Transformation of Socio-cultural Behavior of Javanese People: Recovery Efforts After the Covid 19 Pandemic

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Abstract. Conditions after the Covid-19 pandemic, many new things have given rises such as socio-cultural changes, lifestyles, the emergence of new terms, and other changes in people's lives. The article's purpose is to describe and explore the transformation of socio-cultural behavior, especially in Javanese society. The research method uses descriptive qualitative. This study examines the transformation of socio-cultural behavior that occurred in Javanese society after the Covid-19 pandemic. Data collection was carried out using *offline* and *online* observation techniques. Offline observation through interviews of randomly selected informants. Online observation by looking for information, news, or data sourced from Instagram social media or other media related to changes in the socio-cultural behavior of the Javanese people. In addition, researchers also conduct literature studies to increase data variations and deepen research results. Data validation is carried out by matching the interview data with *online* data. Data analysis refers to the opinion of Moleong (1995), namely through data collection, data reduction, data presentation, and conclusion. The findings show that the transformation of the socio-cultural behavior of the Javanese people after the pandemic was influenced by aspects of government policies and the condition of the community to be able to recover and live normally. The transformation of Javanese behavior as an effort to *recover* after the Covid-19 pandemic is evident in social activities, religious activities, education, the world of work, and economic activities.

Keywords: transformation of socio-cultural behavior · Javanese society · recovery efforts · post-covid 19 pandemic

1 Introduction

The implementation of *the new normal* policy after the Covid-19 pandemic has resulted in a socio-cultural transformation in social interaction in society. Social activities after the Covid-19 pandemic also have an impact on socializing rules such as meetings, religious celebrations, celebrations, educational and the world of work activities, economic activities, and other activities. This is in line with Nurrajab *et al.* (2021) [1], which state that the Covid pandemic in addition to bringing up new things or rules, also causes socio-cultural changes in the community. The Covid-19 pandemic, in addition to having

a negative impact, also had a positive impact on society because these conditions were able to bring out new creativity and innovation. People can be creative by utilizing business opportunities as a source of income to *recover* the economy (Lestari et al., 2020; Wignjosasono, 2022) [2].

Socio-cultural transformation or cultural dynamics is a scientific concept to understand changes in two conditions, namely pre-change and post-change states. Transformation is an effort to keep the local culture afloat and can be enjoyed by the next generation. Cultural transformation is the concept of changing the form of community culture to a new cultural concept to the developments that occur in society (Tarasov, 2016) [3]. Sukmana (2019) [4] and Puguh et al. (2021) [5] mentioned cultural transformation as a factor that contributes to the formation of culture starting from habits, mindsets, and environmental conditions. According to him, culture is the starting point for socio-cultural interaction in society, because it comes from the habits of the mindset and daily behavior of the community which is influenced by the development of knowledge and information. Weber (2018) [6] mentioned that social transformation is a change in the situation in society due to the inequality of things in it such as values, attitudes, and behavior patterns.

Socio-cultural changes after the Covid-19 pandemic were also experienced by the Javanese people. There are many changes in the socio-cultural behavior of these people to be able to survive. The transformation of Javanese society as an effort to recover after the Covid-19 pandemic is important to study because along with the progress of the times matters related to locality and local cultural wisdom there is still a lack of study. Local culture-based events are very interesting and important to be researched, archived, and used as written documents so that they can be used as a reference for other similar research. The formulation of the research problem is how to transform the socio-cultural behavior of the Javanese people to *recover* after the Covid-19 pandemic. The purpose of the study, of course, is expected to be able to obtain a real picture and understanding of changes in the socio-cultural behavior of the Javanese people based on facts.

Several articles explore socio-cultural changes during and after the Covid 19 pandemic. The following similar studies that have relevance and are used as a reference for this research include the study of Prasetya *et al.* (2021) [7], Rumilah *et al.* (2020), Wahyuningsih (2020) [8], and Wignjosasono (2022) [9].

Prasetya *et al.* (2021) examines social changes and the impact of the Covid-19 pandemic that occurs in the *new normal* era through a sociological approach, Talcott Parsons' theory of functionalism. Social changes in society after the Covid-19 pandemic are social system issues that are being hotly discussed. Parsons brought out the key to success in obtaining a new social system, namely through AGIL. *The new normal* can be well controlled if it has passed various considerations and mature indicators with collaboration between community in a good components.

Rumah *et al.* (2020) examined the local wisdom of the Javanese people in dealing with the Covid 19 pandemic. Javanese people tend to go back to the past or based on local wisdom, namely making the advice of ancestors as a reference in dealing with the pandemic. Javanese local wisdom is a Javanese cultural mechanism, namely by understanding *teenager* or patterned natural characters, implementing *heritage jamasan*

rituals, and the use of traditional herbal medicines. Efforts based on local wisdom are carried out by the Javanese people to avoid the coronavirus that can kill lives.

