

Dasawisma's Role In Implementing Government Policy Handling Of Covid-19 Post- Pandemic In Banyumas Regency

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Abstract

Dasawisma is an extension of the implementation of government policies, including the handling of Covid-19. This paper examines the role of dasawisma in implementing government policies for handling post-pandemic Covid-19. The contribution of this research accelerates the government's post-pandemic management program. The research method uses descriptive qualitative, the informants are dasawisma women by purposive sampling . Data collection by in - depth interviews , observations, analyzed using interactive analysis. The results show that dasawisma plays an active role in implementing the government's political policies for handling post-pandemic Covid-19. The dasa homestead pandemic period played an active role in handling residents' health, while the post-pandemic period was more involved in health promotion, such as reminding residents to continue to implement health protocols and consume healthy food; socialize the importance of vaccination, independence in the economy. Dasawisma challenges related to post-pandemic handling of Covid-19, namely the fading of public discipline in implementing health protocols; the community feels "comfortable" with limiting interactions so that it can threaten social solidarity; and the weakening of public trust in government policies. Dasawisma's hope for the government is that the policies for handling post-pandemic Covid-19 should be more transparent, so that public trust can be maintained and . citizens can be involved based on local wisdom.

Keywords: *dasawima contribution , government policy, post-pandemic*

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I. Introduction

The global Covid-19 pandemic has had a negative impact on society, both in health, economic and social aspects (Pramesvari & Wahyuni, 2022). On the health aspect , the general health condition of the community is declining , both physically and mentally. Many members of the community have had their health disrupted, and even lost their lives, due to exposure to Covid-19. Many residents are stressed due to fear and worry infected with Covid-19 so that their body's immunity decreases, even though low immunity actually makes them vulnerable to contracting Covid-19 (Suyanto, et al., 2022). The World Health Organization (WHO) said that the number of people who died from Covid-19 in the world was almost 15 million, while only 5.4 million were reported. Of that number, 1,094,499 people are in Indonesia. This figure is much higher than the data recorded by the Covid-19 Task Force, namely 156,357 people who died from Covid-19 (Junita, 2022).

The Covid-19 pandemic has also had a major impact on the economic sector. Many experts and economic institutions, such as the IMF, World Bank, and World Economy Forum, are concerned that the Covid-19 Pandemic will not only have an impact on an economic crisis, but can also cause a bigger, stronger, and longer-lasting economic depression than the global crisis. economy 1997-1998 (Junaedi & Salistia, 2020). Various studies show that the pandemic has caused low investor sentiment towards the market (Nasution, Erlina, & Muda, 2020); raises inflation (Yamali & Putri, 2020); reduce the turnover and income of market traders by up to 50% (Azimah, et al., 2020); as well as causing decreased income, limited employment opportunities, and increased living costs (Sayuti & Hidayati, 2020).

A further impact of the Covid-19 pandemic is the emergence of social problems, including the occurrence of segregation and polarization in society (Harahap, 2020). Society is compartmentalized as a result of social restrictions imposed by the government to overcome the spread of the Covid-19 virus. This segregation can result in divisions in society because the divisions that exist sometimes cause excessive concern. Almost the same as segregation, the polarization that arises as a result of Covid-19 is the grouping of people into small groups. If in segregation community groupings are caused by government regulations,

polarization is caused by the encouragement of a small part of society to separate themselves from the large group (Ratnawulan & Pelupessy, 2021) . If this condition is allowed to continue, it will have a negative impact on social balance and social interaction in society. Harahap (2020) in his research suggests that the government take a sociological approach in the form of social services in order to provide understanding to the community so that social balance and social interaction can remain balanced.

When the number of Covid-19 cases began to decline, the government began to relax regulations. The economy started to revive again. Residents' activities have returned to "normal," as if they were free from Covid-19. This causes people's views, attitudes, behavior, interactions and social solidarity to experience "changes" compared to during the Covid-19 pandemic. This period is called the post-pandemic period .

Surprisingly, in July 2022 cases of Covid-19 transmission showed an increasing trend. Data shows that on July 22, 2022, an additional 3,361 cases were recorded. According to the predictions of the Ministry of Health, it is feared that there will be an increase of 20 thousand cases a day during the peak of the SARS CoV-2 Omicron mutation with new subvariants, namely BA.4 and BA.5. Hoping that this prediction does not occur, there needs to be public vigilance by complying with health protocols. People who have not received the complete vaccine are also expected to immediately access vaccination services. The government also immediately issued regulations limiting citizens' travel. This was stated in *the Circular Letter (SE) of the Covid-19 Handling Task Force Numbers 21 and 22 concerning Provisions for Domestic and International Travel during the Covid-19 Pandemic* . This circular letter is effective from 17 July 2022.

