

The local-wisdom-based social capital for strengthening social resilience during the COVID-19 pandemic

Modal sosial berdasarkan kearifan lokal dalam rangka penguatan ketahanan sosial selama pandemi COVID-19

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Abstract

Indonesia is renowned for its diversity and various local wisdom that live and flourish among the society. In preventing the spread of the COVID-19 pandemic especially when the Implementation of Restrictions on Community Activities (PPKM), the people of the Special Region of Yogyakarta employ an adaptive mechanism consisting of the manners and ways of behaving, acting, and serving in the social order. The local wisdom emerges from the knowledge of the local culture and establishes the wisdom of individuals, groups, and society. The objective is to describe the people's condition, analyze the social capital and explain the social resilience of the people. The current study is a descriptive qualitative study and adopts a phenomenology to find meaning in society. The research location is in Sleman Regency, more precisely in Pogung Rejo, Sinduadi Village, Kapanewon Mlati. The process of collecting data by observation, interviews, and documentation. This study finds that society appears in social behavior and actions to strengthen social resilience during the COVID-19 pandemic. The study concludes that social resilience has been built in the people of the Special Region of Yogyakarta with its local wisdom has been embedded in the community.

Keywords: COVID-19 pandemic; local wisdom; social capital; social resilience

Abstrak

Indonesia dikenal sebagai negara kaya dengan berbagai macam kearifan lokal yang sudah sejak lama tumbuh dan berkembang dalam masyarakat. Masyarakat Daerah Istimewa Yogyakarta dalam mencegah penyebaran COVID-19 khususnya saat Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM) yang berbasis kearifan lokal melalui mekanisme adaptif dan cara-cara untuk bersikap, berperilaku, dan bertindak ke dalam tatanan sosial. Kearifan lokal turun dari pengetahuan budaya lokal yang membentuk kearifan individu, kelompok, sampai masyarakat. Tujuan penelitian ini mendeskripsikan kondisi masyarakat, menganalisis modal sosial masyarakat, dan menjelaskan tentang ketahanan sosial masyarakat. Metode yang digunakan dengan pendekatan kualitatif deskriptif, desain fenomenologi untuk mencari makna dalam masyarakat. Lokasi penelitian di Kabupaten Sleman lebih tepatnya di Pogung Rejo, Kalurahan Sinduadi, Kapanewon Mlati. Proses pengumpulan data dengan observasi, wawancara, dan dokumentasi. Gotong royong yang dilakukan masyarakat dengan melakukan lockdown pada kampung masing-masing agar tidak terjadi proses penyebaran guna pencegahan dari COVID-19. Hasil dari penelitian ini menunjukkan bahwa masyarakat tampil dalam perilaku dan tindakan sosial untuk terjadinya penguatan terhadap ketahanan sosial masa pandemi COVID-19. Kesimpulan dari penelitian ini menegaskan bahwa ketahanan sosial yang terbangun dalam masyarakat Daerah Istimewa Yogyakarta dengan kearifan lokalnya telah melekat dalam masyarakat.

Kata Kunci: pandemi COVID-19; kearifan lokal; modal sosial; ketahanan sosial

Introduction

Indonesia is well-known as a rich country with various kinds of local wisdom that has long been growing and developing in society. The local wisdom that growth for a long time in the community has become the wealth for the Indonesian nation and state. Local wisdom, which contains values, philosophies, meanings, and symbols, can be used as guidelines in dealing with disasters such as the COVID-19 pandemic. Local wisdom contains many consequences. If you commit a violation, these consequences

become a burden for the community when you violate. The pattern has formed clearly and in detail by considering the surrounding environment. Local wisdom is easier to understand because it is used by the people in the area and also as a form of life strategy with the form of activities from the community in responding to various existing problems and the COVID-19 pandemic is a problem not only for the people of Indonesia but also for the world (Dwiningrum 2014). Thus, it is not strange if this local wisdom is considered as a form of collective understanding of local cultural knowledge that can influence settlement decisions in various ways of dealing with people's lives.

The Special Region of Yogyakarta is the center of Javanese culture and the power of the Mataram kingdom, which until now the form of the relic is still easy to find and well cared for. Although the current globalization has hit the era, the pattern of preservation and care for ancestral heritage is well maintained. The sultan's throne as a symbol of the leader of the Mataram Kingdom and the Governor of the Special Region of Yogyakarta is still trusted and obeyed (Putro 2010). This condition comes from the mindset of the people who are known to be polite, smooth, and soft in speech. These community characteristics will be easier to regulate and directed toward structuring policies issued by regional and central governments. The COVID-19 pandemic has forced the people of the Special Region of Yogyakarta to prevent the spread of COVID-19 based on local wisdom with adaptive mechanisms and ways to behave, behave, and act within the social order.

