world into an era that was previously unimaginable. Many life arrangements have changed a lot. This study looks at how the political, economic and environmental arrangements have changed due to COVID-19. The method in this study uses qualitative where the data search uses a library study. The results of the study show that from a political perspective, the pandemic poses a challenge to democracy as a value system and political system. The experience of an authoritarian country facing a pandemic, such as China, is promoted as the most ideal model for dealing with crises. From an economic perspective, as the business world was hit, the trend emerged was the rise of the state as the actor who played the most role in the economy. This can be seen from various policies such as nationalizing important sectors, saving corporations, and providing assistance to affected people.

Keywords: *Netherlands; COVID-19; Vaccine Diplomacy; Indonesia*

Introduction

The Covid-19 pandemic has brought the world into a previously unimaginable era. Standard order collapsed, and the way of daily life in various sectors changed drastically. Schwab & Malleret (2020) refer to this pandemic as the great reset affecting the macro, micro, and individual settings simultaneously. Since the virus first broke out in December 2019 until July 18, 2021, there have been 191 million cases, with the death toll reaching more than 4.1 million (Worldometer, n.d.)

Meanwhile, during the same period, the number of infected people in Indonesia was 2.87 million, with more than 73,000 deaths. This makes Indonesia the country with most cases in Southeast Asia and third most in Asia. Moreover, when this writing was written, Indonesia was in the midst of the second pandemic wave and became the epicenter of the pandemic in Asia, replacing India (Maulia 2021).

In addition to the painful impact, on the other hand, the pandemic also brings its lessons. Historically, crises have often been turning points that trigger resilience to progress if an appropriate coping mechanism can be formulated and implemented (Diamond 2019). A pandemic is a moment that can usher in a change of times. After the Black Death that hit Europe between 1347-1352 and killed 25-30 million people, for example, European society experienced a transition from the Middle Ages ruled by theological and supernatural reasons to the Renaissance era, which glorified rationality and sparked scientific progress (Lal 2020). The current Covid-19 moment also provides the same opportunity for transformation. Even if life returns to normal in the end.

To carry out the transformation, lessons were drawn from the pandemic. Some studies discuss lessons drawn from the Covid-19 pandemic in the context of various countries such as the United States (Wellenius et al. 2021), Italy (Ruiu 2020), Germany (Naumann et al. 2020), China (Chen & Yu 2020), South Korea (Lee & Lee 2020), Japan (Sayeed & Hossain 2020), Iran (Tabari, Amini, & Moosavi 2020), Thailand (Intawong, Olson, & Chariyalertsak 2021), Turkey (Cakir 2020), Australia (Andrikopoulos & Johnson 2020), and a quartet of four countries Greece, Iceland, New Zealand, and Singapore (Fouda et al. 2020). Meanwhile, studies on pandemic lessons in a global context have also been carried out from various perspectives, for example, medical perspectives (Fang et al. 2020) and ethical dilemmas (Khoo & Lantos 2020).

Unlike previous studies, this paper attempts to describe three essential and critical lessons from the Covid-19 pandemic moment from a global perspective in three dimensions: politics, economy, and the environment. These three dimensions affect human life deeply and are most relevant in

the context of a pandemic. As will be explained, the close relationship between these three dimensions can be demonstrated through the moment of the pandemic. Valuable lessons will only be drawn if these interconnections, and their policy implications, can be made analytically explicit.

Research Method

This paper uses the literature review method to examine essential lessons related to the Covid-19 pandemic in the political, economic, and environmental dimensions. Due to its nature as a literature study, the data used in this paper is secondary data. Secondary data is obtained from various books, journals, articles, interview reports, news, and infographics relevant to the discussion's interests. To get a quality level of analysis, the various data are reflected and abstracted further, linked, and dialogued with each other to show the connection between issues.

