

Big Data for Evidence-Based Public Policy: Public Participation in Public Policy Regarding the Prohibition of Eid Al-Fitr Homecoming in April-May 2021

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ABSTRACT

Based on the number of cases of coronavirus infection in a world that is still increasing every day. In Indonesia itself, records related to coronavirus infections have also increased, both in the number of cases, recoveries, and deaths due to Covid-19. However, the government has not given up on this. The government has set several policies related to Covid-19. One of them is the government's policy regarding the ban on going home/going home before and after Eid al-Fitr in 2021. With this policy, the government hopes to break coronavirus transmission or at least reduce it. Hence, this study aims to determine the participation, response, and compliance numbers of the community and related parties in complying with the policies set by the government. In this study, the method used was the descriptive qualitative method, and the source of research data was obtained through the google form application by distributing questionnaires to various groups of people in Indonesia. Researchers analyzed the Nvivo 12 plus data application to import documents from an on-screen word processor. The line code is seen on the form so that this research can see which code has been used. The study results explained that 68.42% of the community variable agrees with the hometown stream prohibition on wanting to prevent the spread of covid-19, and from 68.42%, most are responses from students and private employees. Then, 31.58% of the study results explain that people who do not agree with the government's prohibition are also the most response given by students and the general public with the reason that they are tired of the policies made. Moreover, they also believe that they can go home safely without being infected with the covid-19 virus while traveling by implementing good and correct health protocols. The distributed questionnaires results vary from the facts on the ground. The facts on the ground show that many still return to their hometowns after and after Eid al-Fitr. It is proven by the increase in positive cases of Covid-19, which increased by 4,402. So, the current number is 1,641,194 people. In comparison, the total number of patients who recovered was 1,496,126 people. Meanwhile, 94 patients died. Thus, the total number of patients who died was 44,594 people.

Keywords: Public Policy, Covid-19, Community Participation.

1. INTRODUCTION

2020 is a year that worries all countries, including Indonesia, because of the emergence of the Coronavirus outbreak. The outbreak began in China, in the city of Wuhan, and spread to all around the world. Then in April 2020, Covid 19 was officially declared a non-natural national disaster by President Joko Widodo through Presidential Decree (Keppres) of the Republic

of Indonesia Number 12 of 2020 concerning the Determination of Non-Natural Disasters for the Spread of CoronaVirus Disease 2019 (Covid-19). In the determination of the third point of the Presidential Decree, it is regulated that the Governor, Regent, and Mayor as Chair of the Task Force for the Acceleration of Handling CoronaVirus Disease 2019 (COVID-19) in the regions, in setting policies in their respective regions must pay attention to the policies of the Central Government

(BNPB, 2020) [1]. Some of the policies made by the government are written, and some are not written [2]. Initially, the government did not follow the method used by several other countries regarding the information provided about the COVID-19 coronavirus, namely by conducting a quick reaction to prevent socialization. The reason is that the Indonesian people are not worried about worrying issues and minimize the existence of hoax news from a handful of irresponsible people. Eventually, the Covid-19 outbreak is a matter of concern for the community because many Indonesians have been affected by the transmission of this virus. Therefore, the government took the initiative to take a lockdown policy.

Furthermore, various other policies have also been implemented to prevent the spread of Coronavirus transmission so that it does not spread widely in the community, as follows:

- (1) Stay at Home policy;
- (2) Social Distancing Policy;
- (3) Physical Distancing Policy;
- (4) Use of Personal Protective Equipment (Masks) Policy;
- (5) Personal Hygiene (Handwashing) Policy;
- (6) Work and Study Policy in Home (Work/Study from Home)
- (7) Policy on Postponing all activities that gather large crowds
- (8) Policy on Large-Scale Social Restrictions (PSBB)[3]

Then in May 2021, the Covid-19 Handling Officer Unit issued Circular No. 13 of 2021 concerning the Elimination of Eid Al-Fitr hometown trip and Efforts to Control Covid-19 during the Month of Ramadan, its addendum. During Eid prohibition, this culture of giving back to one's' hometown will take effect on May 6-17, 2021 [4]. The government banned Eid hometown stream activities in 2021. The policy was taken following a spike in cases of the increase due to Covid-19. According to the Jakarta State University (UNJ) sociologist Robertus Robot, this policy will be difficult. Because, according to Robot, going home has become a characteristic of the pattern of relations between cities and villages related to economy and culture. Robot explained that hometown stream culture had been embedded in urbanization actors or people who migrated to the city. In other words, people's push to urbanize is always followed by a pull to go home. The nomads will look for various ways to return to their hometown [5].