Local wisdom is derived from local cultural knowledge to form individual, group, and community wisdom. Here the importance of leadership with character so that the values that become local wisdom are not lost, especially from the younger generation. This condition needs to be revitalized, especially for the younger generation by forming through new development patterns and adjustments to the latest conditions and situations, especially during the COVID-19 pandemic (Jannati et al. 2020). Local cultural knowledge into local wisdom has been firmly embedded in the people of the Special Region of Yogyakarta as social capital in preventing the spread of COVID-19. In the components of social capital, there must be trust, social norms, and social networks (Putnam 2000). A trust should be formed with fellow residents of the Special Region of Yogyakarta to protect each other from preventing the spread of COVID-19. Social norms must be mutually adhered to between communities to save and protect the surrounding environment. Social networks between communities are connected to provide supplies for masks, hand sanitizers, hand washing, soap, body temperature checks conducted every time they enter villages. These various components become something that is formed from a micro-level structure, strengthened with the implementation of policies carried out by the macro-level structure, in this case, the regional and central government, thus facilitating the implementation of health protocols.

In the early days of the emergence of COVID-19, many villages in the Special Region of Yogyakarta carried out village lockdowns. Spreading implementation of this village lockdown is aimed at maintaining public safety and health from COVID-19. This village lockdown initiative was not defined from a central or regional government policy but formulated from a condition of people who have a desire to maintain the situation and condition of their village from the spread of the COVID-19 pandemic. The village lockdown did not last long, where people who took turns maintaining the village lockdown divided by the head of the RW (Rukun Warga) also paid attention to financial conditions and food availability. Many people still adhere to health protocols but continue to carry out their daily activities to fulfill their daily needs because it has not been borne by the government so far. Although, a village lockdown is a form of social capital in handling COVID-19 and building community-based social resilience. The existence of the COVID-19 pandemic has had an impact on vital sectors of people's lives, so social capital should play a role in building knowledge of the community after the COVID-19 pandemic, which is expected to rise again. Programs that are more ambitious are not only related to the various policies implemented but must be able to change behavior and values in the context of the policy field (Field 2018:224).

Research that integrates the current COVID-19 pandemic is considered urge and critical to solving various problems that have been affected by the COVID-19 pandemic in particular. The issues above show that there is something that can be questioned, how is the condition of the people of the Special Region of Yogyakarta during the COVID-19 pandemic? what are the social capitals of the people of the Special Region of Yogyakarta? and how is the social resilience of the people of the Special Region of Yogyakarta during the COVID-19 pandemic? The goal is to describe the condition of the people of the

Special Region of Yogyakarta during the COVID-19 pandemic, analyze the social capital of the people of the Special Region of Yogyakarta, and explained the social resilience of the people of the Special Region of Yogyakarta during the COVID-19 pandemic. The advantage of this research is a process of solutions finding on a micro-scale which is used as a reference for handling COVID-19 on a larger scale (macro). The expected result can be used as a spatial solution in mapping the handling of COVID-19 based on social capital in the community.

Capital is always synonymous with an economic and social advantage in society, while the types of capital known so far include: (1) financial capital, funds allocated and invested by individuals or groups to obtain economic benefits through productive activities, (2) physical capital, where the factors of production of goods and services bring economic benefits, (3) human capital, efforts to manage intelligence and intelligence from the results of education that are invested to obtain economic benefits, and (4) social capital, efforts to manage and utilize social relations as a resource that is invested to obtain economic benefits (Field 2008:13-15). The four types of capital that are under the focus of this research are related to social capital. Social capital is used in this case not only to gain economic benefits but also related to ways to deal with global pandemic issues. In Usman's view (2018:4-5), the capacity of physical capital is relatively tangible (visible), financial and human capital is the same as relatively tangible (less visible) although it is not as clear as physical capital, while social capital is less tangible (not so visible). Some things that should be felt but cannot be seen with the bared eye are related to values, behavior, attitudes, to the characters that exist in society. These things become beliefs that will become intense social capital for the community.

