



and DKI Jakarta, which researchers see as an obstacle to implementing the COVID-19 vaccination. In Solihin's (2020) perspective, fatalism refers to a person's attitude toward facing challenges in life. It can be considered fatalism if someone looks pretty hopeless in various situations. This kind of belief can indicate that there is a group of people who refuse vaccination, known as the anti-vaccine community.

Researchers chose to use a socio-cultural approach (cultural partner) traditional approach to speed up COVID-19 vaccination, considering differences in public perception from various backgrounds. In this context, culture is interpreted as a comprehensive pattern of understanding or meaning contained in historically transmitted symbols. It includes a system of symbolically inherited conceptions through which humans communicate, maintain, and develop their understanding and attitudes toward life.

According to Habermas (2018), discursive communication refers to the nature of discourse. Discourse refers to the involvement of group members through various forms of communication, including in the context of state-managed COVID-19 vaccination outreach in public discussion. The results of interviews with the head of the Semanan subdistrict, Kalideres District, West Jakarta Administrative City, DKI Jakarta, revealed that public space activities are routinely held in efforts to socialize COVID-19 vaccination. For example, a recess visit from the West Jakarta sub-district head to the Semanan area regarding the COVID-19 vaccine center, where the community was empowered to participate in discussions regarding the implementation of COVID-19 vaccination. Interview results show that some people still need to be vaccinated against COVID-19 until the first dose. This situation became the focus of researchers in solving this problem.

Researchers emphasize the importance that there are norms that regulate Structural alignment can work aligned through an internal perspective (personal beliefs) and external (norms applicable). This research emphasizes the need for interpersonal communication in dealing with Society Antivaccine COVID-19. Interpersonal communication is an effort to achieve individual or shared goals based on shared understanding. In this context, goal achievement is considered reasonable or feasible intrinsically. Communication success between the parties involved depends on their ability to achieve a shared understanding or consensus. It can be achieved by fulfilling three of the central validity claims, namely truth (truth), precision (normative rightness), and honesty (sincerity).

The validity claim can be applied to solving different visions through interpersonal communication. In other words, successful negotiations between the parties depend on the satisfaction of three claims validity, and vice versa; negotiation can fail if there is an element of fraud, impropriety, or profound dishonesty in the negotiation process. In stages, the end of the research is communication discursive; it is hoped that the government, especially Semanan Village, must apply a persuasive approach in negotiation or mediation.

Researchers strive to evaluate how discursive communication is applied in implementing COVID-19 vaccination by paying attention to sociocultural traditions emphasizing the values of customs, social conditions, and public awareness about the importance of internal vaccination when facing the threat of COVID-19. In addition, the researcher will present assumptions based on theoretical understanding as a basis for designing this research. Researchers want to reveal discursive communication built by the Semanan sub-district Kalideres sub-district, DKI Jakarta city not yet able to build awareness of anti-vaccine society so that it can temper religious beliefs, no vaccine confidence. We are accelerating COVID-19 vaccination in Indonesia, specifically in the Semanan sub-district, Kalideres sub-district, West Jakarta administrative city, and DKI Jakarta.

**Theoretical Study, Discursive Communication Theory.** Discursive knowledge is generally applied to human knowledge, and discursive knowledge is also often referred to as reasoning knowledge (Nugroho, 2017). Discursive refers to the type of reasoning related to an individual's

intelligence. As explained by B. S. Mardiatmadja (2007), discursive communication involves exchanging and discussing views on something. In line with the views of these experts, discursive communication can occur in various contexts with various topics expressed according to the knowledge and intelligence of the communicators. Its broad scope means that discursive communication can be realized in various situations with various topics explained by the parties involved.

Researchers see that the first basis, in the work context, is that practical actions arise due to specific considerations. Work is based on instrumental ratios, where the instrumental actions lead to steps following the desired goals or targets. Actions to achieve this goal consist of instrumental actions aimed at controlling nature and strategic actions aimed at (Irfan, 2004). Meanwhile secondly, in the context of communication, these actions are based on communicative ratios. Communication is carried out based on communicative ratios that direct action towards understanding. Habermas believes that communication is an essential human action towards each other, aiming to achieve an understanding of other people (Kirom, 2020).