Different from before, in this post-pandemic period, people no longer "care" about government warnings. They are enjoying "freedom" after almost two years of being imprisoned by Covid-19. People feel that there is no longer a pandemic. Covid-19 is no longer considered a deadly disease like during the pandemic, it has even been considered a common cold due to exposure to the influenza virus. In many places, people no longer use masks, let alone check body temperature, or wash their hands with *hand sanitizer* . People seem to feel free and forget that Covid-19 is still around us. It was at that time that the government issued political policies in handling post-pandemic Covid-19 (Dana, 2020).

The same condition also occurs in Banyumas Regency. The graph of the cumulative development of Covid-19 cases tends to increase. As of November 14, 2022, it was recorded that the number of people who were positively infected with Covid-19 in all of Banyumas Regency reached 27,929 people, while 845 people died, and 26,983 people were declared cured (Banyumas Health Office, 2022). When the government issued regulations limiting people's travel due to an increase in cases, people didn't really care about it. They feel normal, they no longer have feelings of anxiety, fear or depression like during the ferocity of Covid-19. Covid-19 seems to be considered an ordinary influenza virus that is no longer feared.

So far, the handling of Covid-19 cases at the grassroots level cannot be separated from the role of women's organizations at the lowest level, namely the Dasawisma group. ¹In the midst of the euphoria of the people enjoying "freedom" despite the Covid-19 Pandemic, this women's organization is trying to help implement government policies in handling post-pandemic Covid-19. This study aims to analyze the roles, challenges, and expectations of dasawis women's organizations in implementing government political policies related to post-pandemic handling of Covid-19 in the Banyumas Regency area.

II. Research Methodology

The research used a descriptive qualitative research method with the consideration that it would be more able to explore the role of Dasawisma women's organizations in implementing government policies in handling Covid-19 in the post-pandemic period. This method is in line with Denzin's (2009) thinking, that qualitative methods emphasize processes and meanings that are not studied strictly and emphasize socially constructed realities. There is a close relationship between the researcher and those being studied (research subjects). Collecting data using in-depth interviews and observation. The research locations were in two areas with different characteristics, namely urban areas (represented by Berkoh Village, South Purwokerto District and Sumampir Village, North Purwokerto District) and rural areas (represented by Kawuncarang Village, Sumbang District and Karangnangka Village, Kedungbanteng District). The informants were dasawismas women who were taken by *purposive sampling*. Informants were selected from Dasawisma leaders or administrators who were actively involved in handling Covid-19 in their environment.

Data analysis used the interactive analysis model of Miles and Huberman (2007). The procedures include data collection , data reduction , data presentation , and drawing conclusions. Data validation uses

¹Dasawisma is a group of mothers from 10 neighboring families whose role is to assist the PKK's main tasks. Its activities are directed at improving family health, including being involved in handling Covid-19. The PKK (family welfare empowerment) is a women's empowerment organization formed by the government that carries out a national activity agenda with the aim of community development whose management is from, by and for the community.

source triangulation with the aim of increasing researchers' understanding of the phenomena that have been obtained through various data collection in the field (Cresswell, 2015) .

III. Research Result

Government Policy Implementation: Dynamics of Covid-19 Conditions from Pandemic to Post-pandemic

The Ministry of Health of the Republic of Indonesia stated that the peak of the second wave of Covid-19 in a number of areas had been exceeded. Currently, the government is trying to strengthen the strategy for handling the long-term Covid-19 Pandemic in the future. There is talk of a pandemic becoming an endemic.²

Regarding the plan to change the handling of the corona virus (Covid-19) from pandemic to endemic (currently *postpandemic*), there are three things that must be prepared. First, changes in the behavior of the 3 M and even 5 M health protocols³; secondly , a good detection strategy or 3 T⁴; third, vaccination strategy. These three strategies have been and are being carried out by the government together with various *stakeholders* in society so that they can work well.

The strategy carried out by the government through the policy of handling Covid-19 requires community participation. The central government together with the local government work hand in hand to implement the program by involving various *stakeholders* in the community to participate in various activities. This research was conducted in the Banyumas Regency area with the aim of exploring community social solidarity, in this case the Dasawisma women's organization, in dealing with Covid-19 in the post-pandemic period. The research is focused on the efforts of dasawisma women's organizations in maintaining the mental and social health of the community based on existing local wisdom as social capital.