Result And Discussion

Politics: Responding to Challenges to Democracy

Politically, the biggest challenge of the pandemic is related to the belief in democracy as an ideal political system. Political responses from various countries show a pattern in which the pandemic becomes a pretext to strengthen citizen surveillance and control. On the surface, the coercive approach is logical because it is the only way to prevent virus transmission. Calls for social distancing, avoiding crowds, wearing masks, and preventing travel reduce sociality and citizen interaction to an extreme level. The state uses various technological and biopolitical devices such as CCTV, body temperature measurement, and sensors for tracking and mitigation (Harari 2020).

This has proven effective in countries with high centralization and a substantial degree of authoritarianism, such as China. For example, not long after the pandemic was realized, a lockdown was carried out on Wuhan, which is the location of ground zero. The city and province of Wuhan were utterly closed off from the outside world in a sudden decision from the center without prior notification to citizens. Police conducted house-to-house searches, transferred large numbers of residents to temporary quarantine centers, deployed surveillance drones, and silenced protesters (Lal 2020).

Across the country, to identify infected citizens and track their movements and interactions, citizens' smartphones are closely monitored, hundreds of millions of facial recognition cameras are activated, and citizens are required to check and report body temperature and medical conditions. In addition, various applications were made to warn residents who have been in close contact with infected patients (Harari 2020).

Then after cities in China began to reopen, the surveillance system that had been in place for so long through the so-called social credit system was applied to prevent the spread of infection. Before being allowed to enter a store, for example, residents must show a green color on their cellphone, indicating that they have not been in close contact with someone who has tested positive in the past two weeks (Eckhardt 2020).

It is believed that this approach cannot be carried out in cities located in democratic countries, not first because the state does not have the capacity and resources to do so, but because the discourse on freedom and democracy is deeply rooted in the country, makes citizens unable to obey on state orders from above. Moreover, the discourse on freedom has caused contagion to worsen because residents feel they have the freedom and the right to propagate anti-masks and various hoaxes related to Covid-19. Indonesia is part of a country that belongs to this second character. The Minister of Home Affairs, Tito Karnavian, even explicitly stated that Indonesia's status as a democratic country prevented him from doing lockdown (Mietzner 2020).

In the above constellation, there is a dilemma between a country that suppresses citizens' freedom but effectively controls the pandemic and a country that defends citizens' freedom but is weak against the pandemic. In particular, this dilemma is a severe test for democratic political systems, where the rights and personal freedoms of citizens are forced to be negotiated and also reconsidered in various aspects: the right of citizens to move is contrasted with the threat of transmission of the virus, the right of citizens to express their opinion is contrasted with the freedom to disseminate low-quality information. (fake news, hoaxes, and conspiracy theories), restrictions or prohibitions on worship activities are denied the right of citizens to worship according to their beliefs, and strict supervision through various technologies is contrary to the principle of respecting the privacy of every citizen (Suryajaya 2020b).

The Chinese Government revealed that its country's ability to overcome the pandemic is closely related to its political system. Various advanced surveillance technologies such as biometric monitoring, CCTV cameras, surveillance drones, and various reporting applications are widely available, so there are no technological barriers to following the policy steps taken by the Chinese Government. Various democracies are enacting various emergency regulations using the pandemic as an excuse. Mid-June last year, digital tracking was implemented in 35 countries, with 28 utilizing contact tracing applications (Lal 2020).

Even though it was declared a temporary emergency measure, it did not rule out the possibility that the measure would be implemented permanently because various dangers, ranging from new pandemics to terrorism, still had the potential to lurk. Another threat to democracy triggered by the pandemic is the possible strengthening of the tidal wave of populism, a political platform that divides society into corrupt elites and good people. In Europe, populists in various countries have politicized the Covid-19 issue in various ways for their benefit. The pandemic moment is an opportunity for populists to launch various agendas, both classics such as controlling borders and migrants and fighting scientific and pharmaceutical elites, as well as those related to pandemics such as restrictions on public freedom and support for conspiracy theories (Bobba 2020)

