Social Reform and Changes in Communication Behavior of Yogyakarta People After Pandemic

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Abstract—**Pandemic shakes the world, all aspects are broken, destroyed and even lost. Economic sectors are rendered powerless in the face of pandemics, social levels weaken, incitement arises, triggering behavior changes. On the other hand, Yogyakarta which becomes a miniature of Indonesia is morally and ethically obliged to keep yogyakarta marwah as an educational and cultural city. Assumptions are emerging about the social behavior of the community, until there is a mutual accusement of each other. This study aims to provide an overview of post-pandemic behavior changes in Yogyakarta, otherwise known as social reform. This research method uses qualitative method with basic research type and case study approach.**

Keywords—*Behavioral Change, Communication Psychology, Interpersonal Communication*

I. INTRODUCTION

Suddenly the world changed after the Corona virus hit Indonesia, turning all normal order into a new life full of changes. Yogyakarta is no exception, a city known for its rich culture and local wisdom. The social reforms that took place in Yogyakarta had a huge impact. This change is based on the narrow access to socializing between communities until the less opportunities to return to the way it was. The emergency response condition in Yogyakarta refers to the weaker communication system built in Yogyakarta.

The systems that occur in the world are also certain to experience a shift, especially in the field of technology. All become all digital, online becomes the first choice to overcome life problems, even today online has become a primary need. Pandemic does not know who and where, he messed up all aspects of life, the economic joints were destroyed resulting in several changes, one of which is the change in the behavior of the people of Yogyakarta.

Behavior becomes important in its status when two states are on a disproportionate axis. It is a condition of humanity and nature. Influential behavior is important to contribute about what to do.

II. LITERATURE REVIEW

The theory of negotiation of meaning says humans can see behavioral changes from a language and social perspective as well as interactions [1].

The second theory is the rules and rituals of theory, on this understanding the theory of rules and rituals imposes limits on the not simple behavior of people so that it can be said to change, they can change because there is one rule or system that changes [2].

Some theoretical schemes about change are caused by several factors, including; changes in cooperativeness or insincere actions of a person, informativeness or loss of human contribution in his social system, then loss of information response to others and the environment [3].

The theory of self-adjustment tends to talk about the human obligation to obey social rules when violations occur [4]. Behavior change is a phenomenon of preference reversal that is reported as a form of inconsistency of human relationships [5].

Behavior is the result of all kinds of human experiences and interactions with their environment. Behavioral forms can be knowledge, attitudes and actions. Human behavior consists of psychological, physiological and social viewpoints that are comprehensive. This point of view is difficult to distinguish its influence and role on the formation of human behavior [6].

Human behavior in terms of biology can be interpreted as human activities that are very complex, such as behavior in speaking, dressing, walking and so on. Behaviors can generally be observed by others, but there are behaviors that cannot be observed by others called internal activities such as perception, emotions, thoughts and motivations [7].

Human behavior is a reflection of various psychological elements that include desires, attitudes, reactions, feelings fear and so on that are influenced or formed from factors in the human being. Environmental factors have a role in the development of human behavior. The environment consists of a natural physical environment and a social or cultural environment. Social or cultural environments have a dominant influence on the formation of human behavior, which includes socio-cultural environments are socioeconomic, social facilities and infrastructure, traditional education, beliefs and religions [8].

III. RESULT AND DISCUSSION

A. Social Reform

The phenomenon of behavior change can be widely experienced by those who are under uncertain life pressures. Those who are at great risk, introduce the concept of behavior change used to briefly explain the phenomenon of decision-making during a pandemic. This becomes a formal idea from the perspective of behavioral change theory. Among cases due to behavioral changes, this study presents a special examination of cases of behavioral transitivity based on social change, and presents it as a phenomenon known as social reform.

The concept of Transitivity refers to the relationship between two alternative changes that consistently seize control of society between surviving in the middle of a pandemic or let daily habits change completely. The attributes of that relationship are for example; society becomes more sensitive, thoughts about life become completely changed, habits such as handshakes are lost. Such a phenomenon is considered a logical consequence of a reversal of preferences to the procedural that is usually carried out before a pandemic. Behavior changes cannot be denied, for a very plausible reason that is a viral disaster.