The components of social capital are related to trust, social norms, and social networks (Putnam 2000). Three components of social capital adopted a sociological functionalism approach. Sources of social capital are classified into two categories, consummatory and instrumental patterns (Portes 1998). The consummatory pattern occurs when the social capital is not born from the social solidarity that exists, but because of the struggle to grow and develop that have goals and interests together. Instrumental patterns occur based on mutually reinforcing exchanges and reciprocity. The sources category of social capital in consummatory patterns leads to the idea of Karl Marx, while the instrumental pattern leads to the way of thinking of Emile Durkheim (Portes 1998). The conceptual origins and dimensions of social capital, in the process of which we distinguish it from several other social properties (human and cultural capital; social networks) (Mohan & Mohan 2002). Social capital refers to the resources derived from social relationships. Although the concept of social capital has been applied at the individual, group, and organizational levels of analysis, researchers have yet to fully embrace social capital's potential as a multilevel lens through which we might better understand management and organizational phenomena (Payne et al. 2011).

Social capital can be identified through the identification of symptoms when social relations occur. These social relations always involve individuals, groups, communities, and communities, where these relationships grow and develop. Effects of social relations, namely: (1) facilitating the flow of information about various environmental needs, (2) positively correlated with the influence that becomes the power to mobilize support, (3) media to build and spread trust, and (4) media to reinforce identity to create mutual respect. The four social relations are mutually correlated, which is supported by the media as the third party that plays a role that continues to grow and develop. The media is a supporter of a successful social relationship which is used as social capital in the community in the Special Region of Yogyakarta. The role of the media, both print and digital, contributes to the growth and development of social relations by turning them into social capital.

The social capital of trust is an internal condition of the SBW Multipurpose Cooperative so that the community voluntarily joins as members and gets the government's trust to develop cooperatives in East Java jointly (Tjahjono et al. 2022). Social capital is the sum of resources, actual or virtual, that accrues to an individual or a group by possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition (Bourdieu & Wacquant 1992:119). Here can be seen that in social capital there are supporting elements including resources, whether actual or virtual, networks, and relationships that can be respected and paid attention to each other. The network built between these actors is based on a social fabric that must both bring economic benefits or social benefits.

Economic benefits and social benefits are key in the social fabric that will lead and complement informing elements of social capital. In line with Bourdieu and Wacquant, Putnam (2000) defines social capital as characterized by networks, norms, and trust-based on cooperation to seek mutual benefits. The end of a concept of social capital is to gain mutual benefits.

Social capital is a representation of resources in which reciprocal relationships are deposited for mutual benefit and also social networks that are institutionalized by trust (Coleman 1988). It seems that social capital consists of attraction that involves the mutual will and the desire of the individual. Bourdieu, Putnam, and Coleman's views on social capital are built on the foundation of social networks (Usman 2018:30). The main essence of social capital is the building of social networks based on trust with various parties. In Usman's view (2018:22), the two economic benefits and social benefits are not merely economic things, with something that is thought and conceptualized in the view of actors who have economic value (reducible to economic profit).

The reality that occurs in the field is that the resources owned are not distributed and tasted equally for the actors seen in the network. It is where the tendency for conflict will arise due to differences in the distribution of resources. There are actors involved who got greater economic and social benefits from resources than others. On the other hand, there is dominant control by the actor. But there is also someone who controls the resources. Actors who get this benefit are considered not to feel the pain during the current global pandemic. The situation is chaotic, but some actors take advantage of the good in a negative way. This condition will exacerbate the situation, not to mention policies that are out of sync in the COVID-19 handling process. So, the social capital that exists in society in the form of values that have grown for a long time can be used to strengthen the COVID-19 handling process. The objective of the describe the condition people of the Special Region of Yogyakarta during the COVID-19 pandemic, analyze the social capital of the people of the Special Region of Yogyakarta, and explain the social resilience of the people of the Special Region of Yogyakarta during the COVID-19 pandemic.

Research Method

The method used is the descriptive qualitative approach. It was chosen to understand various problems and problems that occur in the people of the Special Region of Yogyakarta, especially during the COVID-19 pandemic. The problems researched are poured into the form of a descriptive report. To conduct this research, a phenomenology-based design is needed in this research. In the simple understanding, phenomenology is used to find meanings in the people of the Special Region of Yogyakarta during the COVID-19 pandemic. Primary data sources are obtained directly from the community in Pogung Rejo, Sinduadi Village, Kapanewon Mlati, while secondary data sources are obtained from various sources ranging from national and international journals, related books, and various online media. The research is located with the focus on Sleman Regency. Sleman Regency areas were chosen to limit the research so it is not too broad, considering that the Special Region of Yogyakarta has four regencies (Sleman, Bantul, Kulonprogo, and Gunungkidul regency) and one city (Yogyakarta City).