Wahyuningsih (2020) [10] examined the impact of the Covid-19 pandemic which makes people have to be adaptive to various forms of social change. Various kinds of problems that arise result in the insistence on social transformation in society it is not impossible that civilization and the order of humanity will experience a shift in a direction and form that is much different from the previous conditions. The sociological construction of four public perceptions describes the dynamics of community response to various government policies related to the Covid 19 pandemic.

Wignjosasono (2022) [9] examines the social transformation in society in a broad scope during the Covid-19 pandemic. The purpose of the study is to explore the socio-cultural transformation of the community due to the implementation of new normal policies and health protocols. The results showed that the implementation of policies to limit social activities in the community during the Covid-19 pandemic caused many changes in people's patterns and behavior. The Covid-19 pandemic has had an impact on students, students, and the wider community.

Based on the exposure of the research, it shows that socio-cultural changes as a result of covid 19 are inevitable. Based on previous research searches, it was found that there was a research gap that could be further researched. It can be said that there have been no researchers who have specifically studied the transformation of socio-cultural behavior in Javanese society in an effort tor the Covid-19 pandemic. Previous research has focused more on transformation, efforts to avoid the coronavirus, or the impact of Covid during the pandemic.

2   Research Methods

This research uses a descriptive qualitative method because this research seeks to explore and describe the transformation of the socio-cultural behavior of the Javanese people based on reality in the field and is naturally objective because the researcher is one of the key instruments (Sugiyono, 2021) [11]. Analysis refers to the data and utilizes existing theories as supporting materials. Data collection through *offline* observation, namely observing the social, economic, and life dynamics of the Javanese people sourced from Instagram social media*,* or other media related to changes in the socio-cultural behavior of the Javanese people. Offline observation through interviews of randomly selected informants. Researchers also conduct literature studies so that the data and research results are more in-depth. Data processing is carried out by data collection, data reduction, data presentation, and conclusion.

3   Results and Discussion

Based on data classification and interviews with informants, here are some transformations in the socio-cultural behavior of the Javanese people in the aftermath of the Covid-19 pandemic as a *recovery* effort.

3.1   Transformation of Socio-cultural Behavior of Javanese People Plesiran or Picnic Activities

Image source: https://www.myjogja.id/berita/read/pendidikan/24/pranatan-anyar-plesiran-jogja Image source:disporapar.tegalkab.go.id

After the Covid-19 pandemic and the enactment of *new normal* rules, there were many changes in socio-cultural behavior in Javanese society. One of them is *the culture of plesiran* or picnicking in a tourist spot. This activity is considered one of the important activities because *it is a refreshing* or *healing*. There are 'rules' that need to be observed at the time *of the meeting*, even though conditions are considered normal. During the Covid emergency, Javanese people are encouraged not to 'travel' while still waiting to *stay* at home to avoid the virus. Meanwhile, after the covid pandemic, Javanese people are allowed to travel outside the home, including for a trip or picnic. Javanese people at the time *of the plesiran* are still urged to continue to maintain the applicable Javanese-style health protocols such as masks 'using masks', *wijik* or *wisuh tangan* 'washing hands', *wisuh nganggo sabun* 'washing hands with soap' or using *a hand sanitizer*, *njaga jarak* 'keep your distance', *bubar lelungan ganti klambi* 'after travelling change clothes'. *Wisuh tangan* and *ganti klambi sabubare lunga* aims to remove dirt or viruses that stick after activities outside. *Njaga jarak* to reduce crowds in large numbers that may cause unwanted conditions, namely the addition of cases affected by Covid -even though post-pandemic conditions are considered normal-.

The 'travel rules' mandate aims to keep all people who carry out these activities to avoid the coronavirus that has not completely disappeared from the face of the earth. For example, from the data, *Aja plesiran yen ora gelem naati pranatan*! 'don't travel/picnic if you don't want to obey the rules. The regulation shows its main warning for the Javanese people to always obey health rules or protocols in the post-pandemic pandemic. The government at this time has allowed people to carry out normal activities, nothing that they still have to pay attention to the existing rules.

1. **Transformation of Socio-cultural Behavior of Javanese People *Online 'Blonjo'* Activities**

Image Source: *©2020 Merdeka.com/Instagram @goprobolinggo*

Image source: kulonprogo.go.id

Shopping activities carried out by the Javanese people after the Covid-19 pandemic has transformed with *the existence of online blonjo* activities 'shopping through applications'. In addition to *online* shopping, nowadays many people transact to buy directly to meet sellers either in markets, stalls, shops, supermarkets, or supermarkets. Javanese people choose *blonjo online* because it is considered more practical and saves energy. This condition carried over during the pandemic when everything was controlled from home, be it work, school, shopping, selling goods, or other activities that were mostly carried out *online*. The emergency condition created the creativity of the Javanese people so that local service-based applications appeared to meet the various needs of the community. The emergence of *the Mak Blonjo* application 'Emak Belanja', *Simbok Blonjo*

'Mother Shopping', *Blonjo Bareng* 'Shopping Together', *Kranjang Simbok* 'Basket', and several locally based applications in Java became one of the proofs of the creativity of the Javanese people. These applications usually provide a variety of needs produced or produced by the local community. After the pandemic, many Javanese people do activities other than *online* shopping as well as shopping directly to meet sellers.