However, the government has issued a threat of sanctions for those who violate these regulations. In addition, other factors that will affect it will be contradictory if the government at the same time bans going home. The difficulty of the hometown trip ban being realized is the many contradictory policies issued by the government during the pandemic. The policies in question are opening shopping centres (malls), cinemas, music events, and many more. According to Robot, this is what the community uses to keep going home for Eid [6].

2. METHOD

This study uses a qualitative approach that explains the phenomena that occur and understands the meaning of the events [7]. Qualitative research reveals a holistic, contextual aspect by collecting genetic data and utilizing researchers as an instrument to collect data [8]. Qualitative research describes the activities and impacts of this research describing the identification of important things with the right meaning. This research was conducted in all regions of Indonesia.

Then the data collection technique in this study is field data, involving online data from websites and social media, supported by a literature review on public participation in evidence-based public policy. Data analysis using Nvivo12 software with data transfer to Nvivo12 is a qualitative document analysis tool with the help of computer equipment. They are easy to use and can process words and explore word frequencies, attributes, cases from big data, generating categories of factors or sub-factors in research [9]. Nvivo will present the results of data analysis with a diagrammatic model, graphs to analyze associative relationships (one-way & symmetrical) [10]. In this study, the unit of analysis is big data for evidence-based public policy.

3. BASIC THEORY

3.1. Big Data

In the BD era, the use of BD is for business, policy, scientific development, and other interests (Lee, 2017a) [11]. In this context, humans need to understand the mechanism of using BD. Therefore, there are two things in the BD era; opportunities and challenges. The opportunity in the BD era is that humans can use data and information from many data sources. It encourages the acceleration of scientific development, helps humans produce valuable works, business innovation, and supports decision making. On the other hand, the challenges in the BD era are the availability of complex data and information. Limited personal expertise triggers backwardness, data cannot be analyzed in conventional ways (Sivarajah et al., 2017) [11]. Big Data guarantees the processing of data solutions with new and existing

variants to provide tangible benefits for various analyses [12].

BD challenges are divided into three challenge areas, namely data, process, and management. Challenges in the data context relate to data characteristics which include value, diversity, capacity, and other characteristics. In the process area, the challenge for BD is that BD users need data interpretation, analysis and modeling skills, aggregation and integration, and the ability to interpret data. Then the challenges in data management are maintaining data confidentiality and security, data governance, sharing of data and information, costs involved, and data ownership (Lee, 2017; Sivarajah et al., 2017).

3.2. Public Policy

Public policy will have no meaning without the support of a firm sanction. Sanctions can be in the form of rewards and punishments. As a series of actions or not actions that have sanctions, public policies can take the form of laws, laws, statutes, edicts, regulations, or orders (Fischer et al. (ed)., 2007). Public policies are structured to achieve certain goals. In general, public policies are formulated to regulate everyday life (Nugroho 2009). From an instrumental perspective, public policy is a tool to achieve goals related to government efforts in realizing shared values [13]. Public policy has a binding nature and must be obeyed by all community members without exception before the public policy is issued and implemented, the authorized agency/institution [14].

3.3. Community Participation Community

Participation is actively involved in development that involves the community's thoughts, energy, expertise, and facilities [15]. Several factors can support and hinder community participation in a policy program. The emergence of participation is an expression and human behavior to take any action, where the manifestation of this behavior is driven by the existence of three main supporting factors: willingness, ability, and opportunity for the community to participate [16]. Community participation is a continuous two-way communication process that can be interpreted as community participation which is communication between the government as policyholders and the community on the other hand as parties who directly feel the impact of the policy [17].

3.4. Public Participation in Public Policy

One of the requirements for social order in the public policy-making process by involving the participation of the community's political power is the strengthening of

civil society [18]. Community participation is one of the prerequisites for implementing the concept of good governance. The concept of good governance has several agreed principles starting from the global level to the national level. The principles of good governance that the World Bank has explained, UNDP, Bappenas have been established in the form of a policy, namely Presidential Decree No. 7 of 2005, which mentions that community participation is one of the principles of good governance (LAN, 2007). The concept of good governance was born in line with the concepts and terminology of democracy, civil society, community participation, human rights, and sustainable human development (Thoha, 2003). Thus, it means that community participation is important, including in making or changing public policies, both nationally and regionally [19].