Figure 1.
Community-scale lockdown involves the community
Source: Research documentation (2020)

The collection technique was obtained through observation, interviews, and documentation. Observations were through online media and interviews that determined randomly and unintentionally, but still related to the context of the focus of research that have criteria the local wisdom values can be used as social capital to prevent and handle the COVID-19 pandemic in accordance with regional characteristics on the social capital of the people of the Special Region of Yogyakarta to strengthen social resilience during the COVID-19 pandemic. The informants obtained were four people in Pogung Rejo, Sinduadi, Mlati, Sleman Regency, BAS, PAT, YUN, and SAR. Documentation in the form of photographs obtained directly from the research site as shown in Figure 1. After collection, the data is reduced to be selected which is important and related to the focus of the research. The data reduction is presented in a descriptive form and supported by evidence in tables and photos to make it easier for the reader. Finally, conclusions and recommendations are drawn to related parties. In conclusion, the validity must be verified to sure that there are no errors and following the answers in question, this process goes through triangulation. Triangulation by re-checking the informants BAS, PAT, YUN, and SAR. The names of the informants are detailed in Table 1 as follows:

Table 1.
Informants data

Number	Name (Initials)	Job	Age
1	BAS	Head of RW 1 Pogung Rejo	58
2	PAT	Head of RW 2 Pogung Rejo	53
3	YUN	Head of RW 3 Pogung Rejo	56
4	SAR	Head of RW 4 Pogung Rejo	60

Source: Primary data

Result and Discussion

The community of the Special Region of Yogyakarta during the COVID-19 pandemic

The worst legacy of colonialism, feudalism, and authoritarianism does not lie in the amount of stolen wealth, the suffering which caused lives lost, but the form of inheritance of corrupt values, oppression, and slavery which are embedded in the mental state of the nation, in the mental atmosphere, and mindset people and nation-state (Latif 2015:99). The various forms of the worst inheritance make tolerance and patterns of community relations hard to grow (Jaya 2012). This form is still firmly entrenched in Indonesian society, the social gap is hard to escape. Nevertheless, it is not impossible to do since there is a mutual agreement and commitment built. It is a challenge as a colonized nation for hundreds of years. Although, there are negative and positive values. The positive value contains many forms of abundant local wisdom. Indonesian people should be proud of it. Because of the diversity of local wisdom, it turns out that it can be utilized as a vehicle in shaping the community's character. Culture as a social environment is also defined as a vehicle for collective character building (Latif 2015:109).

The Special Region of Yogyakarta is known as the center of Javanese culture. Based on the identity statement, we can find it as a true characteristic of Javanese society. It is easy to find forms of relics, which are still found and preserved, as evidence of the existence of Javanese culture. The Javanese people who are well-known to be gentle, polite, and always accepting form a pattern. This character has never been replaced until now. Although, the modernization influence has followed them in this era. The wave of globalization has brought new forms of culture and even shifted the old forms of culture. It is called cultural globalization. However, the Special Region of Yogyakarta's people can adapt and acculturate the new culture with the origin. Herein lies its uniqueness. Thus, the authenticity preserves with a touch of modernity. This transformation almost occurs in all forms of culture in the Special Region of Yogyakarta.

The Indonesian multicultural society placed cooperation (gotong royong) as the nation's fundamental value. In Bung Karno's view, gotong royong is the essence of Pancasila as a value system, knowledge system, and shared behavior system (Latif 2015:114). The founding father's view is following the conception of gotong royong itself. Thus, cooperation can be identified that more dynamic than kinship.

The people of the Special Region of Yogyakarta during the COVID-19 pandemic carried out cooperation activities in their villages to safe and secure them from the spread of COVID-19. Cooperation by the community is held by implementing a village lockdown, where every small alley will be closed. Thus, public access only uses the public road with strict health protocols. Such as having to check body temperature, wash hands, and wear masks.

Community solidarity built during the COVID-19 pandemic has lied on local wisdom as a spirit of socially agreed cultural values. Local wisdom in the people of the Special Region of Yogyakarta has existed for a long time, should not be lost due to the challenges of changing times. Globalization and the industrial revolution 4.0 are challenges for the continued growth and development of local wisdom. The onslaught of the contemporary era is present in the culture of behavior and ideas that it creates vulnerability (Jaya 2012). Behavioral culture due to globalization and the industrial revolution 4.0 has shifted toward an all-individualist society, which is not characteristic of an eastern nation. This condition also affects the values of local wisdom that have been applied for a long time. Material culture such as the Ngayogyakarta Palace should become a symbol to unite religion-based multiculturalism in the contemporary era (Putro 2010). Kasultanan Mataram not only inherited the Keraton as its symbol, but it also grows the seeds of the value of local wisdom through the behavior and ideas of Yogyakarta's people. The process quickly spread out of the palace due to the sultan's power.