Covid-19 at this time has had quite a broad impact on various areas of people's lives, one of which is in terms of social interaction. The most fundamental changes we can feel from the way people communicate. Before the Covid-19 Pandemic occurred, people could freely interact face to face, but after the pandemic, most of the communication was done online . This is in line with the results of research conducted by Riyanti & Romli (2021) which found the fact that community optimism for social interaction amid the Covid-19 Pandemic is still ongoing even though using CMC (*computer mediated communication/* communication with network media) communication.

In February 2022, in the Banyumas Regency area, the learning process has begun to be opened face-to-face, starting from learning at the elementary, middle, high school, to tertiary levels. Office activities; worship place; Recreation areas; economic places, both traditional markets, *malls, supermarkets* , as well as various places of business, have all been opened. People are starting to look normal again. Social life is going on as before: interactions between residents are no longer distant and more open, even the habit of washing hands is not as strict as it used to be, checking body temperature has begun to be abandoned. The use of masks is still visible everywhere, although it is not as strict as before, even in the learning process sometimes people don't wear masks anymore. However, all residents, including students, students, and employees, are required to have a complete vaccine (third/ *booster vaccination*), or have been vaccinated at least twice (Suyanto, *et al* , 2022).

As is known, during the early days of the Covid-19 Pandemic, people were mobilized to vaccinate. The goal is for them to have good body immunity so they can avoid death when contracting Covid-19 (Marpelina, *et.al* , 2021). As time went on, many members of the public, with their own awareness, carried out the third (*booster*) vaccination to further enhance the body's immunity. Some others do it for the sake of facilitating social mobility, because even though the government has officially revoked PPKM (imposition of restrictions on community activities), there are still several public transportation services that still require their users to have received a booster vaccination, for example PT KAI or *airlines* . However, there is also a small portion of the community who are still reluctant to vaccinate for various reasons.

Dasawisma's Role in Implementing Government Political Policies in Handling Post-pandemic Covid-19.

The authority to declare when a pandemic status can be revoked and turned into an endemic is in the hands of WHO (Dana, 2020). As Covid-19 cases in Indonesia gradually decreased, President Jokowi ordered the Minister of Health to consult with the Director of the World Health Organization (WHO), Tedros Adhanom Ghebreyesus, regarding the status of the Covid-19 pandemic in Indonesia in order to reduce the tightening of health protocols. Meanwhile, the IDI (Indonesian Doctors Association) warns the government not to revoke the

² Unlike pandemics that occur in large and simultaneous geographic areas, endemic diseases tend to be constant and predictable and only cover a geographic area. The emergence of the disease also does not affect the wider community.

³ 3M strategy (wearing masks, washing hands with soap and running water, keeping a safe distance); 5 M strategy (wearing masks, washing hands with soap and running water, keeping distance, staying away from crowds, limiting mobility).

⁴ Strategy 3 T (*testing, tracing, treatment*).

status of a pandemic to make it endemic because this concerns the spread of a global scale disease. Even though we are entering the post-pandemic period, the government is still implementing the Covid-19 emergency. The emergency status is contained in *Presidential Decree No. 11 of 2020 concerning Determination of Non - natural Disasters Equivalent to Covid-19 as a National Disaster* .

As previously mentioned, the role of dasawisma women's organizations in implementing government policies related to the handling of Covid-19 during the pandemic is very significant because they are the ones who deal directly with the community. Even in post-pandemic times like today. Even though Covid-19 cases tend to decrease and people's lives are returning to "normal," Dasawisma members are still involved in helping implement government policies in the post-Covid-19 pandemic. Mrs. I, a Dasawisma member from Kawungcarang Village, shared the conditions and views of the community regarding Covid-19 and efforts to deal with Covid-19 in the post-pandemic period. He also talked about Dasawisma's role in socializing the importance of vaccination. Here's his narrative.

"As far as I know, currently some (community) are stating this and that about vaccinations. There are even those who don't want to be vaccinated. But there are those who already have awareness of the importance of vaccination. Maybe because we (Dasawisma) often do outreach (about vaccinations). Actually there is still (concern in the community about Covid-19), but it's not like it used to be... The way to handle it isn't like before where the government intervened 100%, now it's not... So like I said, (handling Covid-19) is considered like treating the common cold. There is still quarantine , but self-quarantine . It's not like before, you have to be quarantined for one week and someone has to watch over you , and may not leave the quarantine area. Now looser . But still , the thing called Covid-19 is still there and us you need to be a bit careful ... even though you're not worried anymore... like the common cold well..."

