

SOCIO-CULTURAL ADAPTATION OF THE COMMUNITY IN FACING NEW HABITS DURING THE COVID-19 PANDEMIC IN THE LILIBA VILLAGE, KUPANG CITY

¹Imanta Immanuel PERANGINANGIN, ²Syamsuriady SYAMSURIADY, ³Hotlif A. NOPE, ⁴Aelsthri NDANDARA

^{1,2,3,4}Undana University, Kupang, Indonesia

Corresponding author: Imanta Immanuel Peranginangin

E-mail: iman_per@yahoo.com

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Abstract:

This study examines how urban communities in Iliba Village, Kupang City adjust to the New Habit Adaptation program. To find a suitable model or solution for social policy studies, a community's attitude toward adapting to new habits and socio-cultural adaptability is described. The object was Kupang City's Liliba Village residents. The object was chosen because Liliba Village had a high number of cases since the start of the COVID-19 epidemic, and the research approach was a qualitative paradigm based on case studies. This study highlights direct informant empirical experiences. In-depth interviews, FGDs, and literature reviews collected data, which was then examined qualitatively. The study found that the Covid-19 Pandemic forced the community to be more adaptive to various forms of social change that occurred, especially to changes in the social conditions of the Liliba Village community who avoided crowds, there was a change in Stigma Against Other Individuals, making adjustments to interactions according to pandemic conditions and changes to communication models. While changes in the cultural conditions of the people of Liliba Village include not kissing the nose, receiving guests, and religious and worship activities in their homes, the response to the implementation of new habits is to be more responsive to the threat of coronavirus transmission and more anticipatory in public interactions.

Keywords: Covid-19, Adaptation, Social, Culture

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INTRODUCTION

This pandemic started in December 2019 when the health authorities in Wuhan (China) reported clustered pneumonia cases of unknown etiology. The new coronavirus has been identified as the cause of the pandemic, which has affected many countries globally. The coronavirus disease (COVID-19) outbreak has spread rapidly worldwide, and infections in European countries are rising (Guiota, J et al., 2020).

Wuhan is the seventh largest city in China, with a population of over 11 million people. The city is a major transportation hub in central China, located about 700 miles (1100 km) south of Beijing, 500 miles (800 km) west of Shanghai, and 600 miles (970 km) north of Hong Kong. Wuhan airport has direct flights to major European cities: six weekly flights to Paris, three to London and five to Rome. On March 11, 2020, the World Health Organization (WHO) declared COVID-19 a pandemic¹ and has since taken an unprecedented path. As of 30 August, 24,854,140 cases of COVID-19 and 838,924 related deaths were reported worldwide (Perondi, et al., 2020). The COVID-19 outbreak has changed the lives of people around the world through its rapid spread, high death toll, social disruption and devastating economic impact (Wu, et al., 2020).

Various countries then began implementing the Covid-19 Protocol following the recommendations of the World Health Organization (WHO), starting from washing hands, not gathering/holding meetings, maintaining distance, limiting leaving the house and even taking steps to self-isolate individuals, communities, and even entire cities (starting from Large-Scale Social Restrictions/PSBB to lock down). As a result, many government and private offices have implemented a work-from-home (WFH) scheme.

Even so, there are still many considerations, such as reducing cases of the spread of Covid-19 in several areas to restore the economic sector that has been hit hard due to the impact of the pandemic. There is a compromise on the long-time span until vaccination is complete, as well as a realistic understanding that there is a high probability of COVID-19. -19 will never disappear, so a restriction policy was issued for adopting new habits. The new normal is interpreted as a change in people's behavior to continue carrying out normal activities. It means that it will be difficult to return to original activities. On the other hand, it is difficult to stop the spread of the virus, so people have to adapt to new habits that are different from their previous habits.