The appearance of a characterized leader like a Sultan is indispensable as a cog in regulating and advancing the pattern of community development and empowerment based on local wisdom (Jannati 2020). Here the importance of characterized leadership so that the values that become local wisdom are not extinct, especially from the younger generation. This condition needs to be revitalized, especially for the younger generation by establishing new development patterns and adjustments to the latest circumstances and situations, especially during the COVID-19 pandemic. These values based on local wisdom grew and developed again during the COVID-19 pandemic in the form of cooperation, solidarity between communities, and toleration, up into the behavior of Jogo Keluargo and Tonggo. The method of preventing COVID-19 is different among villages. Diversity fosters a form of creativity and innovation. The emergence of creativity and innovation was caused by urgency due to the surge in COVID-19. Thus, the people of the Special Region of Yogyakarta flocked to take precautions in their villages.

Social capital of the Special Region of Yogyakarta

The COVID-19 pandemic has created threats, disturbances, barriers, and challenges to the process of social interaction between humans physically (Williams et al. 2020). This condition has transformed and shifted human life globally, especially the people in the Special Region of Yogyakarta. The COVID-19 pandemic has limited job opportunities for the community (Mardiyah & Nurwati 2020). The economy wheels are not working. It resulted in the fragility of the Indonesian economic condition (Hadiwardoyo 2020). Even the world of education has to experience its effects from the lowest to the top level. The school must be closed to keep the safety of its students (Dewi 2020). The COVID-19 pandemic in Indonesia creates a surge in unemployment, poverty, and a wider inequality gap. These conditions and situations will take a long time to return to their original state. The central and regional governments have anticipated the surge and implemented various strategies to prevent the spread of COVID-19 through a communal approach that involves the community (Kusumastuti 2016).

Social capital is the savior of various individuals and groups to affected communities, becoming a real challenge after the COVID-19 pandemic (Regus 2020). It takes time to generate and re-grow social capital, as some people have forgotten and abandoned the values that have existed in society so far. Whereas social capital appears in daily life with the nature of kinship, cooperation, social solidarity, public trust, all of which appear in social behavior and actions to strengthen social resilience during the COVID-19 pandemic. Social capital is a point of departure for the community in resisting the adverse effects of the COVID-19 pandemic (Buana 2020).

Social capital is considered a savior and protector not only for each individual, but also for the people in Pogung Rejo. As stated by BAS:

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"...Lockdown the village by being guarded in rotation is carried out to protect the residents of the village of Pogung Rejo mas, so that nothing untoward happens. I'm sorry, for example, there is one who has been infected or confirmed positive for COVID-19, later it will be more troublesome than that it will be prevented by doing a village lockdown. Here there is mutual cooperation between communities so that nothing unwanted happens during this pandemic, mas..." (Informant BAS).

In line with the statement from the head of the RW, it was also conveyed by one of Pogung Rejo people with initials PAT, that the village lockdown was a form of community solidarity in the villages during the COVID-19 pandemic. The following is PAT statement:

"...Lockdown that happened not only in Pogung Rejo, but look at the mas who is on the other side of Pogung Dalangan also doing a lockdown by involving the people who are in the neighborhood. Almost yes, I think currently many villages are implementing village lockdowns as a form of community solidarity. Yes, of course the goal is to protect and prevent the spread of Corona..." (Informant PAT).

The COVID-19 pandemic that has entered the Special Region of Yogyakarta has shocked the community so that various ways are carried out to protect themselves, even though the government has said that people must remain calm and alert by always implementing 3M (mask wearing, hand washing, and social distancing). However, many people from the Special Region of Yogyakarta in villages have closed access to their villages under the pretext of protecting and preventing the spread of COVID-19. Whatever form of creativity is carried out by closing access to small roads to the village and only opening the main road, then checking body temperature, washing hands, and wearing masks, all of this happens as a form of mutual cooperation and strong solidarity between communities so that the COVID-19 pandemic can occur. Did not happen in Pogung Rejo. The condition of the COVID-19 pandemic has made the people in Pogung Rejo strong in solidarity because of mutual cooperation between communities so that there is no transmission, even though this strong form of solidarity is in anxiety due to the COVID-19 pandemic.

The concept of social capital basically arises from the idea that it is impossible for people to individually overcome the various problems they face (Fathy 2019). One of them is the COVID-19 pandemic, which makes the people of Pogung Rejo need strong and resilient togetherness and cooperation from all the people in Pogung Rejo to work together and work together in overcoming the COVID-19 pandemic. As for the elements forming social capital, there are several things such as: participation in social networks, mutual exchange of kindness, social norms, social values, and proactive actions (Dwiningrum 2014). The five forming elements will create their own social dynamics so that they are able to mobilize the Pogung Rejo community to carry out countermeasures and prevention of the spread of COVID-19.

