

Conflict of Values and Norms in Social Action during the Covid-19 Pandemic in Society

Muhammad Natsir¹, Ishomuddin^{2*}, Tri Sulistyaningsih³, Muslimin Machmud⁴

¹Doctor of Sociology, University of Muhammadiyah Malang

²Professor of Islamic Society, University of Muhammadiyah Malang

³Professor of Public Administration, University of Muhammadiyah Malang

⁴Professor of Communication, University of Muhammadiyah Malang

***Corresponding Author:** *Ishomuddin, Professor of Islamic Society, University of Muhammadiyah Malang*

Abstract: *Theoretically, according to Max Weber, this shows that it can be interpreted that the clerics and santri are fully aware of and understand the existence of rules regarding the implementation of health protocols in every activity at Islamic boarding schools, but values that are understood by individuals in absolute terms in the form of religious values and norms ultimately override protocol rules. Health as a value and norm of government regulations during the Covid-19 pandemic situation. Likewise, community members around Islamic boarding schools when participating in activities at Islamic boarding schools carry out social actions of value rationality prioritizing religious values and norms by overriding health protocol rules when participating in activities at Islamic boarding schools. However, when interacting outside the Islamic boarding school environment, they tend to absolutely follow the rules of the health protocol which are generally accepted values and norms in society during the Covid-19 pandemic. The results of this study confirm, reinforce or support Max Weber's theory of social action, especially the three types of social action found in this study, namely: (1) value rationality social action, (2) instrumental rationality social action, and (3) social action traditional. While the type of affective social action according to Max Weber's theory was not found in this study.*

Keywords: *Conflict, Values and Norms, Social Action, Covid-19 Pandemic, Society*

1. INTRODUCTION

Community life runs continuously by referring to certain values contained in society (Soekanto, 2017). Society is also every human group that has lived and collaborated long enough, so that they can organize themselves, think about themselves in a social unit with certain boundaries (Tiyako and Katuk, 1996).

Currently, continuous interaction in society is threatened by the Corona Virus Disease 2019 (Covid-19) Pandemic which has hit the whole world since the end of December 2019. Many people's habits have changed and there are also many values or norms in daily life activities. The day changes. This change is really not wanted by the community, circumstances that force them to accept changes due to the Covid-19 pandemic, of course this can also shake social values and norms that have been adhered to by society so far (Sanchez 2020).

Various regulations from the government that limit public activities to stop the spread of the corona virus with strict health protocols have changed the social and religious activities of the community more or less. During normal conditions before the pandemic, people were still free to carry out their activities without being overwhelmed by anxiety and fear of contracting the virus, but during a pandemic they were always filled with anxiety so that when they were going to go anywhere they had to be vigilant about the spread of this virus. Various responses and reactions were shown by the community, some were sad, worried, scared, excited, worried, angry, but some were calm or remained confident (Rohmah, 2021).

The fact that the virus will be dangerous enough to affect the habits and way of life of people in almost all over the world. People who usually carry out activities and interact in groups or together

must keep their distance from one another. They are required to wear masks and always wash their hands regularly or spray antiseptics every time they enter a place. With changes in ways of communicating, ways of thinking, and ways of behaving, people are required to be able to adapt (Tasrif, 2020). Social activities, religion, transportation, tourist attractions and other public places are limited. The activities of formal and non-formal activities, employees, workers and employees are arranged according to their work schedules in such a way as to work from home, some even work from home. People are currently being urged by the government to work from home, study from home, and reduce outdoor mobility. During the current pandemic, the government regulates society to carry out work and study virtually, this is considered very effective in breaking the chain of transmission of Covid-19 (Sanchez 2020). The Covid-19 pandemic has succeeded in changing the habits that we do every day both at home, at school, at work, on the road, at places of worship and anywhere else. New habits for a healthier life must be continuously carried out in society and every individual, so that they become social norms and new individual norms in everyday life (Rohmah, 2021).

Restrictions on religious activities, restrictions on activities in public places, restrictions on socio-cultural activities, restrictions on modes of transportation, and restrictions on other activities. The government also emphasizes the difference between PSBB and regional quarantine where people are not allowed to do activities outside the home (Muhyiddin, 2020). Socially, many aspects are affected by the presence of this virus in the midst of society. Society is forced to adapt to a new lifestyle. This starts with a different way of working, a different way of shopping, a different way of interacting and various other social changes (Cindrakasih, 2021).