The term New Normal refers to the new order that must be adopted by society during the covid-19 pandemic. New normal or adaptation to new habits is a choice or decision that the government must make to respond to the pandemic caused by the Covid-19 virus, which until now has not been able to be controlled. Adapting to new habits can also be interpreted as a new order that is not the same as the old one. Humans generally live in an order that is known to live their lives. For example, a student in his daily life has determined when he has to go to college, when he has to get up, or when he has to eat. It is what is called that order. However, the coronavirus outbreak has finally changed several ways of life, people's behavior and government policies. This new habitual adaptation refers to previously unknown or unusual situations that are now standard, customary or expected.

Without realizing it, a new life is experienced by anyone living amid the current pandemic. The essence of this new life policy is the implementation of strict health protocols when people carry out various social, cultural and economic activities. Starting from getting used to washing hands, wearing masks, and maintaining a physical distance. The emergence of the new regulation is marked by studying from home, working from home, worshipping at home, avoiding crowds, reducing travel activities, reducing direct interactions, and various health behaviors that are expected to overcome the transmission of Covid-19. In the new habits, what is emphasized is people's behavior that must be adapted to the current situation, namely behavior that can limit or avoid further virus transmission from one person to another. Apart from preventing the spread of the virus, the purpose of establishing new habits is also related to economic considerations due to the impact of the pandemic, which is considered quite worrying.

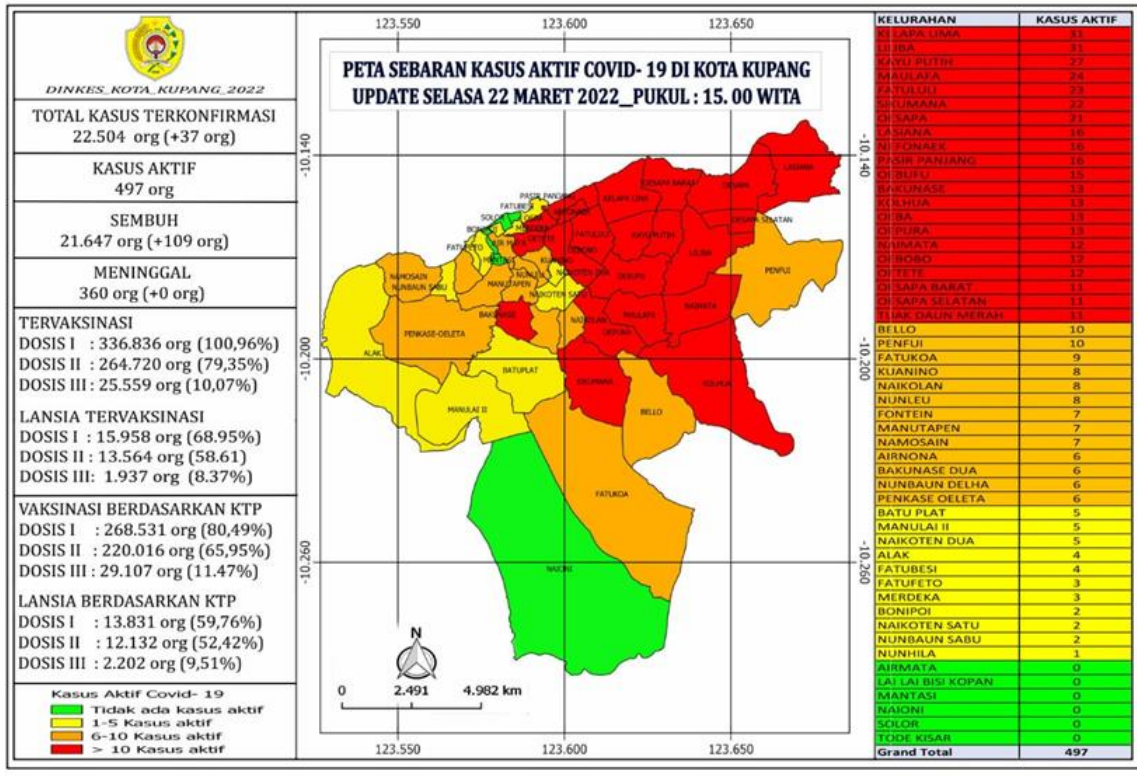
In general, in society, individuals will carry out the adaptation process by themselves, namely adjusting to their environment. This process is carried out repeatedly until it becomes a habit, so it is hoped that it will become a habit. The Covid-19 pandemic is an ecological condition that encourages cultural change. Human culture does not appear suddenly, but through a dialectical process between humans and the surrounding environment, culture always varies in each region because culture is always conditioned by and relative to certain environmental conditions (Murtiningsih, 2020, p. 57).