Of these two things, the first aims to achieve success or goals. Meanwhile, these two aspects of communication place more emphasis on reciprocal efforts and mutual understanding between one individual and another. So we can achieve agreed communication with a common goal. If implemented in this research, the role of discursive communication is expected to change people's fatalistic view of COVID-19 vaccination. Collaboration is needed, namely the Semanan sub-district, opinion leaders, local communities, surrounding communities, and anti-vaccine communities, to reach a consensus for communities that still need to be vaccinated against COVID-19.

Habermas tries to understand that modern society is so liberal that these individuals are imagined as detached from cultural identity. Individuals are seen only as members of society. Habermas maps individuals as liberal and communitarian. The liberal individual is part of Western thinking. Meanwhile, communitarian individuals are from Eastern thought. In this context, to bridge liberal and communitarian individuals, Habermas proposed the concept of discursive individuals, who want their identity not only to come from themselves but also through the process of forming a new identity built together through discussion (Kirom, 2020).

The communication paradigm introduced by Jurgen Habermas states that meaning in communication can be interpreted as the result of interaction. In this interaction process, individuals explain that communication actions are symbolic interactions. This communicative action is regulated by norms binding consensual, sets mutual expectations regarding behavior, and must be understood and known by at least two subjects involved. Social norms are implemented through sanctions. The meaning of these norms is objectified through communication using everyday language. While the validity of propositions is analytically and empirically valid, the validity of social norms depends only on the intersubjectivity of shared understanding guaranteed by common knowledge of obligations. (Kirom, 2020).

**Elements Public Sphere and Public Place.** In reality, mass media, which in Jurgen Habermas's concept is considered as one form of what he calls public space, is not the only medium for the general public to express their discursive activities in the context of public space, which, in essence, "was guided by a norm of rational argumentation and critical discussion in which the strength of one's identity" Other places that are centers of public attention, such as mosques, churches, or Central Park in New York City which was designed in the 19th century as a democratic public space, are also other forms of public space. The same applies to everything public and facilitated in the public space, including Habermas's public space activities. For example, "Public art in a public space in Lille, France". A similar phenomenon can also be found in many big cities in Indonesia, including

Jakarta. For example, public art, as previously mentioned in France, can be found in mural paintings expressed by the public through walls, bus stops, toll road pillars, and the like.

As a form of activity public space for expressing individuals in public activities, based on the phenomenon of an anti-vaccination society, it is known that the Semanan regional government has formed public space to provide an understanding of COVID-19 vaccination in places such as mosques, fields, or directly in the Semanan sub-district. However, researchers consider discursive communication through public space not very effective yet. Actions such as the government's public awareness of the COVID-19 vaccination and recess visits by regional leaders still do not provide understanding to the anti-vaccine community. It can be seen after the visit results that the vaccination data (information in Chapter 1) states the anti-vaccine community does not provide or attend contributions to this discursive communication; it is feared that the anti-vaccination community will form structural forces when it grows big. Mediation is needed to reduce this stigma.

**The Concept of Ego Identity.** This ego identity is how human existence can merge with social society to achieve communication. In Habermas' mind, the concept of ego identity wants to achieve meaningful meaning in communication relationships with others. Ego identity is a symbol of the social organization of ego claims. In an individual context, each individual initially has different things from others. In general, sometimes this ego identity has universality about others, but individually, it has different things.

Ego identity is one of the most significant factors in constructing human abilities to be more mature and overcome conflict situations in social society. It thereby gives birth to harmonious relationships through communication. The existence of ego identity in humans will create an excellent social organization in interaction with society.

Habermas notes that ego identity is one of the centers of the ability to provide awareness to each individual under conditions of intersubjective communication. Moments universally are part of the reflection process to naturally connect individuals to affective and practical aspects so that ego identity can be used as a philosophical basis to criticize one's attitudes. Thus, ego identity in humans becomes very urgent in efforts to encourage humans as human essence so as not to behave at the level of individuality. That is the criticism proposed by Habermas, so by raising criticism towards yourself, you can build communication with others.

In this case, ego identity arises so that each individual can merge every human interest in a common interest with conditions determined in communication, for example, problems, truth, honesty, the accuracy of statements, and the validity of claims.

