

Psychological Review of Social-Cultural Rights in the Covid-19 Pandemic

(Study of Mangan Ora Mangan Kumpul Culture)

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ABSTRACT

Mangan ora mangan sing penting kumpul is the one of cultures originating from the Java region. The existence of the Covid-19 pandemic is very contradictory to this culture. This is because the government has implemented a policy of physical distancing and Large-Scale Social Restrictions (PSBB), as well as work from home to prevent the transmission of Covid-19. This creates psychological pressure for the community because this culture is still rooted in some communities. Over time, the culture of *mangan ora mangan kumpul* is increasingly eroded and forgotten. In fact, not a few media say that this culture is not suitable to be maintained during the Covid-19 pandemic. This is one of the manifestations of social-cultural rights in society. This study seeks to analyze the enforcement of human rights, especially the culture of people gathering from a psychological perspective. This type of research is a literature review with a systematic mapping study method. Researchers use primary sources, such as books and research journals with the last 10 years published. The results of this study provide an overview of several topics of cross-cultural psychology on the actors and *mangan ora mangan kumpul* culture. Among them are about cultured behavior, cognition, perception, communication, cultural experiences, and cultural development.

Keywords: *psychology, social & cultural rights, culture.*

1. INTRODUCTION

The process of globalization was initially marked by advances in information and communication technology. This field is a driver of globalization. From the progress of this field is a driver of globalization. From the progress of this field, it then affects other sectors in life, such as politics, economy, social, culture and others. A simple example with internet technology, satellite dish and TV, people anywhere in the world will be able to access news from other parts of the world quickly. This will occur interactions between world communities quickly. This will result in interactions between world communities at large, which in turn will influence each other, especially in regional cultures, such as the culture of mutual cooperation, visiting sick neighbors and others [1].

In the development of globalization, there are various problems in the field of culture, for example: loss of the original culture of a region or a country, erosion of the love of culture and

nationalism of the younger generation, decreased sense of nationalism and patriotism, loss of kinship and mutual cooperation, loss of self-confidence and a western lifestyle. - western. The purpose of writing this article is first, to know the effect of globalization on the existence of regional cultures. Second, to increase youth awareness to uphold national culture because culture is the national identity [1].

In addition, the potential for cultural shock among the individual migrants living in a new area will also be even greater. In the early stages of life overseas, he will experience discomfort problems with his new environment which will then affect both physically and emotionally as a reaction when moving and living with a new environment, especially those with different cultural conditions. A new culture can potentially create pressure, because understanding and accepting other cultural values is not an instant thing and becomes something that cannot be fully run easily [2].

Some local cultures have disappeared, for example, the attitude of mutual cooperation which was originally the attitude of the nation's life has experienced many attacks, mainly originating from the aggressive and dynamic Western culture, emphasizing individual freedom. Nowadays it is very rare to find a culture of mutual cooperation, most of the people are busy with their own affairs. The most visible effect of globalization on mutual cooperation is in elite housing or in elite complexes. There, the people rarely do mutual cooperation, but their attitude has begun to be individualistic. The impact of globalization has affected almost all aspects of life in society, one of which is the cultural aspect of Indonesian mutual cooperation [4].

Likewise with the *mangan ora mangan kumpul* culture which is also increasingly being abandoned by its perpetrators. Apart from the globalization aspect, currently the MOMK culture is also contradictory with the Covid-19 pandemic. *Mangan ora mangan kumpul* culture has existed since the Dutch colonial era (VOC). This concept emerged when the VOC forced residents not to leave their villages. The aim is that the "work" (area as measured by the population) does not decrease. This indirectly enlivens the *mangan ora mangan kumpul* culture.

The Covid-19 pandemic has resulted in many new policies being implemented. Work from home, social distancing and Large-Scale Social Restrictions (PSBB) policies came into effect. This is stated in Government Regulation Number 21 of 2020 and Minister of Health Regulation Number 9 of 2020 (national.kompas.com). Until now, there are still areas that implement work from home policies, especially in the East Java area which is prone to exposure to Covid-19. This is of course inversely proportional to the culture of manganese gathering, so that the spread of Covid-19 can be suppressed. In addition, the impact felt by the community is layoffs (job relationships), economic recession, basic needs not being met, and even causing psychological pressure.

Various mass media have studied the culture of manganese gathering and its implications for the spread of Covid-19. In fact, not a few mass media have said that the culture of manganese gathering is not suitable to be applied in the midst of the Covid-19 pandemic. Here are some mass media that have studied it;

1. "Mangan Ora Mangan, Sing Penting Ojo Kumpul" published in (kumparan.com)

2. "Budaya Mangan Ora Mangan Kumpul Tularkan Corona" published in (pwmu.co)

3. "Faktor Budaya Dinilai Menjadi Penyebab Tingginya Kasus Covid-19" published in (merdeka.com)

2. RESEARCH METHOD

This type of research is descriptive analytic. This study uses a systematic mapping study (SMS) which is a secondary study. Systematic mapping study is rooted in literature review (SLR), which is to identify, evaluate and interpret all available and relevant literature related to research questions or domains of interest [3]. Systematic mapping study as a method to get an overview of a particular research area because it digs up detailed information. The data in this study were obtained from various research journals published in the last ten years.