No country is safe until everything is safe. However, unfortunately, what now dominates is the attitude of "every country for itself" (Žižek 2020a). This can be seen in wealthy countries buying vaccines for their citizens, regardless of the many poor and developing countries that cannot afford vaccines (Fox 2021). Similarly, the belief that only authoritarian states can effectively deal with pandemics is misleading. Few democracies have proven to be able to handle crises equally well. South Korea, for example, could control the pandemic by relying on a strategy combining public education, mass testing, screening of passengers at airports, and mobilizing citizens. All of this was done without sacrificing democratic freedoms. What is done in South Korea is also done with slight variations in other countries such as Vietnam, Thailand, Singapore, Taiwan, and New Zealand (Lal 2020).

The prerequisite needed for citizens to obey and cooperate without coercion from above is not an authoritarian and centralized state but the existence of a society that has trust in public authorities, scientific data, and credible media (Harari 2020). Thus, the moment of the pandemic is not an attempt to weaken the democratic commitments held by a country. In Indonesia, the decline of democracy is a factor that explains why the performance of handling the pandemic has been lost to other countries (Mietzner 2020a). Public satisfaction with the performance of democracy and its support for the democratic system has decreased significantly during the pandemic (SMRC 2020). In particular, Mietzner (2020b) highlights the development of populist discourse and the perspective of developmentalism as the cause of the poor handling of the pandemic. The dominance of the two discourses has made the Government prioritize economic considerations above other things, including public health.

Securitization of the handling of the pandemic by deploying the army is another symptom of the Government's non-democratic handling (Fealy 2020). However, it was too late because it was only decided after Indonesia was in a pandemic (Mietzner 2020b). The army took advantage of the

pandemic moment to advance its interests and expand its mission beyond national defense (Honna 2020). In addition, it is feared that the pandemic will worsen the trend of democratic decline that has occurred, for example, by arresting citizens who are critical of the Government's handling of the pandemic (Fealy 2020).

The trend of recentralization of power to the central Government (Morris 2020) must also be controlled so that it does not become sustainable because it violates the principles of decentralization and power-sharing inherent in democracy. All symptoms of democratic decline should not be ignored because only countries with robust democratic mechanisms are more likely to produce responsive, comprehensive, and knowledge-based policies (Mietzner 2020a). On the other hand, democracy will only develop if the citizens are vital. Through the pandemic, the strength of citizens in many countries is proven through mutual assistance activities between citizens. In Indonesia, people carry out various activities to patch up the country's limitations, such as doing self-care, producing masks, and establishing emergency kitchen (Varagur 2020).

Various civic initiatives were established to ensure those affected could meet their food needs. For example, farmers in Kulon Progo donated their vegetable crops. In addition, they took the initiative to open a soup kitchen in Yogyakarta. Furthermore, the public provided *saran* for the urban poor in Jakarta to buy rice from farmers in the Kendeng Mountains (Batubara 2020). Various applications are used to distribute assistance to residents in need. This grassroots mobilization based on social capital has prevented Indonesia from getting worse from the impact of the pandemic (Mietzner, 2020b).

The power of citizens has tempted some observers to think of an alternative society outside the nation-state that actualizes itself in the form of global solidarity and cooperation (Žižek, 2020a). Reflecting on the UK experience, where the Government's response to the pandemic made the working class suffer even more. Preston & Firth (2020) suggest a system of mutual assistance activities between citizens based on anarchist principles. However, the actual presence of an efficient and trustworthy state is now more needed than ever before. Citizen organizations can only work optimally in combination with state officials and scientists (Žižek, 2020b), for example, with collaboration between health institutions and local communities to provide care for infected citizens (Žižek, 2020a).