Concerning this, the actual aim of the theory of social evolution, which involves the dissolution of ego identities for the sake of common interests, is to overcome differences in the learning process.

On the one hand, a technical learning process contributes to greater mastery of nature and increases work productivity. On the other hand, there is a communicative learning process that improves the quality of communication between people.

## METHODS

Researchers base it on the critical paradigm. At its core, the critical paradigm is focused on power, inequality, and social change. The critical paradigm studies power imbalances and seeks to change them. The critical paradigm challenges the status quo and strives to create a balanced and democratic society (a balanced and democratic society) (Halik, 2018). This research uses a critical paradigm to analyze the discursive communication of Semanan Village with the anti-vaccine community regarding the implementation of the COVID-19 vaccination. The ontology of this research is the existence of an ego identity related to COVID-19 vaccination, which is based on

cultural and religious factors; this is what causes some anti-vaccination people not to attend the implementation of vaccine centers in designated areas.

In terms of epistemology, this research has a transactionalist / subjectivist approach. In other words, the relationship between researchers and research objects is always accompanied by specific values (Hidayat, 2002). Understanding of a reality is produced through findings mediated by values. Researchers and the informants interviewed (all) have the same view that there are government policies regarding the implementation of COVID-19 vaccination that are not transparent, there are institutional interests in the distribution of COVID-19 vaccination, and anti-vaxxer views have emerged regarding the stigma of COVID-19 vaccination.

Axiologically, according to the aim of his research, the researcher positions himself as someone who is trying to fight for democratic renewal with positive populism to transform elite sovereignty back into true popular sovereignty. It requires a thorough approach to multiplayer effect covering a high level, namely balanced government policy; a middle level, namely, the need for an approach through the role of a reasonable and appropriate opinion leader; and a low level through a family-level approach in reducing the stigma of COVID-19 vaccination.

The approach used in this research is qualitative and focused on case studies. Research, case, or case study refers to an intensive longitudinal investigation of a phenomenon in one or several research locations to obtain detailed and contextual conclusions to understand the dynamic processes underlying a particular phenomenon of interest. Case studies are a unique research design because they can be applied interpretively to build theories or concepts while operating within a postpositivist paradigm to test theories.

This research is included in the exploratory case study category. Researchers are trying to make the results of this research a basis that opens up opportunities for subsequent research, especially in the context of interpersonal discursive communication among people who refuse COVID-19 vaccination. This selection was based on considerations to describe the characteristics of research subjects related to their ability to understand interpersonal discursive communication patterns and processes related to COVID-19 vaccination in communities that have negative attitudes towards vaccines. (anti-vaccine).

Data collection is a critical step in research that involves collecting and measuring information related to research variables to evaluate and answer research questions. According to Sugiyono and Puji (2021), the data collection method is considered the most strategic stage in research because the main focus is obtaining relevant data. In this research, data was collected through three methods, namely observation, in-depth interviews (in-depth, open-ended interviews), and document analysis.

In-depth interviews were conducted with five respondents, including the head of the Semanan subdistrict, the head of the relevant RT, and key informants such as anti-vaccine people considered opinion leaders (opinion leaders) and anti-vaccination residents around them.

Sugiyono and Puji (2021) explain that data analysis is a systematic process of searching for and summarizing data from various sources, such as interviews, field notes, and documentation. Data is organized into categories, described into specific units, and synthesized; patterns are formed, significant information is selected, and conclusions are prepared so researchers and other interested parties can easily understand them. From Moleong's perspective (2017), data analysis also involves organizing and sorting data into patterns, categories, and fundamental units of description to identify themes and data findings.

In this research, data analysis focuses on the origins of anti-vaccine communities who have yet to undergo COVID-19 vaccination, even up to the first dose. Socioeconomic class and religion were identified as barriers to implementing COVID-19 vaccination. The approach to changing the views of the anti-vaccine community involves examining interpersonal discursive communication,

primarily through persuasive approaches (private communication). All data collected from various sources is linked to the main theories used to achieve research objectives.

## RESULT AND DISCUSSION

**Description of Research Object.** The object of this research is located in Semanan Village, part of Kalideres District, within the scope of the West Jakarta Administrative City government, DKI Jakarta. Geographically, the Semanan Village area is directly bordered by the Cisadane River to the north, Petir Cipondoh Village to the south, Poris Gaga Village in the west (Tangerang), and Duri Kosambi Village in the east.