Social interactions between individuals in the community will show how fast or slow the community can adapt to the environment amid a pandemic. In this case, adaptation is needed between humans and their environment to survive during the Covid-19 pandemic through a new cultural system, namely through adapting new habits. Indonesian people are known to have a habit

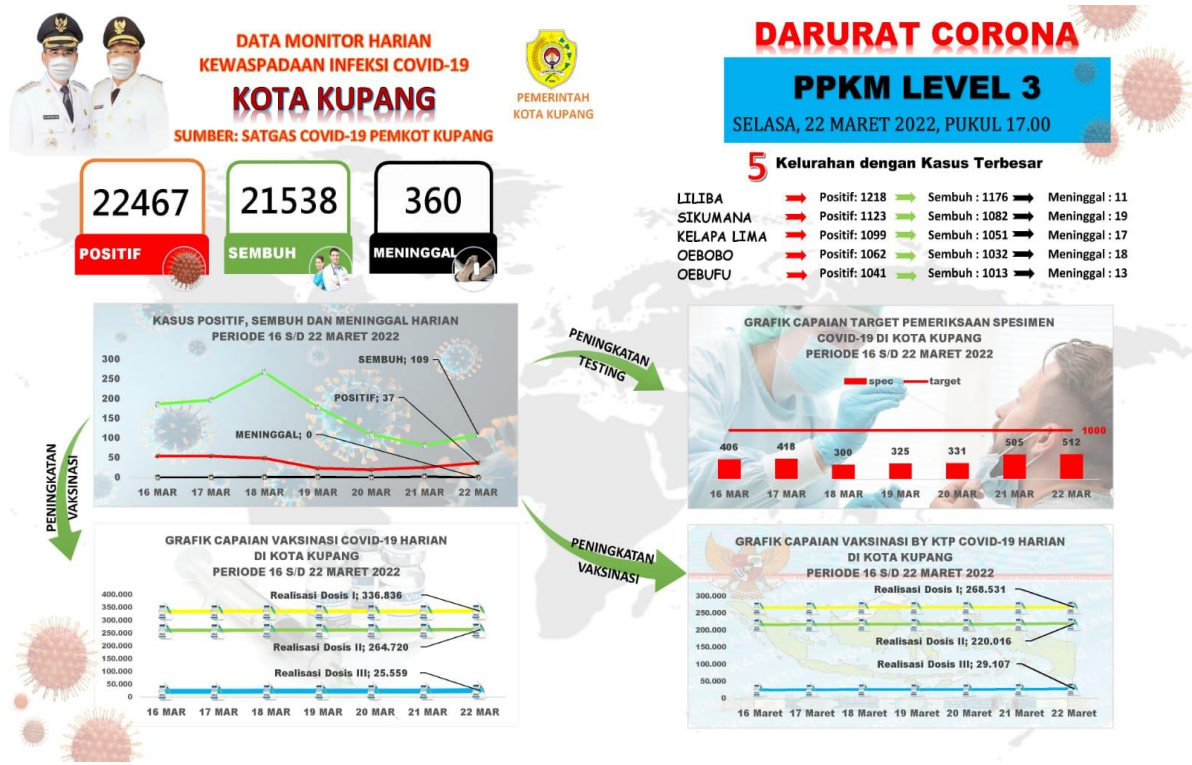
of gathering or hanging out, inseparable from manners and courtesy. However, new habits due to the coronavirus pandemic have changed this habit. Gradually, usual standards are shifting to something that never existed before, for example, online behavior, transaction models, and ways of interacting, one of which is shaking hands.