Social reform in Yogyakarta during the pandemic became a measure to see a change. Initially the changing culture in Yogyakarta was considered ordinary, but due to the global influence of covid all the order in Yogyakarta changed. The so-called change is from the initial shape to the new shape. Social reform is a changing order of all aspects such as; psychological, communication, economic, cultural, social, technological to cognitive. This social reform triggered a change in the communication behavior of the people of Yogyakarta.

I will go deeper into the relationship between social reform and changing communication behavior. We know communication is a means of exchanging messages every day, with communication then our lives will be much better. However, on the other hand, the covid pandemic is able to change the social order of an area namely Yogyakarta. A theory of self-adjustment says one can be said to conform when following rules, systems and boundaries. This is where the Social Reform that took place in Yogyakarta, the people cannot be said to follow the rules, does not mean not submissive but there is a social clash that must be accounted for morally. Their responsibility to family life is questionable.

Social Reform can be said to be good if the change in people's behavior is getting better. The measure to be said to improve is in the human needs that are not difficult. Human needs are psychologically secondary and primary. As long as it is difficult to meet then individuals cannot be blamed, because they will humanely move in search of their own needs. So, there must be a clear correlation between the needs of human life and the changing social system.

B. Changes in Communication Behavior

The results showed that to see behavior changes, it takes the concept of assessment of behavior before and when pancemi occurs. This study focused the subjects and objects on two districts; Sleman and Bantul on the grounds that the data of covid in both districts is quite high, then the two districts became the largest tourist destinations at the time of the pandemic.

The first result was cognitive changes in some residents in Sleman and Bantul districts. I will start from Bantul Regency. Of the five RT that I visited in Dusun Ngestiharjo Bantul Yogyakarta namely RT 01, 02, 03, 04 and 05 there was a change from good to bad communication. This I confirm to the chairman of RT 05 Yoyok who said there are ten citizens who have failed to think, angry, like to swear and damage their own home facilities.

"It used to be not like that, they were all good, like to help, but after this pandemic they became more sensitive. I watched from home alone, did not dare to go to their home. Usually, they take a walk in the field or sit near Mbah Yujem's stall" (interview with Yoyok, chairman of RT 05, April 14, 2021 at 9:23 pm)

Two days later, the author visited the chairman of RT 01, Budi, he said there were two residents who suffered from long depression. Do not want to eat, afraid to leave the house until anger is not clear.

"Yes, there are two of my citizens who are so, to date still. Yes maybe it's because this pandemic is like that. It wasn't at first. They are both quite diligent in the village here, but yes how else, this is a worldwide disaster" (interview Budi, chairman of RT 01 April 16, 2021 at 15.22 WIB)

In contrast to RT 02, Doris as the chairman of RT said that the citizens are doing well, preferring to gather and diligently ronda, participate in the socialization of vaccines.

"Oh, there's nothing stressful, depressing here. There are even my citizens more diligent, indeed if culturally together is limited, but precisely because of the pandemic there are ten citizens I so diligently help citizens such as socialization of vaccines in villages" (interview Doris, chairman of RT 02 17 April 2021 at 19.22 WIB)

Data from RT 04 said the pandemic in Yogyakarta drained everything, out of a total of 33 families, there were 13 families who did not want to leave the house. These events occurred during the pandemic, and never before occurred.

"Many! There are 13 families to date rarely leave the house. Most just shopping to the stalls and then going home, yes until tomorrow as it continues until now. I as the chairman of RT regret but also understand the condition, meaning that here there are still many citizens who join together so as not to stress" (interview Supiah, chairman of RT 04 April 2021 at 20.22 WIB)

The next result came from the chairman of RT 03, Tari as a person who initially feared the pandemic understands as well, but the conditions in his village are normal too dipahami bahwa selama pandemi banyak yang harus diselesaikan.

"Here there are four families who never gather. I understand, I understand, but do not close yourself too much, it will have bad consequences" (interview Tari, chairman of RT 03 April 22, 2021 at 20.30 WIB)

Data from RT recently showed that most citizens experience changes in communication behavior. The change of social system is due to a prolonged pandemic until now.