Researchers in this case focus on the anti-vaccination view that there are no concrete efforts to suppress COVID-19 cases, so the anti-vaccination group has a different understanding of COVID-19 vaccination and has not been vaccinated until now. The anti-vaccination community is influenced by the norms that a person adheres to. Community non-compliance with health protocols, which has increased along with the spike in COVID-19 cases, is an example of an anti-vaccination group. This group believes that no effort can change human destiny. Educational factors and economic conditions can influence the emergence of anti-vaccine views. People with higher levels of education and stable economic conditions may not always hold opposing views, even in a pandemic. However, one cannot ignore the possibility that, at some point, they, too, could get fed up and adopt anti-vaccine views.

**Community Perspective Regarding COVID-19 Vaccination in Semanan Village.** Public knowledge about COVID-19 vaccination, especially in the Semanan Subdistrict, significantly impacts the level of participation in the response to the pandemic, including changes in behavior towards better adaptation. Field findings show considerable variation in residents' knowledge and understanding of COVID-19 vaccination. Factors such as level of trust, doubt, and rejection/disbelief emerged as categories that describe people's knowledge and understanding of COVID-19 vaccination.

According to Weintraub et al. (2013), people's perceptions can be influenced by various factors such as age, physiological factors, culture, personal experiences, mood, and stereotypes. This perception is the result of the interpretation process of the information received. From the research results above, several factors, including personal experience, culture, external information, beliefs, and individual spirituality, influence public perception of the COVID-19 Vaccine.

Anti-vaccination attitudes and deterministic views in Semanan Village show high levels in several areas. Groups of people who refuse vaccination do not take this pandemic seriously, seeing it only as God's punishment for humans.

They believe that the only person they should fear is Allah, so some areas continue to hold congregational prayers in mosques. This statement can trigger the formation of misguided opinions among the public.

Research also notes the importance of synergy between the government and religious organizations in suppressing the spread of COVID-19. By involving religious organizations, the government can be more effective in directing the public and providing accurate information regarding vaccinations and health protocols.

**Discursive Communication of COVID-19 Vaccination Against Anti-Vaccine Communities.** Gordon Wiseman and Larry Barker suggest that communication models have three main functions: first, explaining the communication process; second, showing visual relationships; and third, helping to identify and improve communication barriers (Mulyana, 2002). On the other hand, Discourse Theory is used to exchange and discuss views about something through public spaces. According to Jürgen Habermas (2015), this public space is used to achieve primary individual or

collective goals, a shared understanding that the goal is inherently reasonable or feasible. Communication between parties will achieve an understanding or consensus if it fulfills three validity claims: truth and normative accuracy, normative rightness), and honesty (sincerity).

Applying this validity claim is relevant in resolving differences of opinion through interpersonal communication. It means that negotiations between parties will be successful if they fulfill the three validity claims. In contrast, negotiations will fail if there are elements of fraud, lack of accuracy (understanding of the opinion leader), and dishonesty. In the context of this research, at the discursive communication stage, the relevant authorities, such as Semanan Village, will likely use a persuasive approach in the negotiation or mediation process.

Interpersonal communication provides reciprocal communication (feedback) in the private sphere. Researchers utilize interpersonal communication in this case, hoping that direct communication interactions will occur through face-to-face meetings between two or more individuals.

Resolving stigma related to COVID-19 vaccination involves personal and limited persuasive communication. This communication depends on an impartial third person, a mediator, to reach a mutually agreeable conclusion. The humanist communication process, which involves negotiation with the support of a mediator, is expected to create a voluntary agreement that genuinely represents the wishes of all parties involved. Based on Habermas' discourse theory, consensus is rational when all parties can freely express their opinions and attitudes towards valid claims without pressure or coercion.

**Anti-vaccination Community Distrust Regarding COVID-19 Vaccination in Semanan Village.** Field findings show variations in residents' knowledge and understanding regarding COVID-19 vaccination. This diversity is influenced by the difficulty of changing people's knowledge and understanding in a short time. Public knowledge and understanding regarding COVID-19 vaccination can be grouped into trust, doubt, and rejection/disbelief. It was found that perception is an essential factor influencing behavior, where individuals tend to adopt risk behaviors or prevention efforts based on their perceptions.

