



Social Capital in Covid-19 Pandemic Period in Indonesia: Literature Review of Social Capital Implementation

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Abstract

The purpose of this research is to describe social capital in the society in time of the pandemic situation of Covid-19 in the case of psychology perspective. The method in this research uses a literature research method collected from scientific papers including devotion programs which explain the pandemic of Covid-19 situation. It was collected from some databases such as Google Scholar, Science Direct, Research Gate, Garuda also some scientific writing of the university. The process of examine including selective steps to analyze some background and also some regions in Indonesia. The result discovers psychological contexts such as trust, norms, reciprocity, resilience, cooperation, and social network correlated to social capital which is represented through programs, activity, and local wisdom surrounding society.

Keywords: Covid-19 Pandemic, Psychology, Social Capital

Abstrak

Tujuan dari penelitian ini ialah menjelaskan keberadaan modal sosial masyarakat Indonesia dalam situasi pandemi Covid-19 yang ditinjau dari perspektif psikologi. Metode yang dilakukan dalam penelitian ini ialah metode sistematis literatur review dengan mengumpulkan secara kolektif tulisan ilmiah termasuk pengabdian yang memaparkan situasi pandemi covid-19 di beberapa portal penelusuran seperti database Google Scholar, Sciencedirect Researchgate, Garuda serta beberapa portal tulisan ilmiah universitas. Proses kajian melalui tahapan selektif untuk dianalisa dengan beberapa latar di beberapa wilayah yang ada di Indonesia. Hasil literatur review menemukan terdapat konteks psikologi seperti trust, norms, reciprocity, resilience, cooperation dan social network yang berkaitan dalam kajian modal social yang direpresentasikan melalui program, aktivitas dan eksistensi petuah lokal yang ada.

Kata kunci: Modal Sosial, Pandemi Covid-19, Psikologi



INTRODUCTION

Indonesia officially announced on March, 2020 holding Covid-19 pandemic situation. Covid-19 virus (Corona Virus Disease 2019) was a virus who found at Wuhan in China, for the first time at the last date on December (Yunus, Rohim & Rezki, 2020). WHO (World Health Organization) declare on any different case which patient with low immunity or super low immune would heading into dangerous/fatal impact. If it isn't managing with medical attempt, it would bursting with the most dangerous effect such as death. (Yusup, Badriah, Suyandi & Asih, 2020)

The pandemic had quite a serious impact, so various actions have been taken in almost every country in the world, including Indonesia. It has imposed social restrictions and several other preventive measures, such as setting physical distance between people (social distancing) and regional quarantine (PSBB) on a medium to large scale, as well as requiring vaccinations for preventive measures (Ade, Tetep, Asep, Eldi, Triani, Opah, Aneu, Lilik, 2021). On May 17 2020, recorded cases of Covid-19 had reached 17,514 cases of, which 4,129 patients were declared cured and 1,148 patients declared dead (Indah, Syahban, Herdianty, Moh, 2020).

The pandemic has not only had a physical impact, but also affected the psychology of society. In addition to categorized as a communicable disease, several sections including access to transparent information, a shortage of medical personnel, as quite as the unclear problem of incubation of the Covid-19 virus, large-scale quarantine and the

amount of information on social media also affect the psychological state of all section in society. (Dong & Bouey, 2020).

Taylor in Ivan (2020) said that disease pandemics have broadly and massively affected individual psychology. It begin from interpreting information about health and illness, emotional changes which include fear, worry and anxiety as impactful as social behaviors such as avoidance and stigmatization. Stigma is a concrete form that is experienced by society psychologically and has an impact on social relations. Ivan (2020) states that these stigma has various types of consequences. It namely experiences of isolation, rejection, bullying/bullying both offline and online (social media) and even discrimination, in the form of rejecting bodies/corpse which lead to excessive fear and worry in the community about the transmission of the virus. It certainly affects the condition including the section concerned, their immediate family and even people who are psychologically worried. The pandemic appears to have sufficiently changed individual perspective of illness as a social and psychological context.

Social Capital

The Covid-19 pandemic has taught humans about how social bonding between humans cannot be broken even though there are social distancing rules to prevent transmission of Covid-19. In that context, studying the concept of social capital in the Covid-19 pandemic situation is appealing to do.