Shaking hands is a form of manners that is done to show courtesy. However, currently, people are prohibited from touching each other or interacting directly and are encouraged to keep their distance to avoid the spread of the coronavirus. As a result, there is a change in the standard of norms between what can be done and what cannot. Interactions or face-to-face meetings are now changing with meetings that are held through social media and are very dependent on technology. However, these meetings do not change the essence of interaction as part of human culture, as social beings who need each other to interact.

Liliba sub-district is one of the fifty-one sub-districts in Kupang City. The city of Kupang itself is included in one of the red zones due to the high spread of the coronavirus. Since the announcement of the first positive case of Covid-19 in Indonesia, panic has begun. Panic buying occurred, and the price of masks skyrocketed and became difficult to find to the scarcity of some foodstuffs and medicines such as vitamin C, hand sanitizers, ginger, lemongrass, et cetera. There was silence on public roads and restrictions at several points to reduce the number of people entering the area. Work from home began to be implemented in Kupang City, and face-to-face learning was also stopped. As a result, offices, schools and colleges in the Liliba area were temporarily closed. When the campus and the government first implemented the lockdown policy, many immigrant students then chose to return to their villages, plus the government implemented a social distancing policy.



Source: Kupang City Communications and Informatics Agency, 2022
Figure 1. Map of the Distribution of Covid-19 Cases in Kupang City until March 22, 2022



Source: Kupang City Communications and Informatics Agency, 2022

Figure 2. Distribution of Covid-19 cases with the highest cases by sub-district in Kupang City

Figures 1 and 2 show that Liliba Village has the highest active cases in Kupang City as of March 22, 2022. In addition, the figure above explains that Liliba Village has the most Covid-19 Cases in Kupang City, namely 1218 cases as of March 22, 2022. This condition causes community members to adapt to new habits in their daily lives.

Adaptation is formed from social activities to achieve goals in adapting to new habits. Public places or locations usually used as gathering places, such as houses of worship, markets, cafes, and restaurants, are allowed to open if appropriate and comply with health protocol rules. The community must become familiar with various health procedures such as checking body temperature, washing hands, sitting at a distance, wearing masks, and setting operating hours. Even now, the police are not only carrying out raids for the completeness of driving licenses but people who do not wear masks will also be dealt with. The Covid-19 pandemic has caused unplanned social and economic changes, reduced purchasing power and direct community interaction, and reduced income for the community. As a result, people must start adapting to new habits that are certainly different from previous ones. This new normal or new habit is used as an alternative basis for national policies to meet consumption needs and recreate social conditions requiring direct interaction. Implementing strict health protocols, known as new norms, inevitably has to be accepted and carried out by all levels of society.

The community cannot refuse because the rule is coercive, as stipulated in Government Regulation No. 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in the context of accelerating the handling of Covid-19, one of which is by closing the workplace. The implementation of the new normal is also regulated in the Decree of the Minister of Health Number

HK.01.07/MENKES/328/2020 concerning Guidelines for the Prevention and Control of Covid-19 in Office and Industrial Workplaces in Supporting Business Continuity in a Pandemic Situation.

Based on this description, it is undoubtedly a fascinating study of how the New Normal policy or new habits are applied in various dimensions of life in society, especially in the people of the Liliba Village, so that they can survive during a pandemic that does not know when it will end. For this reason, researchers are interested in doing more in-depth research on the Socio-Cultural Adaptation of the Community in Facing New Habits during the Covid-19 Pandemic in the Liliba Village, Kupang City.

METHOD

The research subjects chosen were the people of Liliba Village, Kupang City, based on the consideration that since the beginning of the Covid-19 pandemic, Liliba Village has been one of the villages with a high number of cases. The method used in this research was based on a qualitative paradigm studied based on case studies. This study emphasizes the variety of empirical experiences from directly involved informants. Data was collected through in-depth interviews, FGD (Focus group discussion) and literature review, which then collected data were analyzed qualitatively.

RESULTS AND DISCUSSION

Socio-Cultural Conditions of the Liliba Village Community During the Covid-19 Pandemic.