Currently, people see the Corona virus as an ordinary virus, just like the influenza virus and there is no need to worry about it. However, this virus must still be watched out for because everyone has different immune abilities (resilience). Resilience according to Grotberg (in Nisa, 2016) is an ability possessed by individuals to be able to face and overcome various kinds of difficulties and problems they face. Grotberg stated that resilience is not something that only a few people have. According to him, everyone must have their own resilience, it's just that the ability of each individual to be able to grow resilience is different. According to Grotberg, many factors can foster resilience in a person, such as family support, friend support, and self-confidence .

Regarding community resilience during the Covid-19 Pandemic, the role of the administrators and Dasawisma members is very large. As an extension of the government in implementing policies in handling Covid-19, they intensively conduct outreach to the public so that people have an adequate understanding of the Covid-19 outbreak: what exactly is Covid-19; how is it transmitted; How to prevent; how to treat it; etc. With the knowledge they have, it will be easier for people to adapt to a pandemic situation. Dasawisma administrators and members continued to socialize when cases of Covid-19 transmission had slumped in the post-pandemic period. The results include, among other things, public awareness to vaccinate is high (Darwis, *at.al* , 2022).

Furthermore, when Mrs. Ii was asked about her hopes for government policies regarding handling the Covid-19 pandemic in the post-pandemic period, she explained it as follows.

"... eeem what about the government's political policies yes..? If I think about how to carry out my duties to the best of my *ability* , *that is...* *If indeed the* government feels that the public still needs *booster vaccines* , for example, yes, the information must *be* really accurate. For example, Covid is still dangerous, you know... The government must notify it. For example, now it's okay to wear a mask outside the house, but there must be a clear explanation. Actually in Indonesia there is still Covid or not? If it's still there, how bad is it? If it's not serious, can we breathe a sigh of relief? The information has to be really clear so that we understand it so when I have to tell the public it's also clear. Sometimes there is still news (about Covid) that is worrying, but if you look at (people's behavior) it seems safe. People everywhere do not wear masks. I sometimes don't know what to say. In fact, I don't wear a mask everywhere, that's okay too. Maybe because news about Covid is rarely broadcast right now. Covid (for the community) is already considered like the common cold, but maybe those above (the central government) have a different view. We don't know the information. (My hope), the government in its political policies should not be harsh oh... that 's normal... Corona is not as bad as it used to be... now it's considered normal . When there are residents infected with the Corona virus , Community solidarity is also not what it used to be towards people affected by the virus."

Another informant, Mrs. G, a dasawisma administrator from the Berkoh Village, expressed her hopes regarding government policies regarding the handling of Covid-19 in the current post-pandemic period, as well as her hopes for the community. Here's his narrative.

" My hope is for the government, to make the Covid Pandemic endemic . Currently (the condition of society) is completely calm. Even though he said the Corona virus was still around with its new variant, in society there was no longer any concern. Therefore, the government's political policy must be taken into

account. Do n't just "chase the target" and don't have hidden interests... Don't just fulfill the interests of individuals, but pay attention to economic interests and people's welfare. The hope for the community is to always increase social interaction and social solidarity because only with good interaction and high social solidarity can all problems be resolved. Make the momentum when there is Corona as an effort to increase social solidarity. Even though at this time it seems as if Corona has passed, social solidarity in various matters needs to be maintained so that society remains harmonious ...”.

Based on the statement above, dasawisma administrators as a women's organization, seem to have succeeded in implementing government political policies to the community. People have started to calm down and have no more worries about Covid-19. This indicates that dasawisma administrators are capable of disseminating various information related to Covid-19, both prevention and handling efforts according to government directives. Even though the Dasawisma administrators are the government's “long arm” in handling Covid-19, they are still capable of being critical of government policies. They hope that the government is more concerned with the welfare of the people, not in fact accommodating the interests of certain elements. There is a perception that has been embedded in some people's minds that Covid-19 is a "project" by a handful of individuals who are taking advantage of situations and conditions for personal gain. To the community, they also hope to continue to maintain social solidarity so that society remains harmonious. The same hope was expressed by the SS informant from Karangnangka Village. He also felt happy when the Covid-19 pandemic status ended and hoped that all members of the community would be healthy. Here's his narrative.