Social capital is an approach that is quite effective and utilized in dealing with psychosocial contexts and is often used in



analyzing and helping bridge the social and psychological conditions of society. Putnam (2007) defines the situation in social capital as follows, the levels of social capital are high with children growing up healthier, safer and better educated, people live longer, happier lives and democracy and the economy works better. Hedyan, Agus & Gunawan (2021) stated that those (individuals) who have strong social capital according to the structural dimension tend to desire to be involved in activities and social systems that adjoining them or participate in development. Heru (2017) reveals that conceptually, social capital is a combination of bridging and bonding which includes structural, functional and cognitive dimensions that have been supported empirically, with the cognitive dimension in question that those (individuals) who have high social capital usually like identification with organizations in wider society. In these case, social capital utilized in analyzing the situation of society during the Covid-19 pandemic.

Social capital activity that operated could impact the pandemic with some activity implemented and purposive. PSBB (Regional quarantine situation) and social distancing creates Indonesian being more adaptive and it was found by Wibowo, Eny, Rahayu (2022) declared that psbb and social distancing operated with several elements such as participation in social networking of social capital. Participation building up collective action works the program and utilize their needs. For example, covid-19 pandemic consist the social networks by utilizing the interaction between villages, farmer group administrators, productive economic

business group administrators and outsiders used two-way communication in a humanist dialogic context in empowering Banana Center in Karanganyar regency, Central Java during Covid-19 pandemic.

Wibowo, Eny and Rahayu (2022) said the concept of social capital in Covid-19 of Banana Center during PSBB and social distancing also operated and collaborated with local wisdom in assisting steps into the integration process which involving public education, revitalizing local wisdom, capacity building (individuals, groups and organizations). Next output is social change which in the form of social transformation for productivity, transformation of social culture into economic culture and transformation in local institutions. Final output is community-based development, namely the development of community participation in development, the development of local indigenous, indigenous technology and the development of civil society.

The situation of social capital that exists and operated in several regions in Indonesia with the Covid-19 pandemic situation could be ranged of vision from a social perspective or narrative with a psychological context. It is based on the type of settlement, the solution as a way for the community to act in achieving a common goal, namely overcoming and surviving the Covid-19 pandemic.

Mawardi in Selviana (2019) said that social capital characterizes several elements, namely reciprocity, with points of a tendency to exchange kindness between individuals or groups which is a short- and long-term combination in



shades of altruism (the spirit of helping others).

Trust is considered capable of encouraging a person to have a desire to take risks in social relations and it is based on a feeling of confidence to take action as expected. According to Deutsch in Rita (2015) described that interpersonal trust has components such as belief in ability and intention to relate.

Social capital is closely related to norms and social relations. Social norms and social relations (social network). Social norms are said to be able to control and give a role to the attachment of individual behavior in groups. Selviana (2019) mentions that these norms have a fairly binding institutional level because they contain social sanctions, also have collective rules that are unwritten but understood by each individual to determine behavior patterns used in social relations. Social capital which contains social norms then enhance part of social influence.

Cialdini & Trost in Yogi & Ni Putu (2021) said there are three components in social influence that shape behavior, to be specific it is social norms, conformity and obedience. Gockeritz et al by Yogi & Ni Putu (2021) also stated that social norms influence a person's behavior such as the moderating effect of social norms and this encourages environmental care behavior.

Social relations are also components that could be induced as part of individual behavior in building social capital. Faturachman & Tabah (2018) said that relations are a fundamental need in human psychology, also from a psychological point of view, social relations are divided into three domains,

namely the interpersonal domain examining dyadic relationships between two individuals, the group dynamics domain which describes relationships between individuals in groups, and inter-group domain that focuses on the relationship between two or more groups, which could be reviewed collectively or individually.

Any other factor in social capital that going well with an aspect or previous element is cooperation. Linda (2019) said that cooperation in a group is conceptualized as a psychological variable that contains composition, norms, leadership, cohesiveness, training, communication, empowerment and appreciation.