The research was conducted in the Liliba Sub-District, one of the sub-districts in Kupang City. Kelurahan Liliba is a bustling residential and settlement area. It is included in a complex sphere of life with various forms of life and tribes and religions living in this area. The emergence of the covid-19 pandemic has given rise to new habits that replace old habits. People must then get used to washing their hands when entering and leaving public spaces, checking body temperature when entering certain areas or rooms, wearing masks when leaving the house, and limiting distance when interacting with others.

This social condition is related to various facilities that support community activities in the Liliba Village, including educational facilities, health facilities, religious facilities, and health workers. Based on data for 2021, there are still very few health facilities in the Liliba Village. Health facilities in the Liba sub-district only consist of 1 Pustu (Sub-Puskesmas) and 2 Medical Clinics managed by the private sector.

To support the community's economic activities, many residents of the Liliba Village hold business activities to fulfill their daily needs. It is because the Liliba Village is a densely populated area. It is believed that opening a business can bring profit and serve as the primary job. The presence of shops, kiosks, offices, restaurants, lodging/homestays, workshops and boarding houses has made the Liliba Village more crowded and vibrant in terms of the economy.

In general, business sectors and health facilities in Liliba Village can be seen in the following table.

Table 1. Number of Health and Economic Facilities

| Number of Health and Economic Facilities | Total |
|--|-------|
| Shop | 6 |
| Kiosk | 78 |
| Inc/CV | 8 |
| Food Kiosk | 16 |
| Restaurant | 4 |
| Boarding House/Lodge | 145 |

| | |
|-------------------------------|----|
| Hotel | 2 |
| Homestay | 4 |
| Inn | 1 |
| Helping Public Health Center | 1 |
| Clinic | 2 |
| Practice Doctors | 2 |
| Motorbike and Car Repair Shop | 31 |

From a sociological understanding, the condition of the Covid-19 pandemic has created unplanned social changes. As a ward with a dense occupancy rate inhabited by residents from various activities and jobs, interactions between fellow residents of the Liliba Village and interactions between residents and other residents in the Liliba Village lurt often occur. During a pandemic, this condition changed drastically. During a pandemic, people must avoid crowded places, reduce gatherings or meet with other people to avoid transmission of the Covid-19 virus. Direct contact with other people is considered a means of transmitting the virus. The interaction process has also changed and transformed into indirect interaction using communication technology.

Buying and selling transaction activities have also changed. In pre-pandemic conditions, trade traffic was running busily in line with the opening of public facilities such as offices, schools, et cetera. However, since the government enacted the social restriction policy, economic activities in the Liliba Village have also been affected. In a pandemic situation, after the new normal adaptation policy was implemented, economic activities in society must also adapt. Starting from setting trade operating hours to implementing health protocols. It is in line with the issuance of a regulation from the mayor of Kupang, which regulates adaptation to new habits, so many direct activities are limited, especially social and economic activities that involve direct interaction with many people.

Some residents choose to stay at home, so many kiosk businesses and trade are quiet. The traders complained about the decreased sales turnover, which resulted in reduced profits. There are even several kiosk businesses that have closed due to not being able to survive due to the lack of sales. Due to the online learning policy, the boarding houses or boarding houses are also quiet due to the residents' choice to return to their villages. Boarding house owners complain that many do not pay the boarding fee, even though their belongings are still there, and it is impossible to take them out. Therefore, it can be concluded that the pandemic condition impacts the economic activities of the people in the Liliba Village.

The Liliba Village community is a community unit formed through social interaction that is dynamic in nature and involves relationships between individuals, between groups of people, as well as between individuals and groups of people. From this interaction process, a value and norm are formed, which is considered a reference pattern in acting and behaving for its members, namely the residents of the Liliba Village. However, the conditions of the Covid-19 pandemic forced communities to be more adaptive to various forms of social change that were taking place. All forms of community activities carried out during the pre-pandemic period must now be adjusted to standard health protocols in accordance with the conditions of adaptation to new habits. Among them are habits related to social values commonly carried out by residents of the Liliba Village, and then behavior that is in line with shared values must be avoided. It is believed that people will become more concerned about a healthy lifestyle, which is considered a small part of the community's self-defense efforts to avoid being infected with the coronavirus.