The Economy: Beyond Growth, Towards A Utopia

The economic impact is the most noticeable impact of the Covid-19 pandemic because this is what is most felt in everyday life. Because the pandemic has stopped many economic activities, practically all sectors of the economy have slumped. As a result, the pandemic caused the worst global recession since World War II (Blakeley 2020). The impact almost equaled the Great Depression of 1929-1930, one of the worst economic crises in history. In Indonesia, the economic impact of the pandemic is no less destructive. Throughout 2020, economic growth contracted or minus 2.07 percent, the number of unemployed increased by 2.67 million people to 9.77 million people, and the number of poor people increased by 2.76 million to 27.5 million people. The Gross Domestic Product (GDP) per capita decreased from 59.1 million in 2019 to Rp 56.9 million in 2020, which caused Indonesia to be downgraded as a low-middle income country (Rizky 2021).

In the interest of saving economic growth, defenders of the old economic order are even willing if everyone in the world is infected with the virus so that group immunity is quickly formed and problems are solved. The number of people who died is the price to be paid for economic recovery (Baragona 2020). In a pandemic, there is a misunderstanding where lives and public health are put aside in order to save the economy (Schwab & Malleret 2020), even though healthy humans can only run the economy. This can be observed in the policies taken by various countries, including Indonesia. At the end of February 2020, when the threat of the virus hit all neighboring countries, the Indonesian Government instead called for maximizing conference activities in the country and increasing tourism promotion for the foreign tourist market.

For this purpose, the Government has also disbursed 72 billion in funds for influencers (Batubara 2020). However, when the first case was confirmed in March 2020, the Government started sounding the alarm, but it was too late. The discourse on the new normal and the health protocol strategy was chosen because of concerns about the economic impact that might arise if the Government chooses more decisive action in the form of a lockdown, such as the complete cessation of community economic activities and the high costs that must be incurred to cover the needs of residents who are required to stay at home. Moreover, along with the economic crisis, a new trend was strengthening the state's role in the economy. As a result, great governments will re-emerge (Schwab & Malleret 2020).

In a pandemic, it is evident that neoliberal countries characterized by a minimal role for states such as America and the UK perform worse than welfare countries such as Denmark and Norway. This is because the

neoliberal state has lost its capacity to provide social services directly to citizens (Du Gay 2020). In countries that do not invest adequately in public health, only the rich can access health services, and the poor suffer the worst impacts (Lal 2020). So it is not surprising that the state is now the most powerful economic entity. In many countries, there has been discourses on the nationalization of sectors directly related to the pandemic so that treatment can be more controlled, such as hospitals, transportation, and pharmacy. This was done by previously unimaginable countries such as the United States, Spain, Ireland, and France. However, this nationalization has the potential to expand to other sectors affected by the pandemic (Suryajaya 2020a).

However, the enlargement of the state's role will not necessarily make the state more socialist. On the contrary, Blakeley (2020) argues that the crisis will bring the world into an era of monopoly capitalism marked by the fall of the corporate economy into the arms of the state and the strengthening of the power of technology giants. The economic policy schemes created by the state are not aimed at helping those most vulnerable during the crisis but at redistributing assets and wealth to the oligarchs consisting of politicians, bankers, and corporates. In America, Congress passed a \$2 trillion stimulus package for businesses that lost significant revenues. Meanwhile, the central bank (The Fed) continues to buy financial assets to protect financial markets from risk. In practice, corporate debt is guaranteed by the state regardless of the creditworthiness and reputation of the corporation on environmental records and the fulfillment of workers' rights. This scheme shows a glaring gap: the costs and risks of the corporate business are reimbursed through bailouts that use tax money. Meanwhile, the pandemic has ironically widened the economic gap in Indonesia. During an increase in the number of unemployed and poor people, the wealth of the rich also increased, as indicated by data on the increase in the number of public deposits at commercial banks, where the most significant increase was in accounts with a nominal value of more than five billion rupiahs as much as 14.73 percent. In addition, credit Suisse's data shows that Indonesia's population with a net worth of 1 million dollars or more increased from 106,215 people in 2019 to 171,740 in 2020 (Rizky 2021).