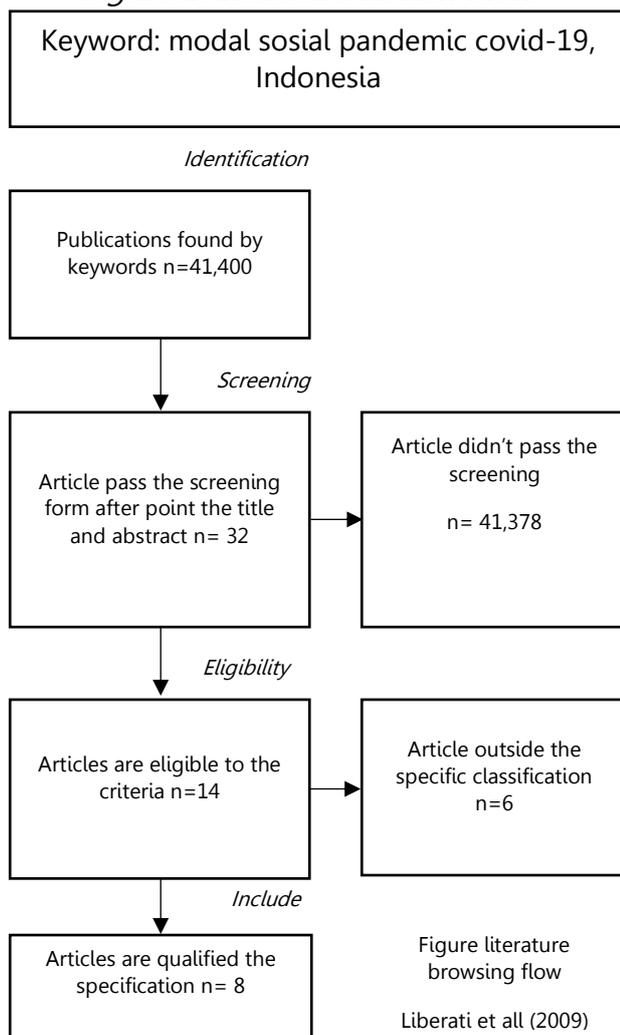
According to Seagert & Carpiano (2017), all components of social capital are essentially under the scope of Community Psychology. Social capital provides a conceptual tool for understanding the social material at the core agenda of Community Psychology which mostly called social capital as social support (Seagert & Carpiano, 2017). In this literature review, practices of the elements of social support are explored under the term social capital within the context of pandemic covid-19 in Indonesia.

METHOD

This research was written using the systematic literature review method. Okoli & Schabram (2012) defines the method (systematic literature review) as a systematic, clear comprehensive and reproducible method for identifying, evaluating and synthesizing collections of data that have been produced by previous researchers.

Systematic Literature Review research is guided by systematic reviews using PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) according to Liberati et al, (2009). The reference literature is several programs in the form of dedication written through scientific papers and research on the existence of social capital during the Covid-19 pandemic for the period 2020 to 2022. Sources from literature are getting hold through scientific work search tools, such as Google Scholar, Garuda, Researchgate and several university journals in Indonesia.

Figure 1. Literature Review Flow



RESULT AND DISCUSSION

Pande, Suparyana, Addinul, Amirrudin, Halimatus and Sukardi (2022) presented the results of their analysis of the social capital of Kemitraan Kelompok Petani di Kawasan Hutan Rarung (farmer group partnerships in the Rarung Forest area) Central Lombok, Nusa Tenggara Timur during the Covid-19 Pandemic. Social capital viewed from the trust aspect of the farmers has a percentage of 82.58% which is reported based on the variable indicator of farmer group partnership trust in the Rarung Forest Area. This indicator is a combination of points of individual and community trust that is mapped with tables and contains, beliefs that have the similarity and different backgrounds, trust with government officials, police officers, community leaders, religious leaders, outsiders, NGOs/private, loans borrow.

The role of social capital within the scope of reciprocity "Kemitraan Kelompok Petani di Kawasan Hutan Rarung" (Partnership of Farmers Groups in the Rarung Forest Area) is mapped at 86.57% with indicator items, in the specific is the level of concern for others in helping others and the level of concern for the environment to preserve the environment. This form of reciprocity exists to measure the level of concern in preserving the environment.

The social network which is component of social capital in the "Kemitraan Kelompok Petani Hutan Rarung" obtains a data percentage of 88.82% from social networks/relationships with 7 (seven) indicators of cooperation, namely network density and characteristics, diversity of organizational members, participation, willingness to



build networks, group cooperation with other groups in the community, group cooperation with other groups outside the community and togetherness in the organization.

"Patali Gumbira" is a program implemented by Elly, et al. Involving the involvement of women who are part of social capital. Efforts to strengthen resilience as a recovery process in Cililin West Bandung utilize the elements of collaboration/cooperation, trust with structured interaction and training on women's empowerment in the context of mitigating cases of violence and other burdens of problems on women during the Covid-19 pandemic.