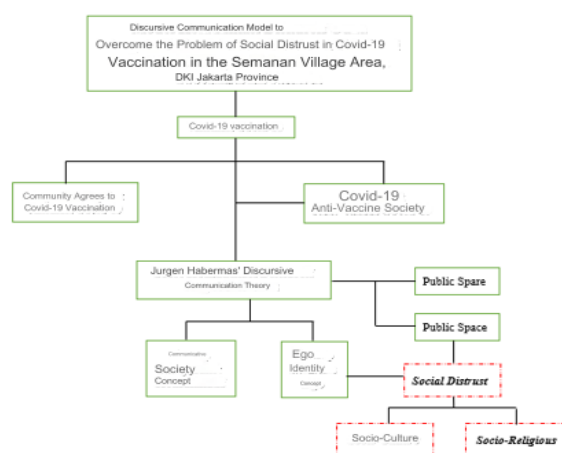
Interview results show that three main factors cause social distrust in the context of people refusing vaccination during the COVID-19 pandemic. The first factor is the influence of social media, especially the spread of fake news (hoaxes) regarding COVID-19, which is immediately accepted by the public and can influence their views on COVID-19 vaccination.

The second factor is related to religious views. In Indonesia, there has been a shift between religion and science as a crucial issue during the COVID-19 pandemic. Resistance and opposition to efforts to deal with COVID-19 emerged in various regions, both in urban areas and in rural and interior areas (Rahmawati et al., 2020). The groups involved in this movement generally have a conservative religious culture, and this situation is increasingly complicated by the widespread spread of fake news (hoaxes and fake news), which presents tendentious information about COVID-19. The friction between religion and science in Indonesia is not limited to one type of religion but involves various cross-religions.

Based on the field results, there needs to be more communication problems. The first gap is a problem of distrust in interactions. West et al. (2008) put forward the theory of distrust; it can be stated that this theory is based on several basic assumptions. First, distrust arises when communicating interpersonally with unknown people. Second, distrust can create cognitive stress in undesirable situations. Third, when two individuals who do not know each other meet and engage in conversation, they tend to make predictions or estimates regarding the information the other person holds.

The second communication gap is the problem of social conversation in implementing COVID-19 vaccination. There needs to be another approach from the government without using a coercive approach to avoid violating the laws and regulations above. The approach must be taken through an institutional approach to aspects of professionalism.

More human resources (HR) need to address the final communication gap in implementing the professional aspects of the institution. There needs to be institutional legitimacy regarding the professional aspect of implementing COVID-19 vaccination through the door-to-door vaccination method. In this case, the medical role involves providing awareness of COVID-19 vaccination.



Source: Results Processed by Researchers (2023)

**Figure 1.** Discursive Communication Model to Solve Problems of Social Distrust COVID-19 Vaccination

The chart above conveys that: 1) When the awareness process regarding the COVID-19 vaccination is underway, there needs to be an appropriate communication model to reduce the views of the anti-vaccine community so that it can reduce the "upheaval" (coercion) in that community. Discursive communication in the public sphere shows that the absence of the anti-vaccine community in participating in COVID-19 vaccination requires a re-approach in changing the negative stigma towards COVID-19 vaccination, requiring communication in the private sphere. 2) Reduce social distrust of COVID-19 vaccination through discursive communication. It is hoped that a) literacy regarding COVID-19 vaccination will be built, b) the anti-vaccine community's view of COVID-19 vaccination through an interpersonal approach, namely the addition of socio-religious elements (roles through religious leaders) in professional aspects of institutions and building understanding good through the role of mediator. 3) As for resolving distrust of COVID-19 vaccination in the Semanan sub-district area, researchers have determined an effective model to reduce stigma in anti-vaccination communities through a social-cultural element approach, the need to maintain continuity of knowledge with activities that deliberately change the environment through experiential aspects. In this sociocultural element, when testing ethically (COVID-19 vaccination) in public spaces, the anti-vaccination community needs to look at the social aspects of society and not solely based on personal grounds; it is essential to foster a consensus agreement between the anti-vaccination community and the Semanan sub-district government, how a person treats his relationships with others to avoid conflict. There needs to be aspects of an approach at the high level (government), balanced policy, middle level (opinion leader approach), Neighbourhood,

and low level (family approach). The advantages of this dimension are cooperative (can work together) and full of trust.