For most people in Indonesia, social capital is a reason to stay afloat (Nakagawa & Shaw 2004). It is believed that the social capital of Yogyakarta's people can survive and rise from the COVID-19 pandemic. Evidence shows that during the earthquake in the Special Region of Yogyakarta in 2006, the community recovered from the disaster rapidly. Social capital had a significant impact on the disaster and pandemic management succession (Sukmana et al. 2020). Solemn implications are needed for social capital to build through social interaction between communities. The people of the Special Region of Yogyakarta must be able to manage and take advantage of the COVID-19 pandemic impact through their social capital network (Burt 2000). Networks are one of the components of social capital, in addition to trust and social norms (Putnam 2000).

Communities affected by the COVID-19 pandemic must be able to work together with all parties to disclose social capital in the form of social and political cohesion (Forrest & Kearns 2001). Indeed, cooperation during the COVID-19 pandemic is hard to realize, but the necessity for handling is needed, for example, related to the availability of vaccines. Domestic production is taking a long time. If a country has finished completing and testing its vaccine product, this condition can be encouraged to cooperate in the purchasing process. The pattern of cooperation and participation from all parties which has built must be based on profits to revive the state's conditions and situation from the COVID-19 pandemic. The revitalization of social capital through an integrated approach is needed, in a social

safety net to protect people in the Special Region of Yogyakarta who are vulnerable to the COVID-19. Social capital is beneficial and effective in the pattern of development to the formulation of policies for a country (Fathy 2019).

Social resilience during the COVID-19 pandemic

The form of social capital for the people of the Special Region of Yogyakarta in handling the COVID-19 pandemic

Social resilience is part of the national resilience model, which in Indonesia known as astagatra. The term national resilience consists of two words, resilience and national. Endurance comes from meaning to endure (strong). In this case, it means to survive from suffering, independent control, condition maintenance, strength, and patient. The word national is a resident of an area that already has a government. It shows meaning for the unity and unity of the nation's interest that has become a state (Armawi 2019). The core of national resilience is toward a nation's ability and resilience to ensure its survival toward the state's glory (Armawi 2019). National resilience essentially depends on the country and citizens' capability in fostering and developing natural and social aspects especially social capital, as the basis for the implementation of national life in all aspects. The concept and nature imply that a nation is under threats, disturbances, obstacles, and challenges. Hence, it must be agile and firm. The COVID-19 pandemic is a threat to the country's stability, disturbances that can threaten the existence of the Indonesia Republic. It also obstacles due to disruption of the life of the nation. Challenges to face so that Indonesia can be agile and firm.

Indonesia is looking at national resilience uses the astagatra model, which is a set of relations between human life and culture that takes place on this earth by utilizing natural resources that can be gained by using their abilities (Armawi 2019). The model derived from Lembaga Ketahanan Nasional (Lemhannas) study contains at least eight aspects of national life. There are three aspects (trigatra) of the natural aspect, consist of (1) geographical aspect, (2) natural resources aspect, and (3) demographical aspect. Meanwhile, there are five aspects (pancagatra) of social aspects that consist of (1) ideology aspect, (2) political aspect, (3) economic aspect, (4) socio-cultural aspects, and (5) defense and security aspect. The research focuses on social security, which is part of national resilience, especially in the pancagatra.

Social resilience is the ability of individuals, groups, and communities to act and adapt immediately, self-regulate and remain actively involved in responding to uncertain conditions (Leitch 2017). The COVID-19 pandemic is an uncertain situation. It is also unpredictable. The village lockdown is an action to stabilize village conditions and avoid the spread of COVID-19. In the view of Keck and Patrick (2013:5), the concept of social resilience contains three main dimensions, the ability or capacity to identify and manage problems (coping capacities), the ability to adapt to uncertain conditions (adaptive capacities), and the ability to adapt during the changing conditions (transformative capacities). The COVID-19 pandemic is a problem that must be identified and managed. When the situation is identified, there is a need to adjust during new life conditions (new normal).

The tough and strong community is identified as a form of social resilience described by one of the people who has a turn to guard at the main post with the task of checking body temperature and reminding the people of Pogung Rejo who come in to wash their hands and wear masks. As described by YUN as follows:

“...People who enter Pogung Rejo must have their body temperature checked, must wash their hands with the soap that has been provided, masks must also be worn both out and in Pogung Rejo. The community's resilience must be maintained and their immune system strong, so that nothing happens to the people of Pogung Rejo because one person is bothered by one village...”
(Informant YUN).