Socio-Cultural Adaptation of the People of Liliba Village. Adaptation is necessary for individuals and communities when there is a change in the surrounding environment. The changes

that occur will make individuals and communities adapt to the conditions around them. Changes that occur in society can be seen in two major forms: planned and unplanned changes. Da in a group will be together with each individual to be able to enter the community group. From a sociological point of view, the adaptation process is a process of adjusting individuals, groups or other social units to norms, processes of change and the conditions of change that are created. Adaptation aims to determine how individuals, groups or social units can build mutually beneficial relationships with the environment in which they live. The environment referred to in the adaptation process can be in the form of physical and social environments. The adaptations will affect people's mindset and adaptability to the physical, social, economic and cultural environment. The relationship between the individual and the environment emphasizes the aspect of habits that are maintained and tested in various situations, in this case, adaptation to new habits that are carried out continuously so that it becomes a habit for people when they are active.

Another understanding of adaptation is a process carried out by individuals and communities to overcome obstacles that arise from the environment in which they are located. The pandemic situation has become an obstacle for the people of the Liliba Village in interacting and doing activities. As a result, people must immediately adjust to changes in their environmental conditions. These adjustments are made by complying with health protocols when doing activities outside the home with other individuals, starting by wearing a mask, maintaining physical distance, avoiding physical contact as much as possible, washing hands, avoiding crowds, checking body temperature when entering public areas, and avoiding mobility outside the house. The entire adaptation process is carried out by the community so that they can deal with changing situations and conditions so that they can survive in their environment. The social adaptation of the people of the Liliba Village is as follows.

Avoid Crowds. The fear of contracting the Covid-19 virus makes residents always avoid crowds as the best option to survive during a pandemic. However, the need to communicate and interact with certain people makes individuals still have to interact outside the home. Interaction and direct communication are better when discussing something to meet job demands. Since implementing the New Habit Adaptation, many people have chosen to do activities outside the home. However, this does not make people comfortable being in crowds. They even tend to avoid crowds. Avoiding crowds or crowds is an effort to avoid direct contact with other people. It is an individual effort to interact with their environment based on the process of selecting, thinking, grouping and transforming meaning related to the environmental conditions in which they are located. Furthermore, he will determine the direction of his actions as a result of the meaning process. When the informant is in a public space, he will determine his actions so as not to contract the Covid-19 virus. Choosing to avoid crowds is an effort made by individuals as a result of interpreting their environment.

Stigma Against Other Individuals. Stigma is understood as an opposing view and is given to certain people by society or the environment. Individuals or communities do it to survive the threats surrounding them. Giving a certain stigma to other people impacts not only the person who is given a certain label but also the individual or community that gives the stigma. The Covid-19 pandemic has provided a new understanding for the public regarding the symptoms and effects of the virus. The fear of contracting the virus has made people very careful in interacting with others, especially those they do not know. Individuals become more protective of themselves.

In the process of symbolic interaction, several essential ideas arise from the activities and activities of humans who interact and relate to the activities or activities of other individuals. Not all interactions occur using symbols, but there are also non-symbolic interactions where the processes

include very simple stimuli and responses, even coughing and sneezing during the pandemic and adaptation to new habits, which lead to certain interpretations with different meanings before the pandemic. Not only do individuals interpret sneezing and coughing as symptoms of exposure to Covid-19, but even the government also plays a role in disseminating this matter. There are other provisions, such as fever or increased body temperature, so that the Church as an organization also interprets the symptoms of coughing and sneezing as one indication if the community is exposed to the Covid-19 virus.

Interaction Adjustments according to Pandemic Conditions. The Adaptation Period to New Habits is the starting point for changes in the social interaction of the people of the Liliba Village. The most visible is the process of shaking hands and kissing the nose. Before the pandemic, a handshake was done by extending the palm of one hand, but now it is done by touching each other's wrists or touching each other's fists which are known as healthy greetings or greetings covid. Kissing the nose is also now rarely seen being done. Other informants also gave the same statement regarding people's habits, where people implemented strict health protocols during the adaptation period to new habits. Gathering of the people in the Liliba Village, which is generally done by holding hands (shaking), is something that is rarely applied. Based on the results of the research that has been carried out, it is interesting that with Covid-19, the community's social relations are closely related to the residents of the Liliba Village. There was a shift in the form of social interaction during the pandemic, where people had to adjust to adapting to new habits to be able to blend in with their environment.