Meanwhile, in resolving distrust of COVID-19 vaccination in the Semanan sub-district area, researchers have determined an effective model to reduce stigma in anti-vaccine communities through the 1) social approach. Culture is the need to maintain the continuity of knowledge with activities that deliberately change the environment through experiential aspects. In an approach Culturally, when testing ethically (COVID-19 vaccination) in public spaces, the anti-vaxxer community needs to look at the social aspects of society, not just based on personal grounds. 2) Progressivism is an education that builds trust in public procedures, not in things that are not transparent. Therefore, progressivism emphasizes the importance of cultivating consensus. Agreement between the anti-vaccination community and the Semanan sub-district government. 3) Existentialism, human freedom in choosing actions. Choice is the determining factor to be carried out in giving birth to action. There is a need for an awareness approach in taking a stance of action on COVID-19 vaccination through aspects of science and religion. 4) Agreeableness: How a person treats his relationships with others to avoid conflict.

There needs to be aspects of a balanced policy approach at the high level (government), middle level (approach opinion leader) RT, local RW, as well level low (family approach). The advantages of this dimension are cooperative (can work together) and full of trust.

The use of a discursive communication model to overcome the social distrust problem of COVID-19 vaccination in the Semanan Subdistrict area, DKI Jakarta Province is important and necessary, but to achieve a synthesis of thought that allows for the same perception and authentic communicative action, it needs to be carried out consciously and intelligently.

Through the presentation of Jurgen Habermas's theory of discursive communication and its derivative concepts, social distrust is not exclusive to the critical paradigm. If we look at it in the critical tradition, we will see only that social distrust as contestation and resistance with a win-lose solution (win-lose solution, zero-sum game). In this case, social distrust is that through an approach, the anti-vaccine community shows various dialogues, sharing experiences, reflections, and sincerity that characterize a phenomenological mindset with winning solutions. Win (win-win solution).

**Importance of Elements Socio-Culture and Socio-Religious in Building Social Distrust in Anti-Vaccine Communities.** During the process of awareness, for the COVID-19 vaccination to take place, there needs to be an appropriate communication model to reduce the views of the anti-vaccine community so that it can reduce the "unrest" (coercion) in that community. Discursive communication in the public sphere shows that the absence of the anti-vaxxer community in participating in COVID-19 vaccination requires a re-approach to changing the negative stigma towards COVID-19 vaccination, requiring communication in the private sphere. Muffle social distrust It is hoped that the COVID-19 vaccination through discursive communication will a) build literacy regarding COVID-19 vaccination and b) change the anti-vaccine community's view of COVID-19 vaccination through an interpersonal approach, namely the addition of additional Socio-religious (roles through religious leaders) in professionalism aspects of institutions as well build good understanding through the role of mediator.

When a party cannot accept statements from another party as valid or legitimate claims, they can move the conversation to the level of "discourse." Discourse is a process of argumentation and dialogue in which claims implicit in speech are tested rationally to ensure truth, moral correctness, or authenticity. Mediators must ask parties to explain why their statements are relevant to prevent unproductive discussions and pave the way for agreement on accelerating COVID-19 vaccination.

If a statement is untrue, the mediator (in this context, opinion leader) should help point out the inconsistencies without appearing to favor one side or the other. Mediators can use active

listening techniques, asking questions and reframing statements (reframing) for clarification. This clarification is essential to prevent conflict and ensure that discussions remain constructive. Mediators should avoid appearing to take sides by not openly stating that statements are false, inaccurate, or dishonest. Instead, they should focus on understanding each other's points of view parties and help clarify mutual understanding.

Mediators need to have the skills to convince both parties, especially the anti-vaccine community, that their goals are for the common good and interest. Mediators are expected to have unique abilities to handle situations like this. The main focus in mediation is to ensure that both parties can see that there are no hidden intentions and that all efforts are being made for the health of the anti-vaccine community.