The worship of economic growth without consideration of the quality of its distribution is an obsession that does not deserve to be continued. What happened in China, where it was announced that when the epidemic ended, people had to work even on weekends to catch up (Žižek 2020a) is an example of the old way of thinking, not learning from the pandemic. Furthermore, the state must also place itself more as an instrument to strengthen the weak rather than the strong. In a pandemic, countries must abandon market mechanisms for various activities such as organizing the production of urgently needed things (masks, test kits, vaccines, oxygen cylinders) or converting new hotels and resorts into quarantine.

Coordination of production and distribution must be carried out outside the market mechanism through unconditional full solidarity, namely, a form of order that is aware of the interdependence and advantages of evidence-based collective action (Žižek 2020a). The Covid-19 crisis teaches that the state must pay attention to those most affected by the pandemic, namely the poor whose purchasing power has eroded, including the newly unemployed and informal workers. They have to work outside the home to earn income. All countries allocate budgets to provide assistance related to the pandemic.

This year, the Indonesian Government allocated a budget of Rp 744.75 trillion for the pandemic handling program and economic recovery. With new awareness about the importance of income security so that citizens can live decently, the discourse on Universal Basic Income, usually abbreviated as UBI, has resurfaced. UBI is one of the "realistic utopias" in the world of economic policy (Bregman 2017), where a certain amount of money that is sufficient for a decent life is given to all individuals without any conditions, including those with high incomes (Van Parijs 1992).

The pandemic is a moment to push for the actual implementation of UBI. While in power, former US President Donald Trump even considered providing a basic income of \$1,000 for every adult citizen (Žižek 2020a). In Brazil, a coalition of civil society organizations has pressured Congress to provide a basic income to people affected by the pandemic, including 600 reais per month for unemployed and informal workers and 1,200 reais per month for widows. The lawsuit builds on what has been happening in the City of Maricá, which has long provided basic income guarantees for most of its citizens and is now providing more aggressive assistance to a broader segment of the population even before the first cases hit the city. The possibility of providing guaranteed basic income permanently has now become a mainstream political conversation in Brazil (Katz & Ferreira 2020).

Not only helping those who are impoverished due to the pandemic, but UBI will also be very helpful for the "new heroes" during the pandemic, namely the essential workers. The call to work at home reveals a gap between the working class. During the pandemic, workers in these fields are referred to as essential workers because some economic fields cannot be done from home. In addition to the health and medical professionals who treat victims on the front lines, there are also people working in agriculture, logistics, transportation, warehousing, sanitation, cleaning, and grocery stores. Society cannot run without them. Unfortunately, the pandemic has also exposed the world of work, which is filled with non-essential workers, where some do work that is meaningless and does not contribute to society (Graeber 2018).

When the pandemic forced them to be unable to work, as usual, the community did not get a significant loss. In the pre-crisis period, some of these essential workers were underestimated as less important workers because they could be replaced easily by a line of workers waiting to find work. As a result, many of the essential workers get the most minor compensation (Kumar 2020). Compensation that is not commensurate with the services and risks is given because they are considered too poor and have no bargaining power so that they are unable to refuse orders to continue working (Lal 2020), even though this is not true. In America, groups of essential workers, ranging from dock workers to bus drivers, have dared to protest in various ways and demand that companies provide them with better compensation (Winant 2020).

While the rich and non-essential workers can isolate themselves at home with all the facilities, essential workers are required to keep going to work because the activities they do cannot be done online. Categorization as essential workers brings its own ambivalence. On the one hand, they are now recognized as valuable workers. But on the other hand, especially in places where the Government is not pro to the working class and trade unions are weakened, recognition as essential workers is tantamount to giving them the obligation to continue working outside the home with all the risks that threaten them (Kumar 2020).