Communication Model. The policy of imposing large-scale social restrictions (PSBB) followed by restrictions on community activities (PPKM) at a certain level requires that people be careful and very selective in making decisions to communicate and interact directly with others. In line with that, online learning and working from home have also become commonplace for the community, especially students and employees. In this condition, too, many people choose a new communication method using communication technology. It is the best choice for them. Interacting and communicating directly and being in a crowd is no longer their first choice. The communication process is carried out using communication technology and social media. Make phone calls, chat, video calls and send emails.

Changes in the form of communication from direct to indirect with the help of communication technology are often carried out. It is a choice to continue to be able to interact with other people. The communication process carried out by the residents of the Liliba Village was not hampered due to the pandemic. Avoiding direct communication and avoiding contact with other people is done by utilizing communication technology. Not only that, but the process of working from home can also run well by utilizing communication technology. Behaviors and habits of conventional face-to-face interaction have begun to be transformed through virtual interaction, which simultaneously reinforces the function of technology as an intermediary for social interaction amid the Covid-19 pandemic. Symbolic interaction instills the understanding that humans do receive not only responses but also provide stimuli. It confirms that humans will constantly interact because the interaction is a continuous process.

Furthermore, several traditions and habits are later avoided by some residents in the Liliba Village are explained below.

Nose kiss. In their daily interactions before the pandemic, people freely gathered and interacted without fear of contracting the Covid-19 virus. The habit of kissing the nose when meeting with family or people who are rarely met is something that researchers commonly see in the Liliba Village. The habit of kissing the nose as a culture applied to almost all residents of Kupang City is

also carried out by residents who are not native to NTT. From several interview excerpts, the researchers concluded that a habit that is commonly practiced could be avoided or not even practiced in certain situations due to individual and community awareness. Not all people do not practice kissing the nose, but their closest relatives still do this as long as those who interact are not favorable for Covid.

Receive guests. Indonesian people are known to have a habit of gathering or hanging out, inseparable from manners and courtesy. However, new habits due to the coronavirus pandemic have changed this habit. Gradually normal measures shifted to something that had never existed before, for example, receiving guests. From some of the interview excerpts above, the researcher concluded that receiving guests outside the home was a rational choice for informants regarding the pandemic conditions in Lilib Village. Efforts not to be infected and infect other people are their basis for doing these actions.

Religious and Worship Activities. Even with cultural and religious diversity, community life must still reflect Bhinneka Tunggal Ika. As a pluralistic society, the Indonesian nation is known for its high tolerance in terms of religion. Harmony between religious communities is also reflected in community life in the Liliba Village. The people who live in Liliba Village have various religions, and the most dominant are Protestant Christianity, Catholicism, Islam and Hinduism. Based on data from the Liliba Lurah Office, there are 13 Protestant Christian churches and 1 Catholic Church for worship facilities in the area. It reflects how dominant Protestant Christians are in this region. However, in reality, the lives of the people in this region are very respectful of followers of other religions. Researchers can see that residents in these locations visit each other when there are religious holidays.

During the pandemic, the religious activities and worship of residents in the Liliba Village were also affected. At certain times, these activities were stopped, and residents had to pray from their homes. However, since adopting the new normal adaptation policy, adjustments have also been made to suit the pandemic situation and adapt to the new habits implemented. Houses of worship have been allowed to reopen, and the public can worship directly at the house of worship. The adjustment process is carried out according to the conditions of the house of worship, such as worship held at the Church, including congregations who are required to wear masks, wash their hands, maintain a sitting distance, avoid crowds, avoid the habit of shaking hands after worship, et cetera.