"Patali Gumbira" empowerment is available on an ongoing basis and several structured trainings which are sections of the role of social capital in building resilience are divided into several types, namely women's leadership training in the village public sphere, advocacy for prevention and handling the cases of violence against women, training for the development of women's soft skills.

Sulsalman, Amirrudin, Bahtiar, Damsid, Iwan (2021) stated that in the activities of utilizing social capital during the pandemic, they relied on elements of mutual trust, reciprocity, social norms and social networking. They did this in an activity themed "Pelatihan Strategi Pemanfaatan Modal Sosial dalam Menghadapi Pandemi Covid-19" in Tongauna in Konawe Regency.

The form of review of this activity is described by Sulsaman, et al (2021) by using social capital elements of reciprocity as attitudes and actions that help residents who are affected from an economic

perspective as well as loss of income or decreased income.

The social networking element described by Amirrudin, et al (2021) is to associate and require the role of the Village Government to record affected residents. This aims to provide cash social assistance (Bantuan Sosial Tunai/BST), procure and distribute masks as well as provide access to facilities for spraying disinfectant liquid from program initiation in the area.

Putri Lestari, Nurhadi & Abdul Rahman (2022) revealed that social capital constructed people in Surakarta capable to controlling during the Covid-19 pandemic as a disaster mitigation effort. The six social dimensions carried out in this study were groups and networks, trust and solidarity, action collective and cooperation, information and communication, as well as social cohesion and inclusion, as well as empowerment and political action.

The trust of the Surakarta city community is quite high so that government institutions and health workers are capable to maximize their performance. Mafindo (Masyarakat Anti Fitnah Indonesia) is part of a community that is a volunteer and is engaged in tackling Covid-19 hoaxes in Surakarta. It has affected the achievement of vaccines at the City Health Service reaching the target of 101.6% of the target of 417,000 residents. And assisted by a culture of fellowship (*guyup*) during the Covid-19 pandemic so that people could work harmoniously.

Rupita (2020) stated that social capital was carried out by female nurses at RSUD dr. Agoesdjam Ketapang South



Kalimantan in dealing with Covid-19 is with trust, shared values, and social networks.

Trust is meant to be optimistic about situations that are directly related to the future, including believing that nurses can win against the Covid-19 pandemic. Shared values are values that increase and develop, so that they have rules for carrying out actions or behaviors that form a cultural pattern. In the world of health, there is empathy that is often faced, such as being allowed to feel the burden of other Covid-19 patients and feeling the families who have been hit and miss due to Covid-19. So that shared values can also be in the form of family support in order to be able to suppress burnout in dealing with this stress. And social networks involve the ability to form groups which are carried out using the basic principles of equality, volunteerism, freedom and civility which create influential synergistic relationship patterns. This principle is enable to build a network with teamwork and other health centers.

Noviyanti and Unggul Sudrajat (2021) state that Gotong Royong (mutual cooperation) activities are an implementation existence of social capital. Relating to Putnam's definition (1993) that social capital is closely related to norms/ethics (norms), trust (trust) and networks (network). Mutual cooperation is organized to facilitate coordination and cooperation in handling Covid-19. Some examples that have been performed in Surabaya are RSUA (Rumah Sakit Universitas Airlangga) in Surabaya, East Java. Society provided assistance after learning that they capabled limited personal protective equipment (PPE) and

medical personnel. The people of Surabaya also mobilized UNAIR alumni from medical graduates to help in handling Covid-19.

The society of Surabaya with the concept of "Kampung Tangguh *Wani Jonggo Suroboyo*" were formed to operate Covid-19 more effectively. The community segmented in taking preventive measures by organizing village patrol and guard activities which require participation and responsibility in them as part of Gotong Royong (mutual cooperation).

A review of the results dedication of Resdati, Syafrizal, Achmad & Romi (2020) in their activities reveals that in the profile of the village of Rimbo Panjang Riau, the life of the village is agriculture and plantations. There is a group called POKMAS (Kelompok Masyarakat Nenas Berduri) that sell processed pineapples utilized the elements of social capital established and recovery both in terms of productivity and the development of behavior and skills.