"My response is, if Covid turns out to be endemic, then that's good. If I just like it . I'm very happy, I want all residents to be healthy. My hope is that the government (the government) should think about the common people in handling Covid-19, especially in terms of the economy. Don't even be used for the interests and benefits of a handful of people."

Mrs. MLT, a dasawisma administrator from the Sumampir Village expressed her hopes regarding the handling of Covid-19 in the post-pandemic period. According to him, there is no need to exaggerate the news about the Covid-19 problem because people already understand the problem and efforts to deal with Covid-19 through implementing health protocols. He also hopes that dasawisma's role in the Covid-19 vaccination program needs to be increased, as he explained below.

" My hope is that the Covid problem does not need to be overly reported . This problem has been going on for a long time, people already understand the problem of Covid and know how to apply health protocols to protect themselves. Actually , we should be able to take care of ourselves . Furthermore, regarding vaccination, it is my hope that empowering the existence of Dawisma. So far, what Dasawisma has been doing is providing information to residents if there is a vaccination. We notify residents if there is a vaccination at the village hall, or at the puskesmas, or at other places that carry out vaccinations, so that residents who have not been vaccinated or whose vaccinations have not been completed can get vaccination services. The point (Dasawisma's role) so far has been to provide information...”

In the post-pandemic period, people generally hope that the Covid-19 problem will not be exaggerated. The community also hopes that the pandemic status will be changed to endemic. Thus, community activities can return to normal, there are no longer government policies that limit residents' activities. Even though Covid-19 hasn't disappeared, people already have experience in dealing with this outbreak so they already know what to do, starting from maintaining physical and mental health, establishing safe social interactions, building social solidarity, and of course surrendering to Allah SWT . , God Almighty.

Regarding the community's efforts to keep themselves and their families healthy, both physically and mentally, in this post-pandemic period, Ms. KLS, a dasawisma member from Karangnangka Village said the following.

"Alhamdulillah, the biggest problem is just food. We rarely eat fruit. Children continue to implement health protocols. After playing they must wash their hands. If they leave the house they also wear a mask”

The intensive outreach carried out by dasawisma has made the community, including children, understand how to maintain health through implementing health protocols. However, people are generally constrained to meet fruit consumption, even though fruit is very useful for increasing the body's resistance to stay healthy. Unfavorable economic conditions make them prefer to meet the need for staple food rather than fruit which is considered as "additional food."

Different from Mrs. KLS's statement above, the obstacle faced by Mrs. G as a Dasawisma member from Karangnangka Village in maintaining the mentality of the community in the post-pandemic period is the difficulty in changing people's perceptions. He expressed his opinion as follows:

"In my opinion, the obstacle faced in maintaining mental health among the public is the difficulty in changing people's perceptions. For example, the way society views Covid-19 survivors (which tends to be negative) . Another obstacle, in building social interaction and solidarity depends on the individual's perspective on himself and society. For example, there are people who consider themselves too busy so that they limit their interactions with other people..."

Based on this statement, the obstacle that Mrs. KLS, who is always a Dasawisma member, is to raise awareness among people who still have a negative perception of Covid-19 survivors, that survivors still have the potential to transmit the disease. Another obstacle is facing a part of society who continues to maintain social distance from other people even though the Covid-19 case has subsided. The Covid-19 pandemic has indeed forced us to change many social structures, including the necessity to maintain social distance and reduce direct social interaction with residents, in order to reduce the transmission of the virus. However, it turns out that there are some residents who feel "comfortable" with this condition, so they still limit their interactions with other people on the grounds that they are busy. If this condition is not restored, then the solidarity between citizens, which has been an important social capital in society, will disappear with time.

Mrs. KLS is also worried about the loosening of community discipline in implementing health protocols in line with the decline in cases of Covid-19 transmission. The following is his statement.

"The challenge for the community to maintain health so as to avoid infection with Covid-19 is the view of the people themselves who see that Covid-19 is no longer there so that people forget about health protocols..."

Government policies related to restrictions on community activities are getting looser along with the decline in Covid-19 cases. This condition also affects Dasawisma's role as an arm of the government in handling Covid-19. If during the pandemic they were actively involved in helping with health care, during the post-pandemic period they will remain active in reminding the public to maintain their health. Even though some people consider Covid-19 to be the common cold, people still need to be reminded not to get carried away. Dasawisma members are also active in encouraging the community to earn additional income. As is known, during the pandemic the economic sector also slumped due to restrictions on residents' activities. Therefore, people must be able to find additional income in order to survive. That is what the dasawismas group did. They are also active in assisting the community to maintain mental health. That is what Mrs. K from Karangnangka Village said about the role of Dasawisma in the post-pandemic period. The following is the statement of Mrs. K.