Community Response to the Implementation of New Habits Adaptation. A response is generally defined as an individual's tendency or willingness to respond, react, or answer through attitudes, thoughts, and behavior toward a particular stimulus. The response to the process is preceded by an individual's attitude, in which actions and reactions to the environment occur. Attitude is a factor that determines whether an individual responds or does not respond to a stimulus or object. Responses can be seen from individual or group behavior in responding to specific situations, so responses can arise because of a symptom of an event that preceded it.

The question of whether we will continue to stay at home and how long people will live with restrictions is answered by implementing new normal adaptations. Society is required to get out of this situation and be able to adapt/adjust to new habits wherever we are, such as at home, in offices, schools, places of worship, and also in public places, such as terminals, markets and social activities. However, implementing new habits is accompanied by strict implementation of health protocols. In conditions of activities outside the home, people must be familiar with this.

Responses are expressed through attitudes of influence or rejection, judgment, likes or dislikes, and attitudes that state positive or negative. A positive attitude that tends to like, approach, and

expect an object. Conversely, a negative response is expressed when the information heard or changes in an object do not affect the action or tend to avoid and hate the object.

Regarding the response of the people of the Liliba Village regarding the implementation of the adaptation of new habits, we can describe it in the following variables.

Understanding of the Implementation of New Habit Adaptation. The Covid-19 pandemic has succeeded in changing our daily habits. The community seems helpless because the Covid-19 pandemic limits our movements. In the end, it makes society unproductive, which then impacts the economic problems of the family, community, region and country. It is hoped that the Adaptation of New Habits will be able to make the residents of the Liliba Village also get out of economic problems and the process of communication and interaction between them. For this reason, a good understanding is needed regarding adapting these new habits so that residents remain productive and the spread of the Covid-19 virus can be limited. From several excerpts from interviews with informants who varied in their daily activities, the informants understood the purpose of adopting new typical adaptations. It was done so that people's socio-economic activities could occur.

Community Attitudes towards Strict Implementation of Health Protocols during the Adaptation to New Habits. Implementation of the Health Protocol is the main requirement in implementing the adaptation of new habits. The public is asked to be responsive to the threat of transmission of the coronavirus and more anticipatory in interacting in public spaces. From the several interviews above, the researchers concluded that the people of the Liliba Village had implemented the Health Protocol well. Starting from self-protective habits and in activities that are interacting with others, such as during worship and carrying out economic activities. It is a form of individual awareness that, on the one hand, requires interaction and communication with other people and, on the other hand, must implement health protocols. To create a condition in which an attitude is created in society that supports implementing health protocols during the adaptation period to new habits in Liliba Village.

Community Attitude to Reduce Activities Outside The Home If There Is No Urgent Need. One of the procedures for carrying out health protocols and efforts to prevent the spread of Covid-19 in the community is to reduce activities outside the home. In this case, the government recommends that people do not need to leave their homes if they do not have urgent matters. Various informants understood this appeal. Understanding the urgent situation becomes an ambiguous condition faced by society. From the excerpts from the interviews with the informants above, it can be concluded that limiting activities outside the home if there is no urgent need is a complex condition for the residents of the Liliba Village. As a society that respects tradition and culture, it is complicated for them to avoid events related to customs and misfortune events that occur in their family or closest neighbors. They understand that work is one of many vital activities outside the home. Traditions and events that are unfortunate are also essential and must be attended. However, the informants also ensured that they limited their time in crowds every time they attended such an event.

CONCLUSION

The Covid-19 pandemic forced the community to be more adaptive to various forms of social change that occurred, especially to changes in the social conditions of the Liliba Village community that avoided crowds, there was a change in Stigma Against Other Individuals, to make adjustments to interactions according to pandemic conditions and to changes in communication models while changes in cultural conditions the people of the Liliba Village are not kissing the nose, receiving guests as well as religious and worship activities which are carried out in their respective homes, while the response of the people of the Liliba Village to the implementation of the adaptation of new

habits is to be more responsive to the threat of transmission of the coronavirus and to be more anticipatory in interacting in the living room. Public, as well as reducing activities outside the home if there is no urgent need.

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