Society has actually given recognition and appreciation for essential workers. Symbolically, awards are given by clapping and banging pots on the apartment balcony together or praising them with songs (Lal 2020). Meanwhile, in real terms, assistance was provided by providing masks and personal protective equipment to medical workers or providing free food by restaurants that were forced to close (Dorbian 2020). Now is the time for countries and companies to reward essential workers more properly by implementing UBI and greater compensation.

Environment: From Agribusiness Greed To Ecosocialism

Throughout history, pathogens such as viruses have been closely linked to the dynamics of human interactions with their environment. The discovery of agriculture as a new way of life replacing the hunting-gathering lifestyle brings further consequences in the form of zoonotic diseases due to human interaction with domesticated animals. Ultimately, those infected with the pathogen develop immunity to the disease. In the context of competition between civilizations, people who have developed immunity benefit because they can conquer people from other civilizations who were not immune when they interacted for the first time (Diamond 2003).

However, the story is different with the Covid-19 pandemic. The development of globalization has caused the Covid-19 virus to spread in just a matter of weeks from one place to all parts of the world. Herd immunity will only be formed through accelerated vaccination or if a large proportion of the population is infected. The environmental dimension of Covid-19 is closely related to the economic dimension described previously. A pandemic like Covid-19 is a hidden cost of today's economic development model (Vidal 2020). From an environmental perspective, there are two sources of pandemics, and both are closely related to agribusiness capitalism. The first is forest encroachment for commodity extraction or land clearing. Multinational agribusiness corporations are looting primary forest lands and small farms worldwide to increase food production and profitability. This dispossession drives deforestation leading to reduced functional diversity and ecological complexity.

Deforestation rates are increasing worldwide. In Indonesia, for example, in six years (2015-2020), the deforestation rate reached 2.1 million hectares (Katadata 2021). Meanwhile, in a more extended period between 2001-2019, the deforestation area was 26.8 million hectares (Katadata 2021). Complex, dense, isolated natural forests trap pathogens in the populations that live in those forests or a small number of other species. Once the forest encroaches, the complexity of the forest disappears. Biodiversity is reduced, and various pathogens hosting wild animals such as bats have moved their habitats to places closer to humans. Due to the increasing number of encounters with humans through various mediation activities associated with forest clearing and exploitation, such as plantations, animal husbandry, and trade and consumption of wild animals, there is no longer a natural barrier between the host animal harbors the virus and humans. Humans eventually become the virus's new host and a vector for its transmission (Vidal 2020).

The second source is the livestock and poultry industry. Such industries breed animals by cramming them into congested areas to feed urban populations. Genetic monocultures from farmed animals do not have immune defenses from wild pathogens. Large livestock population densities for high production output suppress the immune response and ultimately lead to higher transmission rates if infection begins. Previously isolated pathogens then spread to livestock and humans. This is where the origin of zoonotic diseases, namely diseases in animals that are then transmitted to humans and then between humans. This is exacerbated by interventions that seek to chemically fatten livestock, making them genetically uniform and more susceptible to viruses.

These unsustainable livestock practices are widespread, both in developed and developing countries. For example, in Indonesia, the administration of large quantities of antibiotics in broiler farms triggers the emergence of drug-resistant bacteria in chicken meat and ultimately threatens human safety (Bimantara et al. 2021). Considering that the ecological dimension of Covid-19 is closely related to capitalism as the most dominant economic mode today, it is time to imagine an alternative to the capitalist system, especially in the industrial sector.

Agribusiness that does not care about the environment. If this pandemic passes and things go back to the old way, it will only be waiting for an even bigger disaster. It should be borne in mind that three-quarters of new diseases that infect humans arise from animals, and Covid-19 is only the tip of the iceberg of a mountain of largely undiscovered pathogens (Vidal 2020).