Elements in social capital such as trust, values/norms and reciprocity and reciprocity between networks include institutions and associations helping in these training activities, and looking at the entrepreneurial part from a sociological perspective which is also related to social psychology, namely motivation, values/norms originating from religion. With the dominant context, the purpose of these activities is the economic role.

Deska, Luna and Putra (2021) explained the role of social capital as a preventive action and dealing with of the Covid-19 pandemic in the Sidodadi environment, Sri Menanti Sungailiat City,

Bangka Belitung. "Kampung Tegep Mandiri" Program is a disaster mitigation term which is the result of an innovation by the Bangka Belitung Police (Polres Bangka Belitung) which was welcomed by Tim Gugus Tugas Percepatan Penanganan Covid-19 (GTPPC) (Bangka Regency Covid-19 Task Force for the Acceleration of Handling). (cooperation & trust).

Cooperation in Kampung Tegep Mandiri program was initiated into three indicators, namely health, social economy and security. In the health indicator, a health post is provided to support health and prevent the Covid-19 pandemic as part of a series of activities in Kampung Tegep Mandiri which was also inaugurated by the Regent of Bangka in September 2020 (linking). For the security aspect of Kampung Tegep Mandiri, the intensity of security has been tightened to minimize the high crime rate due to the Covid-19 pandemic (bonding). Food security is part of the social economy which was initiated as a solution to reduce crime by utilizing the Sidodadi environment which also contains village-owned gardens and is managed by PKK women so that it could be utilized by local residents (bonding). Meanwhile, the Sidodadi area was designated as an ecovillage area before the pandemic, so it received assistance from government agencies (linking).

Table 1
Articles passes the *Systematic Literatur Review Process*

Researchers	Published Year	Location	Sources
Pande Komang Suparyana,	2022	Desa Pemepek,	Garuda Kemdikbud

Addinul Yakin, Amirrudin, Halimatus Sa'diyah dan L. Sukardi		Lombok Provinsi Nusa Tenggara Barat	
Elly Malihah, Siti Komariah, Wilodawati, Rengga Akbar Munggaran, Lingga Utami, Arindi Rizkia, Yazied Taqiyuddin Ahmad	2021	Desa Cililin, Bandung Barat	Google Scholar
Sulsaman Moita, Amiruddin, Bahtiar, Damsid, Iwan Patta	2021	Kec Tongauna Kab Konawe Provinsi Sulawesi Tenggara	Google Scholar
Putri Lestari, Nurhadi, Abdul Rahman	2022	Surakarta	Research gate
Rupita	2020	Ketapang, Kalimantan Barat	Google Scholar
Noviyanti, Unggul Sudrajat	2021	Surabaya, Jawa TImur	Google scholar
Resdati, Syafrizal, Achmad Hidir, T. Romi Marnelly	2022	Desa Rimbo, Kampar Riau	Google Scholar
Deska Rahmadona, Luna Febriani, Putra Pratama Saputra	2021	Sidodadi, Sungailiat Bangka Belitung	Google Scholar



Tabel 2. The Results of Literature Review

Researcher	Research method or Activity Method Method And Approach Statement	Contexts or Social Capital Elements	Results
Pande Komang Suparyana, Addinul Yakin, Amirrudin, Halimatus Sa'diyah dan L. Sukardi	Quantitative	<i>Trust, norms, social networking, reciprocity</i>	Social capital roles well in "Kelompok Petani di Kawasan Hutan Rarung" (Farmer Group Partnership in the Rarung Forest Area) in Pemepek Lobok Village, West Nusa Tenggara. With components such as trust, social networks, norms and proactive actions as well as reciprocity it presents a value of 85.95% which shows the high influence of the presence of social capital.
Elly Malihah, Siti Komariah, Wilodawati, Rengga Akbar Munggaran, Lingga Utami, Arindi Rizkia, Yazied Taqiyuddin Ahmad	FPAR (Feminist Paricipatory Action Research)	Resilience,, trust, norms, social network	Social capital is section of attempation to strengthen women's resilience which is formed with training programs and direct assistance. "Patali Gumbira" in Cililin, West Bandung Regency, which is a program developed to provide support as an effort and effort to strengthen the resilience of women with social capital. Strengthening beliefs and building survival strategies through psychological aspects during the Covid-19 pandemic. These also a concrete example of empowering women through social capital.
Sulsaman Moita, Amiruddin, Bahtiar, Damsid, Iwan Patta	Devotion	<i>mutual trust, reciprocity social norms dan social networking</i>	The implementation of the Program Kemitraan Masyarakat Internal, PKMI (Internal Community Partnership Program) applying social capital training in dealing with Covid-19 in Tongauna and Mekar Village in Southeast Sulawesi. The exertion of social capital is used as an alternative to government policy-based underwriting patterns which in its realization have not been maximized. These alternative social capital is implemented because it is able to strengthen the existence of elements such as trust, reciprocity, social norms, and social working.
Rupita	Qualitative	<i>Trust, Shared values Social Networking</i>	The social capital of these studied is explained as trust, social values and social networks for female nurses in going through the Covid-19 pandemic, including minimizing occupational health problems such as burnout. The results obtained from female nurses at RSUD dr.