In this mediation forum, it is hoped that the parties can reach a mutually beneficial agreement and utilize their common interests for the health of the anti-vaccine community. The mediator is responsible for guiding discussions and ensuring that shared goals for the future are in focus so that the parties can work together to achieve a positive outcome.

## CONCLUSION

Based on the entire description of Jurgen Habermas' discursive communication analysis regarding COVID-19 vaccination regarding the views of the anti-vaxxer community, it has resulted in a conclusion in response to the formulation of the research problem, namely as follows: first, the Communication discursive system built by the Village Semanan, Kalideres District, City West Jakarta DKI Jakarta Administration regarding COVID-19 vaccination is only limited via vaccine center communication. This matter is caused by the anti-vaccine community having the view that God regulates life, birth, and death; all forms of vaccination creativity are a political manipulation of government. This assumption arises because information is considered not transparent in handling COVID-19. Distrust in COVID-19 is also growing because of the presence of power interests. However, discursive communication theory is essential to achieve a synthesis of thought that synchronizes perceptions and authentic communication actions.

As for what happened, distrust of anti-vaccination society amid the COVID-19 pandemic due to 3 things through the interview process. First, it is influenced by social media (social media that reports on COVID-19, especially hoax news, which is directly received by the public, so that it can influence the public's perspective on COVID-19 vaccination. Second, it is related to the religious perspective. In Indonesia, changes in the dynamics between religion and science are one issue that has been crucial throughout the COVID-19 pandemic. There has been a phenomenon of resistance and conflict regarding the agenda for handling and overcoming COVID-19 in various regions, including urban, rural and inland areas. Generally, participants in this movement are religious community groups who religiously tend to have conservative values. This situation is increasingly complicated by the widespread spread of fake news (hoaxes and fake news), which presents tendentious information related to COVID-19. As is the case at the global level, the shifting dynamics between religion and science in Indonesia are not limited to one particular religion but involve cross-religions.

Meanwhile, in resolving distrust of COVID-19 vaccination in the Semanan sub-district area, researchers have determined an effective model to reduce stigma in anti-vaccine communities through the 1) social approach. Culture is the need to maintain the continuity of knowledge with activities that deliberately change the environment through experiential aspects. In an approach culturally, when testing ethically (COVID-19 vaccination) in public spaces, anti-vaccine people need to look at social aspects and not just eyes based on personal grounds, which is personal. 2)

Progressivism is an education that builds trust in public procedures, not in things that are not transparent. Therefore, progressivism emphasizes the importance of cultivating consensus. Agreement between the anti-vaccination community and the Semanan sub-district government. 3) Existentialism, human freedom in choosing actions. Choice is the determining factor to be carried out in giving birth to action. An awareness approach is needed in taking a stance on carrying out COVID-19 vaccination through aspects of science and religious approaches. 4) Agreeableness is how a person treats his relationships with others to avoid conflict. There needs to be an aspect of the approach to level high (government) balanced policies, level middle (opinion leader approach) neighborhood, and level low (family approach). The advantages of this dimension are cooperative (can work together) and full of trust.

The use of a discursive communication model to overcome the social distrust problem of COVID-19 vaccination in the Semanan Subdistrict area, DKI Jakarta Province, is important and necessary, however, to achieve a synthesis of thoughts that allows for the same perception and authentic communication actions it needs to be done consciously and intelligently.

This research emphasizes the importance of discursive communication competence by adding socio-cultural elements, especially in treating relationships with anti-vaccine communities to avoid conflict. In addition, this research proposes a holistic approach at the government, opinion leader, and family levels and highlights the role of socio-religious elements in professionalism.

Successful communication between the parties involved can be achieved through fulfilling three central validity claims, namely truth (truth), precision (normative rightness), and honesty (sincerity). This validity claim can be applied to resolving different views through interpersonal communication. In other words, negotiations between the parties will be successful once the three validity claims are met. In contrast, negotiations will fail if there are elements of fraud, impropriety (the opinion leader's understanding), and dishonesty in the negotiation process. In this case, when entering the final process in this research, namely discursive communication, it is hoped that the relevant authority (Semanan Subdistrict) will require a persuasive in providing negotiations or mediation.

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