The same thing was also said by one of the people of Pogung Rejo regarding the social resilience of the community must be strong and resilient during the COVID-19 pandemic. Here's what one of the people said:

"...The process of checking body temperature, you have to stop and then go down to wash your hands with soap, and always remember to wear a mask when you leave the house, interact with anyone, everything is provided and reminded that it is part of the protection and prevention of the people of Pogung Rejo. Here the people have to be strong and have strong social resilience, so an activity is held at the main post, mas..." (Informant SAR).

Community construction of the Special Region of Yogyakarta on social capital

The existence of a form of creativity by means of village lockdowns shows a bond of mutual cooperation and solidarity between communities that is so strong and resilient, which is in accordance with the concept of national resilience. Social resilience being part of national resilience means that it is synonymous with being strong and resilient in any conditions and situations, including during the COVID-19 pandemic. For the people of Pogung Rejo, who are strong and resilient, they must work together to guard and check the people who enter their village and this solidarity is shown by taking turns guarding the main post. In reality, social and cultural values can only develop in safe and peaceful conditions and situations (Armawi 2019). The existence of the COVID-19 pandemic has refuted this view, it turns out that in very frightening conditions and situations due to the spread of COVID-19, the people of Pogung Rejo actually strengthened the values of gotong royong and solidarity, which was a reflection of the social and cultural values of the Indonesian people at that time generally.

Creativity in the form of mutual cooperation and solidarity is actually not only a special character of the people of the Special Region of Yogyakarta but Indonesia as a whole. The more forms of socio-cultural characters that become social capital can bridge to support the success of a development (Pontoh 2010). Of course, the broad and absolute participation of the Pogung Rejo community is very much needed, because the Pogung Rejo community itself will carry out the development process with their creativity in the form of mutual cooperation and solidarity, this is where the role of the holder as well as the object and subject of a development is (Mulyadi 2011). Various forms of government policies actually greatly affect social capital as a result of being formulated without considering it, of course this condition is very dangerous because it can damage and destroy social capital (Field 2018).

A society cannot exist if there is no culture inside. Thus, culture can only lie in society. Culture has two aspects, the social and cultural aspects. Hence, the relationship between society and culture can contain in social organizations as a cultural development forum. The factors that influence socio-cultural resilience are tradition, education, national leadership, and national personality (Armawi 2019). First, tradition is opinions, doctrines, practices, rhythms, habits that have lived for a long time in society. There are at least two kinds of traditions, national and social traditions. National traditions are institutionalized beliefs, assumptions, and behaviors, which are inherited and passed on from generation to generation, and provide a nation with a value system and a system of norms to answer the challenges of every social development. National traditions are general ideas with a complexity above the individual, which is steady, continuous, and coercive. Then, social traditions are dynamic; the values, norms, and social institutions are contained. If they are no longer able to respond to the challenges of the times, they can disappear. Social traditions that are maintained in society, even in the dynamics of global life order, increasingly make the existence of the culture of the Special Region of Yogyakarta more visible.

Second, education in a broad sense to mature human beings so that they can participate fully and develop their talents, personality, and grow social life following the demands of the times. Third, national leadership building and fostering a modern society requires a strong and authoritative national leadership. Leadership is determined by the community's socio-cultural constellation factor, socio-cultural values, political system, level of ability to apply modern science and technology, international constellation, and personal leadership. And fourth, national personality is the power to face the challenges of foreign influence and to appreciate, integrate, interpret, or reject it referring to the applied system of values and social standards, providing self-confidence, which must be nurtured, and socialized to each generation.



Figure 2.
Body temperature checking conducted by Pogung Rejo community
Source: Research documentation (2020)

The social resilience built in the people of the Special Region of Yogyakarta based on local wisdom has been inherent in society for a long time. Thus, when the COVID-19 pandemic reached the Special Region of Yogyakarta, it surprised the public. This social shock was immediately anticipated by taking various actions, one of which was cooperation between communities to make a village lockdown. They informed the community by placing information banners in villages. Every single house must provide a hand wash sink. A small alley closure occurred by placing a portal to limit public access. The public access moved to the main road. It was conducted by considering the effectiveness of controlling people's mobility. Thus, the implementation of health protocols was under control, especially body temperature checking, as shown in Figure 2. This condition strengthened community solidarity so that COVID-19 did not spread to their hometown. The village lockdown carried out by the Pogung Rejo community was mutually agreed upon between the Rukun Warga (RW), Rukun Tetangga (RT) management, and the Pogung Rejo community. As stated by the head of the RW below: "...Based on the meeting and mutual agreement, it was decided to only give access to Pogung Rejo from the main door, this was done to avoid and prevent people from obeying the applicable health protocols..." (Informant BAS).