At this level, systematic literature review is a term used to refer to a particular research or research methodology and development undertaken to collect and evaluate research related to a particular topic focus. The aim is to identify, review, evaluate, and interpret all available research with the topic area of the phenomenon of interest, with specific relevant research questions [8].

3. FINDINGS AND DISCUSSION

1. Cultural Behavior

Cultural behavior, among others, is influenced by nurture and environmental factors. On another dimension of social change that occurs as a result of the resulting globalization loss of tradition, culture, and even social disintegration. To increase community participation in all aspects of life, the people have direct access and responsibility in building and developing social, economic, political institutions and so on.

In this case, cultural actors, especially the people gathering culture, continue to carry out their culture by implementing health protocols. For example, the culture of tahlilan, yasinan, and reading al barzanji is still practiced. However, it is adjusted according to time and personal amount.

Several points of social change towards society that can influence cultural behavior [6]:

1. The birth of an open society, the process of democratization encourages the birth of an open society.

2. To increase community participation in all aspects of life, people have direct access and responsibility in building and developing social, economic, political institutions and so on.
3. The process of democracy and globalization and is supported by information technology to give birth to genuine nationalism as a national identity.
4. As a cultured member of the global community.

Cultural behavior as a reflection of Indonesian people is starting to be marginalized. This can be seen, among others, from the decreased awareness of living together in an atmosphere of peace, mutual respect, and willingness to help.

2. *Cognition*

Cognition is a person's belief about something that is obtained from the process of thinking about someone or something. The process undertaken is to acquire knowledge and manipulate knowledge through activities of remembering, analyzing, understanding, assessing, reasoning, imagining and language.

In the midst of the Covid-19 pandemic, not a few people still think that they will not be infected with the virus. Therefore, they act casual when they are outside the house. Of course this is influenced by the environment and wrong thinking patterns. As a result, many community groups continue to practice their culture even though their territory is a red zone.

In social cognitive theory (social learning) does not recognize any innate concepts, while in the perspective of Islamic studies, humans are equipped with *fitrah* which is a human nature that is innate. This is what distinguishes the cognitive concept of social psychology from the perspective of Islamic studies cognition. So that in the perspective of Islamic studies at the level of the motivational process, it can still be pursued through religious knowledge. Furthermore, the environment which includes individuals can influence or be influenced so that it requires the necessity to get along. From a relationship there is an adjustment both alloplastically and autoplastically, thus forming a community [7].

3. *Perception*

Perception is the act of compiling, recognizing, and interpreting sensory information in order to provide an overview and understanding of the environment. Perception includes all signals in the

nervous system, which are the result of physical or chemical stimulation of the sense organs.

Perception is also the process by which we select, organize, and translate input information to create a meaningful picture of the world. The main point is that perception depends not only on physical stimuli, but also on the stimulation's relationship to the plane that surrounds it and the conditions in each of us. In marketing perception is more important than reality, because it is the perception that influences the actual behavior of consumers. People can have different perceptions of the same object because of the three processes of understanding; selective attention, selective distortion, and selective retention [5].

Many media provide opinions that *mangan ora mangan kumpul* culture can contribute to people's views on the culture itself. This development will actually give a bad perception and indeed many people have left this culture.

4. *Culture Development*

This is a process of improving or maintaining existing habits in society in community development studies that illustrates how culture and society change over time which is widely shown as a global influence.

Of course this is also influenced by technological developments and the flow of globalization. Both of these also contribute negative impacts to the sustainability of a culture, including *mangan ora mangan kumpul* culture. Society is made to be apathetic and individualistic and collectivism.

Culture is a way of life that is developed and shared by a group of people and is passed down from generation to generation. As well as culture, it is an inseparable part of human beings so that many people tend to think that it is genetically inherited. When someone tries to communicate with people of different cultures and adjusts their differences, it proves that culture is learned. The Indonesian nation must prepare itself for the influence of communication technology on all aspects of the culture of the nation's life. Because the current technological developments are so extraordinary, especially those related to telecommunications and information.

The existing technology was created with the aim of helping and providing convenience in various aspects of human life, both when humans are working, doing activities, and even

communicating. The positive things from communication technology, for example, indicate that technology in Indonesia is starting to develop and increase productivity. But that does not mean that the development of communication technology does not cause problems or impacts on culture [9].

4. CONCLUSION

So, any four findings or psychological review in the social & cultural rights, especially on *mangan ora mangan kumpul* culture:

- a. Cultural behavior envelops cultural actors, especially the people gathering culture; continue to carry out their culture by implementing health protocols.
- b. Cognition that is not a few people still think that they will not be infected with the virus. many community groups continue to practice their culture even though their territory is a red zone.
- c. Perception like many bad stigma about the culture, so this development will actually give a bad perception and indeed many people have left this culture.
- d. Culture development envelop culture influenced by technological developments and the flow of globalization. So, society is made to be apathetic and individualistic and collectivism.

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