Noviyanti, Unggul Sudrajat	Qualitative	Collaboration or cooperation, trust, norms	Agoesdjam Ketapang, West Kalimantan is social capital applied in the form of trust such as trusting fellow health workers so as to foster optimism in fighting Covid-19. The social value that is built is sharing stories with other health workers and these related to social support such as family and friends. The social network that was built was collaborating with other health centers such as teamwork in dealing with the Covid-19 pandemic.
Putri Lestari, Nurhadi, Abdul Rahman	Mix Methods	Trust, bonding, bridging, linking	The social capital enforcement in Surabaya residents is mutual cooperation activities. These activities also initiate and create good coordination between the community and the government, so as to create cooperation. As found in Kampung Tangguh Wani Suroboyo, which operated activities of spraying disinfectants provided with equipment by the government and then residents of the village donated their labor. Gotong royong also creates norms that are bound between communities which are represented through food and clothing assistance. And trust is established with donations with a nominal value quite large.
Resdati, Syafrizal, Achmad Hidir, T. Romi Marnelly	Devotion	<i>Trust, cooperation, reciprocity, religion orientation value/norm</i>	It is concluded that in terms of social capital, bonding in the form of interpersonal social contact is mapped in the sharing of information seen from the dimensions of social cohesion of the people in Surakarta through mutual cooperation (guyup). The bridging aspect of social capital is defined as a combination of types of civil associations in terms of group dimensions and the community network of Surakarta City is optimized in the form of collaboration between groups. And the linking purposive is trust with the government as well as civil institutions seen from the dimension of trust which is closely related to policies with a higher compliance context.
			The implementation of Strengthening POKMAS Kelompok Masyarakat Nenas Berduri (Community Group Social Capital) in Rimbo Panjang Village, Tambang District, Kampar Regency, Riau, which has been operated for two years, seeks to improve community groups in implementing, evaluating and



assisting and strengthening the development system. This implementation is packaged in the form of socialization and training which the village government also seeks to empower and assist the community with this program. The result obtained is that there is an increase in community capacity through productive economic enterprises, groups of poor people, groups of craftsmen, farmer groups are considered to have met expectations even though the Covid-19 pandemic has caused delays in several aspects.

Deska
Rahmadona,
Luna Febriani,
Putra Pratama
Saputra

Qualitative

*Trust, cooperation,
bonding, bridging,
linking*

Kampung Tegep Mandiri is the embodiment of social capital that places trust and cooperation in building bonds, bridging and linking in society. This element is capable to establish relationships and cooperation with government institutions and other stakeholders with the similarity goal. Marked by the Health Post run by the Sidodadi community and the government. Also, the existence of the "Kebun hatinya PKK" in facilitating food security because it could be accessed at low prices. And the intensity of the tightened poskamling is segmented of the trust, norms and close cooperation between residents with one another.

CONCLUSION

The Covid-19 pandemic has quite an impact that paralyzed almost all aspects of social life. However, social capital, an implementation of social support within the scope of Community Psychology, resides invulnerable in anticipating the effects of social paralysis, both from an economic and social perspective, which includes social habits and individual psychology. Social capital has operated a social support which has positive impact on the Indonesian society in dealing with the Covid-19 pandemic. These reviewed from several types of activities and their significant impact in providing a positive response to the dynamics of the sense of

community of Indonesian society. Points that covering trust, reciprocity, social norms and social network/ relationships, resilience, cooperation contained in social capital are all reflecting the implementation of social support and sense of community within the scope of Community Psychology.

Various programs in this study represented social capital utilized to help various individuals during the Covid-19 pandemic in several regions in Indonesia.



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