Access to Pogung Rejo can usually come from various directions and sides, but in the early days of the COVID-19 pandemic, it had entered the Special Region of Yogyakarta, causing people to panic and be shocked, thus imposing a village lockdown. This village lockdown closed access to small alleys, so that people focus on entering Pogung Rejo through the main or large alley, so that they can check body temperature, wash their hands, and are reminded to wear masks. This is as explained by PAT:

"...All the small alleys in Pogung Rejo are closed, bro, only the big alleys are open. Including the small bridge of river Code on the west that leads to Monjali. This is done so that the people of Pogung Rejo can control and maintain..." (Informant PAT).

In line with the statement above, that the implementation of a village lockdown of course closes all access to Pogung Rejo so that the enforcement only occurs in the north alley which is a large alley entering Pogung Rejo. This was explained by one of the following communities:

"...Access in Pogung Rejo since the pandemic was determined by the central government has only been applied to one from the north, mas, so that it can be more controlled and the social resilience of the community is maintained..." (Informant SAR).

The implementation of the village lockdown carried out by the community has actually closed access to small alleys to Pogung Rejo (see Figure 3) and only enforced the large alley in the north, so that inspections are more concentrated for people who enter Pogung Rejo. The pattern applied is one of the policies that have been agreed upon by all administrators and the community, but in fact this policy also makes the community uncomfortable due to the closed alley access which automatically makes people

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have to turn and even park their motorbikes not in their own homes because when the small alley is closed automatically straight away they cannot pass. The strategy may be considered effective by the community due to the overwhelming panic and shock. The process of closing these small alleys has made people bored and hindered the daily habits they have been doing. This condition and situation also made all the activities of the people of Pogung Rejo, especially the men, become chaotic due to having to keep vigil in the big alley in the north.

Various policies carried out by the apparatus and the people of Pogung Rejo, can be used to support social capital in the form of mutual cooperation and solidarity. Policy decisions have had an impact on social capital (Field 2018). With the COVID-19 pandemic, there has been a village lockdown, which has led to the growth of mutual cooperation and solidarity with the people of Pogung Rejo. On the other hand, the impact of social capital has been built, as can be seen with the space for movement and community activities to be limited, especially causing work to be disrupted due to having to take turns to guard the big alley in the north. Moreover, people whose houses are in small alleys cause access to vehicles to be impassable, who are forced to park in a special village parking bay and to go to their homes they are forced to walk through the barrier.



Figure 3.
Alley closure at Pogung Rejo
Source: Research documentation (2020)

Even though the social resilience of the community is agile and firm, virus transmission cases can still occur due to the migrants' returnee negligence, who come from pandemic red zone areas, especially DKI Jakarta, as the highest confirmed cases. Many of the Special Region of Yogyakarta natives returned to their hometowns due to the 'work from home' policy held by their company. People who work in small sectors were unable to work due to layoffs because the company limited operations. The incident was enough to make the overseas community return to their hometown. They brought the hope that they could be able to work again in their hometown. This condition caused rapid virus transmission to people living in villages in the Special Region of Yogyakarta. Even though the central and local governments have warned not to return to their hometowns to maintain the health of their families and other communities, the conditions that must be filled while there are no jobs make them want to return to their hometowns. The social resilience that has been built agile and firm has become fragile, due to contagion carried out from overseas.

Conclusion

The COVID-19 pandemic made the Special Region of Yogyakarta's people experience shock due to the increase of returnees. Gotong royong is a social capital that has grown and developed from the legacy of Kasultanan Mataram and does not only exist within the scope of the palace. It has spread outside as a result of the influence of the palace power. The high social capital of the community is a form of social capital which is almost the same as the health protocol carried out by the government, there are actually elements that make up social capital in it. The elements forming social capital are in the form of

participation by the management and community of Pogung Rejo, the exchange of kindness between the management and the community, the growth of social norms and social values, and proactive actions that must always be prioritized. The high social capital makes various kinds of creativity and innovation in overcoming the spread of COVID-19. The village lockdown applied to each village held in anticipating the COVID-19 spreading. Social resilience strength is not only from lower-sector (society) but also integrated with policymakers (government).

This study has several recommendations for related parties, including (1) the central government, to immediately carry out a comprehensive vaccine not only for the upper-class but also for the lower-class who experience much higher vulnerability, (2) local governments, to continue conducting raids on violators of health protocols and socialization about health protocols implementation, (3) the community, continue to maintain and obey the health protocols that have been implemented by the government, and (4) families, to continue to secure and protect those around them from the risk of the COVID-19 pandemic.

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