To provide the power of data, the researchers conducted research to Sleman, Donoharjo. From the data taken, the researchers obtained the following; rw 06 chairman said there were 14 people experiencing depression, RW 07 residents 10 people experienced a change in behavior quite well and rw 08 residents there were 13 depressed residents. Here are the details for donoharjo villagers;

TABLE I.   DATA FROM DONOHARJO VILLAGE RW 6, SLEMAN YOGYAKARTA

Name	Donoharjo Citizen Data, Sleman Yogyakarta RW 06		
	Types of Behavior Changes	*Before the Pandemic*	*After Pandemic*
Muhammad Rizky Saputra	Cognitive	Friendly, helpful	Quiet
Nabila Shinta Paramesti	Cognitive	Often join the community	Quiet
Auliya Muliya Ramadhan	Cognitive	Often join the community	Quiet
Ely Devi Agustin	Cognitive	Often join the community	Quiet
Sarah Claudia Day	Cognitive	Often join the community	Quiet
Aida Ersa Juliastanti	Cognitive	Easy to get along	Quiet
Fatyyah Rahma Azizah	Cognitive	Easy to get along	Quiet, irritable voice
Ahmad Taufiq	Cognitive	Easy to get along	Quiet, irritable voice
Farkhan Fathurrazi	Cognitive	Easy to get along	Quiet, irritable voice
Shenna Miryam Asmiyanti Werfete	Cognitive	Easy to get along	Quiet, irritable voice
Riviana	Cognitive	Easy to get along	Quiet, irritable voice
Rizky Indiardi	Cognitive	Easy to get along	Quiet, irritable voice
Nur Nawangsari	Cognitive	Easy to get along	Quiet, irritable voice
Aisya Nurtriavi Iskandar	Cognitive	Cheerful	Quiet, irritable voice

TABLE II.   DATA FROM DONOHARJO VILLAGE RW 7, SLEMAN YOGYAKARTA

Nama	Data Warga Donoharjo, Sleman Yogyakarta RW 07		
	Jenis Perubahan Perilaku	*Sebelum Pandemi*	*Sesudah Pandemu*
Raih Purnama Pranata	Cognitive	Easy to joke	Quiet
Muhammad Dani Taryono	Cognitive	Often join the community	Quiet
Ahmad Jaiz Assalam	Cognitive	Easy to joke with	Quiet
Rahma	Cognitive	Easy to joke with	Quiet

Pranata	Cognitive	Friendly, helpful	Quiet
Aida	Cognitive	Friendly, helpful	Quiet
Taufiq	Cognitive	Friendly, helpful	Quiet
Fathurrazi	Cognitive	Friendly, helpful	Quiet
Werfete	Cognitive	Friendly, helpful	Quiet
Rizky Saputra	Cognitive	Friendly, helpful	Quiet

TABLE III.   DATA FROM DONOHARJO VILLAGE RW 8, SLEMAN YOGYAKARTA

Name	Donoharjo Sleman Yogyakarta RW 08 Citizen Data		
	Jenis Perubahan Perilaku	*Sebelum Pandemi*	*Sesudah Pandemu*
Gilang Agustian	Cognitive	Fun and cheerful	Quiet
Suluh Prasetyo Nugroho	Cognitive	Often join the community	Quiet
Danang Raihan Akhwan	Cognitive	Often join the community	Quiet
Siti Farah Faubion	Cognitive	Fun and cheerful	Quiet
Purnama Indra Putra	Cognitive	Often join the community	Quiet
Arthamesya Cheryl Putri Mulyadi	Cognitive	Fun and cheerful	Quiet
Sefiyanti Rukmana Samasudin Manaf	Cognitive	Fun and cheerful	Quiet, irritable voice
Shella Anidhia Putri	Cognitive	Easy to get along	Quiet, irritable voice
Sekarjati Waluyo Putri	Cognitive	Easy to joke with	Quiet, irritable voice
Luthfi Adib Prakoso	Cognitive	Fun and cheerful	Quiet, irritable voice
Dwi Tri Rezeki	Cognitive	Cheerful	Quiet, irritable voice
Firda Widya Dewi	Cognitive	Fun and cheerful	Quiet
Muhammad Luthfi Muwaffaq	Cognitive	Fun and cheerful	Quiet

Behavior changes can be known by looking at daily habits, comparing data from various sources [9] what happened to the residents of Bantul Sidorejo and Sleman Donoharjo is a case of the consequences of the pandemic. Their communication behavior undergoes very high changes, voices begin to rise suddenly, behavior with fellow citizens becomes poorly controlled.