" Currently, the government's political policies are lax in handling Covid-19. Our operational activities as dasawisma cadres, if in the past (during the pandemic) helped with health management, now we are more towards prevention, in the sense of reminding people not to get complacent. Even though the Covid-19 virus has been considered like the flu , we must remain careful and vigilant. The activities we do only encourage people and motivate them to earn additional income and strengthen them psychologically."

From the description above, there are many challenges faced by Dasawisma administrators and members in the post-pandemic period. The first challenge is maintaining the physical and mental health of the community. Even though the Covid-19 case is decreasing and people's knowledge about how to transmit, prevent and prevent this disease is quite good, they must still be reminded to implement health protocols responsibly. Second, maintain the social solidarity of society. As is known, the Covid-19 Pandemic has changed many social arrangements, especially regarding the way of social interaction between citizens. Government policies during a pandemic that severely limited social interaction and citizen mobilization to prevent disease transmission actually had long-term implications. When the policy of limiting community activities is lifted, social life does not necessarily return to normal. On the contrary, there are some members of the community who actually feel "comfortable" with these conditions. They are still reluctant to build social interactions with the reason "busy." This has become one of the concerns of the administrators and members of Dasawisma. They try to keep social solidarity, which is one of the important social capitals, from disappearing from society. Third, as an extension of the government's hand in implementing the program, dasawisma administrators and members also feel it is important to restore the community's *public trust* in the government. During the Covid-19 Pandemic, various accusations and accusations arose against the government that the pandemic and efforts to deal with it were a "project" that was set in motion to provide benefits for certain elements. This view is not entirely wrong because various news reports reveal that there are certain parties who have greatly benefited from handling this pandemic, starting from procuring medical and personal protective equipment, procuring vaccines, hospital services, and so on. Therefore, dasawisma administrators and members as parties who deal directly with the community ask the government to provide information as clear as possible regarding all post-Covid-19 pandemic policies so that *public trust* which is an important element of social capital in a society can be maintained.

IV. Conclusion

Dasawisma's role is to try to implement the government's political policies in handling post-pandemic Covid-19. If during the pandemic they were directly involved in handling people's health, during the post-pandemic period they were more involved in health socialization and promotion, such as outreach about the importance of adhering to health protocols; the importance of eating healthy food; the importance of Covid-19 vaccination, and so on. They also actively encourage residents to be able to have additional income . However,

they admit that in this post-pandemic period, public compliance with health protocols is increasingly loosening as the number of Covid-19 infections decreases. People don't even have any worries about Covid-19 anymore and consider it a common cold.

The challenges faced by dasawisma administrators and members in the post-pandemic period, firstly, are maintaining the physical and mental health of the community. They must still be reminded to implement health protocols responsibly. Second, maintain the social solidarity of society. When the policy of limiting community activities was lifted, there were some members of the community who were still reluctant to build social interaction. Dasawisma members try to keep social solidarity, which is one of the important social capitals, from disappearing from society. Third, as an extension of the government in implementing the program, dasawisma administrators and members also feel it is important to restore *public trust* in the government due to the emergence of public distrust of the government. They asked the government to provide information as clear as possible regarding all post-Covid-19 policies so that *public trust*, which is an important element of social capital in a society, is maintained.

In the post-pandemic period when Covid-19 cases have decreased, there are a number of things that need to be considered as follows: (a) for the central government, the policy for handling post-pandemic Covid-19 must be carried out in a clear and transparent manner and oriented towards people's welfare so that dasawisma is the spearhead of implementing policies in the lowest level can convey it more easily to the public; (b) for the Government of Banyumas Regency, it is necessary to further optimize community participation, especially dasawisma, in handling Covid-19 in the post-pandemic period by utilizing local local wisdom, such as *the krigan tradition* among the people of Banyumas; (c) for the community, social solidarity needs to be maintained and increased, even developed on a wider scale (not only in the face of the Covid-19 pandemic) according to the situation and conditions of the local community; (d) the role of dasawis women's organizations in implementing government policies related to the handling of Covid-19 has proven to be very effective, and therefore the role of this organization can be further optimized in the future; (e) various efforts from all *stakeholders are needed* to anticipate extraordinary events that may occur in the future, both naturally occurring and due to human behavior so that disaster risks can be minimized.

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