The nature of capitalism is to move to another place once the resources in one place are depleted, a process that Harvey (2006) calls a spatial fix. Along with the accelerated encroachment expansion, there is currently only a small amount of forest left for exploitation by agribusiness, mining, and logging companies. Instead of seeing the meager numbers remaining as a driver for protecting forests, what is more, likely to happen is that companies will compete for the last remnants. Investigating the virus's origin and developing a vaccine is a partial and reactive solution to the latent dangers of a pandemic. The solution design must be more paradigmatic by developing a new system connecting the economy and the environment equitably and sustainably. In this case, ecosocialism becomes an alternative to the capitalist system to prevent a bigger disaster in the future (Wallace 2020).

Forest encroachment must stop now. Indigenous peoples and small-scale farmers who have been living side by side with them should not be evicted because they have practiced agroecology preserving forests for generations. In terms of food production systems, monocultures are replaced with more diverse crops.

On-site breeding should become the dominant method in the livestock industry because it is more resistant to pathogens. Suppose a livestock population in a place is infected with a pathogen. In that case, there will be some survivors, and the surviving population is bred so that the offspring are more resistant to the pathogen. Other ways that can be done are to link fair production with adequate circulation, agroecological production that is supported by price subsidies that benefit producers and consumers, strengthening the autonomy of farmers so that they are no longer dictated to buy production factors from corporations, and socializing a food system

that is able to integrate food production to the needs of the local community. All these eco-socialist-oriented agroecological practices can ultimately protect the environment and farmers and reconnect ecology with the economy (Wallace 2020). If all of this is done successfully, it is hoped that the world will not only be better prepared to face the next crisis, but also be able to prevent it. and socialization of food systems capable of integrating food production to the needs of local communities.

All these eco-socialist-oriented agroecological practices are ultimately able to protect the environment as well as farmers and reconnect ecology with the economy (Wallace 2020). If all of this is done successfully, it is hoped that the world will not only be better prepared to face the next crisis but also be able to prevent it. Moreover, the socialization of food systems can integrate food production to the needs of local communities. All these eco-socialist-oriented agroecological practices can ultimately protect the environment and farmers and reconnect ecology with the economy (Wallace 2020). If all of this is done successfully, it is hoped that the world will not only be better prepared to face the next crisis, but also be able to prevent it.

Conclusion

The Covid-19 pandemic is one of the transitional moments in *sui generis* history that can bring life together in a better direction. Going beyond the view of Covid-19 which sees it in a reductionist way as a public health and epidemiological issue that is trying to be solved with technical solutions (regional quarantine, health protocols, PCR and antigen tests, vaccination), this paper tries to look at the root of the problem more deeply in three dimensions—interrelated: politics, economics, and the environment. From a political perspective, the pandemic poses a challenge to democracy as a value system and a political system. The experience of an authoritarian country facing a pandemic, such as China, is promoted as the ideal model for dealing with crises. However, in fact, many democratic countries can handle the pandemic well without sacrificing democratic freedoms. With democracy, policies to handle the pandemic can become more accountable, responsive, and evidence-based. For this reason, strengthening and deepening commitment to democracy must be an option, including strengthening the role of citizens. Policy-making coupled with respect for experts, granting freedom of expression to the public, expanding inclusiveness in public institutions, and strengthening anti-corruption institutions and practices.

From an economic point of view, as the business world was hit, the trend that emerged was the rise of the state as the most crucial factor in the economy. This can be seen in various policies such as nationalizing important sectors, saving corporations, and assisting affected people. Regarding the provision of assistance, the pandemic opens the momentum to think about forms of social protection that have a long-term vision through implementing UBI. The reduction of economic difficulties due to the crisis should no longer be handled with short-term visionary policies such as the provision of social assistance. Financing can be done through instruments such as a wealth tax (Piketty, 2014) or a progressive tax. Meanwhile, from the environmental dimension, Indonesia needs to implement a green economy within the framework of sustainable development by taking steps such as stopping deforestation and conversion of productive land, protecting indigenous peoples and small-scale farmers, introducing sustainable agriculture, banning trade in wild animals, developing and popularizing meat.

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