Factors that affect humans there are two factors namely hereditary or biological factors and environmental or sociosynological factors. Biological factors consider that human behavior is influenced by the biological inheritance of both parents, while sociosymological factors Mention Because human beings are social beings so behavior is influenced by social processes [10]. Hereditary factors are the innateness of a person attached to himself as a parent's inheritance, including in hereditary factors such as emotions, sensation ability, thinking ability. Environmental factors are

the environment in which a person resides and lives, starting from the family environment, residence, play environment, school and work environment for the already employed [11].

What happens during a pandemic is a logical consequence that people have to accept. Because this disaster will inevitably change human views and behavior. The worst impact of the change in communication behavior is the decrease in mutual respect, javanese culture that is famous for manners and manners is slowly disappearing.

This phenomenon of behavioral change is widely understood in general risk view, and however, to explain the impact of this behavior change is not only assumed in many theories in the field of communication only. however, a person's decision to change behavior must pass through transitivity based on a phenomenon known as a reversal of communication preferences. Pandemic

Having a change rate of two alternatives, large and small, there is no moderate change in behavior. In addition, this change in the behavior of yogyakarta people has been distorted from procedural starting point to anomaly of communication behavior. The cause is psychological distress and the effects of mass media. Those who experience changes in attitudes, speech, behaviors and thoughts can be categorized as experiencing minor depressive tendencies. Minor depression cannot be categorized as a medium-sized change, it comes as a barrier between large and small.

Social restrictions provide communication opportunities and social relations through cyberspace. That is also what the source experienced in this study. Communication technology has a role in maintaining the social interaction of individuals with individuals and with groups that are precisely by the resource person is considered as an obstacle to the occurrence of social processes. Negotiation theory explains humans can see behavioral changes from a language and social perspective as well as interaction. Interactions here that result in psychological shocks that cause the limbic system (a system in the brain to generate new information) [12] begin to shrink and eventually there is a change in social behavior in society.

The term behavior change is a term often used to describe a new phenomenon or emergence in the social world, of course this is due to one big factor in a psychological perspective [13]. Unfortunately, depictions of pandemics by the media are considered excessive, those who see the news become frightened, anxious and it happens over and over again coupled with large-scale restrictions. The profile of society undergoes changes or communication disorders that initially become bad [14]. Often this is considered the result of social and psychological clashes in general, but keep in mind that such changes will be difficult to return to normal, as there is a kind of anxiety, aggravation and despair of the individual experiencing.

Social interaction with each other only occurs during worship activities only, the rest of them stay at home with all limitations. Worship activities also have an impact because most activities are carried out at home, places of worship are closed tourist attractions are restricted, stalls and restaurants Close. Rw 06 resident Sleman Donoharjo said more devout worship, more often prayed to avoid illness, but 3 residents in RT 3 said the behavior of worship remained as before the pandemic and the rest did not answer, less often follow worship and others. Worship activities are conducted at home, with family and conducted online [15].

IV. CONCLUSION

Everything that happens in the community will definitely experience the impact of communication, attitudes become changed, rules and systems also change the point of everything in this pandemic change, especially communication.

It can be concluded that; Yogyakarta residents represented by Sleman and Bantul suffered from mild depression with a large simultaneous rate. This was due to restrictions on public places that resulted in a repeat of boredom and eventually a stalemate. Changes that occur from the cognitive side, often rude speech, high tone of speech to silence indifferent to family and society.

The impact of these behavior changes is on attitudes and ways of behaving. The levels vary. In the residents of Sidorejo Bantul Yogyakarta, the rate of change is greater than the residents of Donoharjo Sleman Yogyakarta. It can be read as a social message from the data that the author found.

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