3.2   Transformation of Socio-cultural Behavior of Javanese People Dodolan 'Selling' Activities Online
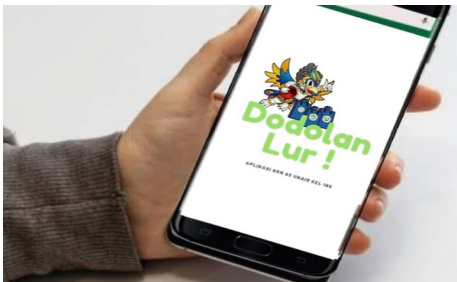
Image source: coil.comSource: pasarrakyat.kendalkab.go.id

Javanese people use a lot of technology media for activities in the economic and social sectors. Especially during the pandemic, activities are carried out *all online,* and technology media is needed to support daily activities. In the economic sector, many Javanese people *dodolan* 'sales' *online* which provide various household needs, *fashion*, clothes, medicines, clothes, building materials, and service sales. After the pandemic, selling activities are not only carried out *online* but also meet in person between sellers and buyers. Many applications are found to make buying and selling transactions based on local regions, for example, the *Dodolan Lur*! 'Selling Brother!', *Sadean Online* 'Selling Online'. An *online* buying and selling application called *Dodolan Lur*! was created by the 63rd Real Work Lecture (KKN) team of the 165th group of Universitas Airlangga. The application is intended for residents of Wonorejo, Rungkut District, Surabaya, East Java. Applications are made to develop businesses or increase the turnover of *online* trade of citizens. Similarly, the application released by Kendal Regency, namely the *Sadean Online* application, also aims to develop the community's economy both during the pandemic and post-pandemic. These applications are of course very helpful in efforts to restore the economic condition of the community.

3.3   Transformation of Socio-cultural Behavior of Javanese People Rembug Desa Activities 'Village Deliberation'

Image source: klatenkab.go.id

Rembug in Javanese means *nggomongke sawijining prakara* 'talking about a matter'. *Village rembug* or village deliberation is an activity with the Javanese community based on local wisdom to talk about something or solve a certain problem. Village *rembug desa* activities at the moment can be carried out online or offline. For example, the *Village Rembug* with The Village Head of Klaten Regency is an example of a village rembug between the Governor of Central Java and all districts in Klaten. This activity is carried out *online* to reach everything quickly. Village *rembug* activities have also become the culture of the Javanese people which still exists today. Javanese people believe that the existence of village rembug can be used as a means to restore community conditions after the pandemic. Many of these activities are now carried out in person to meet somewhere according to mutual agreement. Javanese people, in addition to making a break, also carry out other social activities to restore post-pandemic conditions. Other forms of social activities such as attending celebrations, meeting the other at house, visiting each other, and others, post-pandemic have been running normally as usual.

3.4 Transformation of Socio-cultural Behavior of Javanese People Jagongan Bareng Activities

Jagongan is an activity of sitting together in informal conditions carried out by the Javanese people. This activity is carried out when there is a certain event or celebration. This jagongan or gathering together activity during the Covid emergency is strictly prohibited and not allowed, but after the pandemic, many of these activities are carried out by the Javanese people. This activity in addition to functioning as *a* 'bonding of brotherhood' is also a means of *rembugan bareng* 'joint deliberations' regarding something. Another function can also be as a means to communicate with each other and find out the condition of each person who is also present in the activity. This jagongan is generally done in your spare time or according to an invitation -if *you are* a celebration-.

3.5 Transformation of Socio-cultural Behavior of Javanese People Resik-Resik Bareng Activities 'Clean Up Together' or Gotong Royong

Source: jatengprov.go.id   Source: BPIP

Resik-resik bareng 'cleaning together' or cooperation carried out by the Javanese people are carried out both during the pandemic and post-pandemic. This activity aims

to create a clean or organized environment as expected together. This activity has been carried out by many people today as an effort to recover after the Covid pandemic. In addition to fostering togetherness, it also serves to meet each other and reprimand each other between residents. In addition to cleaning the yard, residents also carry out planting vegetables, traditional medicines, and various flowers or other plants needed. Traditional medicines during the pandemic or post-pandemic have become many items by the public to maintain body stamina and increase body immunity. *Empon-Ampon* or traditional spices such as ginger, turmeric, kencur, lemongrass, and temulawak have become favorite drinks during the pandemic and post Covid 19 pandemic.

4   Conclusion

Socio-cultural changes in Javanese society occurred in several aspects as a result of pandemic conditions and the post-covid-19 pandemic. The transformation of the socio-cultural behavior of the Javanese people as an effort to recover after the pandemic is seen in several aspects of activities based on local wisdom including *village rembug*, jagongan, 'clean-clean' or gotong royong *resiks*, economic strengthening in *dodolan* activities 'selling' and *blanja* 'shopping', and *plesiran* or a picnic. The transformation that occurred in Javanese society cannot be separated from the existence of previous ancestral cultures that were passed down from generation to generation.

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