3.5. Theoretical Framework

This research will examine community participation in implementing government policies against the hometown stream ban during Eid al-Fitr in 2021. Based on the opinion of Edward III (1980: 10), several indicators can say that the implementation can be successful and must be supported by four factors, namely communication, resources, disposition of implementers, and bureaucratic structure, then the conceptual definition of research variables Policy Implementation is the implementation of policies that include the implementation of communication, resource support, bureaucratic structure, disposition of implementers.



Figure 1 Theoretical Framework

Cohen and Uphoff in Astuti D (2011: 61-63) distinguish participation into four types, namely: Participation in decision making, participation in implementation, participation in utilization, and participation in evaluation. It can be done by looking at articles related to the government and applications to see indicators that show community participation in government policies regarding the ban on going home for Eid al-Fitr 2021.

4. FINDINGS AND DISCUSSION

4.1. Community Participation in the Prohibition of homecoming for EidFitr in 2021

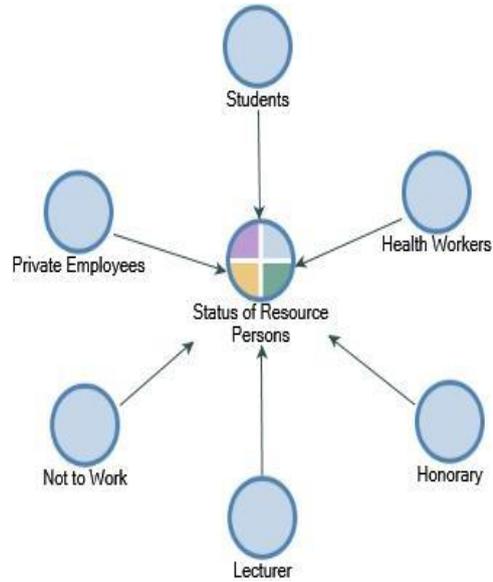
The Covid-19 Handling Officer Unit has issued Circular Letter Number 13 of 2021 concerning the Elimination of Eid Al-Fitr and Efforts to Control Covid-19 During the Month of Ramadan and its addendum. However, since April-May 2021, many people in Indonesia still return to their hometowns before Eid and after Eid al-Fitr. The difficulty of the hometown trip being prohibited is the many contradictory policies issued by the government during the pandemic. The policies in question are opening shopping centers (malls), cinemas, music events, and many more. So this is the reason for people to stay home. Furthermore, based on the authors' research results by distributing questionnaires about the public's response and responses to the government ban, the authors found different results from the facts on the ground.

| Variabel | Com munit y Partic ipatio n | Total |
|-------------|-----------------------------|--------|
| 1. Agree | 68.42 % | 68.42% |
| 2. Disagree | 31.58 % | 31.58% |
| 3. Total | 100% | 100% |

Source: Coding Analysis via NVivo 12 plus Software

Figure 2 Query Rate Cross-Ratio (%) Community Participation

Based on the results of Crosstab Query-Rate 68.42% on the community variable who agrees with the prohibition of going back home on the grounds of preventing the spread of covid-19, this explains hope for the community to be able to return to being free from the covid-19 pandemic. The results of the Crosstab Query-Rate of 68.42% at most are responses from students and private employees. Crosstab Query-Rate results of 31.58% for community variables that do not agree with the government's prohibition. Students and the general public give most responses because they are tired of the policies made, and they also believe that by implementing good and correct health protocols, they can return home safely without being infected with the covid-19 virus while traveling.



Source: Coding Analysis through NVivo 12 Software plus

Figures 3 Coding Resource Worker

Project Coding Findings for the work of the community who participated in providing responses and responses to government policies that prohibit going home/going home before and after Eid al-Fitr 2021 consisting of: Students, Private Employees, Health Workers, Honorary, Lecturers, and Not Yet Working. Among the job clusters that gave the most responses were students.

5. CONCLUSION

The study results explain that 68.42% of the community variable agreed to the prohibition of going hometown to prevent the spread of covid-19, and from 68.42%, most were responses from students and private employees. Then, 31.58% of the study results explain that people who do not agree with the government's prohibition are also the most response given by students and the general public. They are tired of the policies made and believe that by implementing good and correct health protocols, they can go home safely without being infected with the covid-19 virus while traveling. The questionnaires were distributed, resulting in various facts on the ground. The facts on the ground show that many still return to their hometowns after and after Eid al-Fitr. It is proven by the increase in positive cases of Covid-19, which increased by 4,402. So the current number is 1,641,194 people. Simultaneously, the total number of patients who recovered was 1,496,126 people. Meanwhile, 94 patients died. Thus, the total number of patients who died was 44,594 people [20].

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