Meanwhile, hidden differences, contradictions or conflicts tend to be less visible, more in the actions of individuals who tend to follow or avoid/not follow the government policies. This hidden conflict is an inner conflict or difference, conflict or conflict of thought that is rarely exposed. This happens because it is possible that these individuals in conflict do not want to have problems directly with their community or there are certain considerations related to social and religious values and norms.

The emergence of differences, contradictions or conflicts of values and norms is because there are still many people who believe in and adhere to social and religious values and norms in carrying out their daily lives, and they still adhere to the customs and culture that have become a hereditary habit in every nation. moments of activities that involve the extended family and the surrounding community during the Covid-19 pandemic. With the existence of activity limiting regulations accompanied by quite strict supervision from the government/covid-19 control officers, activities that have been planned or will be carried out will be hampered and may even fail to be carried out.

Clashes of values and norms based on religion can become veiled conflicts and open conflicts between individuals and individuals, individuals and groups, even between groups and groups (Ibrahim J.T, 2022). There is a gap in the implementation of values and norms in social action at the Ali Imron 99 Islamic boarding school with normative standards that are different from the normative standards of values and norms in social action in the social system of the surrounding community, giving rise to conflicts in the implementation of values and norms in social actions in Islamic boarding schools and in society. This conflict of values and norms is felt in the minds of the surrounding community when it comes to participating in activities at Islamic boarding schools or vice versa when Islamic boarding schools participate in activities in the community.

Taking into account what is described in the background above, this research was basically carried out to look at the subjective micro aspects of social action regarding conflicting values and norms felt by the community. The questions in this research were formulated as follows: (1) How do values and norms conflict in action Social Society during the Covid-19 Pandemic? (2) Why did the Ali Imron 99 Islamic Boarding School, Dolopo District, Madiun Regency Not Tend to Implement Health Protocols during the Covid-19 Pandemic?

2. LITERATURE REVIEW

The basic concept of this research is to understand differences, contradictions or conflicts of values and norms in social actions carried out by kyai and students at Ali Imron 99 Islamic Boarding School, Dolopo District, Madiun Regency which are categorized into four types of Max Weber social actions, regarding conflicting values and norms and the implications of its meaning individually from the kyai, students and members of the community around the Islamic boarding school. Related to this, it is necessary to confirm the concept and some key words in this study as follows:

2.1. Value Concept

Value or "value" (English) and from Latin, namely "valere" literally means good or bad which is then expanded to mean everything that is liked, desired, aspired to and agreed upon. Values are in the conscience and mind as a belief or belief (Darmadi, 2007). Values will always be associated with goodness, virtue, and nobility. Value is something valuable, which is considered valuable, good, beautiful, and becomes a guide or self-holding. Value is something that is valuable both according to logic, aesthetics, ethics, religion, and becomes a reference for self-belief systems and life. Values exist and develop in various aspects of life (Darmadi, 2007).

Value is something that is desired so that it gives birth to actions in a person (Mulyana, 2004). Meanwhile, Frankel said that values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be carried out and maintained (Kartawisastra, 1980). Ishomudin, M.Sc. in the introduction of values, culture, manners and scientific ethics at the University of Muhammadiyah Malang (2020) says: value is something that is valuable, good and useful for humans. Value is a determination or a quality that involves types and interests.

Values are always associated with ethics, morals or character. K. Bertens in his book entitled "ethics" says that value as something interesting, something to look for, something fun, something to like and want, or in short value is something good (Bertens, 2007)

Notonegoro mentions that there are 3 kinds of values. Of the three types of values, namely as follows: 1). Material values, namely everything that is useful for human physical life or human physical material needs. 2). Vital value, namely everything that is useful for humans to be able to carry out activities or activities. 3). Spiritual value, namely everything that is useful for human spirituality. Spiritual values can be distinguished as follows: a) The value of truth that originates from reason (ratio, mind and human creativity) b) The value of beauty or aesthetic value, which originates from the element of human emotion. c) The value of goodness or moral values that originate from the element of human will. d) Religious value which is the highest and absolute spiritual value. This religious value comes from human beliefs and beliefs (Kaelan, 2008).

Meanwhile, according to Paul W. Taylor as quoted by Amril, that there are at least two streams in the study of values (values), namely naturalism and non-naturalism. According to naturalism, value is a number of facts, therefore, every value decision can be tested empirically. Meanwhile for non-naturalism, values are not the same as facts, meaning that facts and values are separate types and absolutely irreducible to one another. Therefore the value (value) can not be tested empirically (Amril, 2002). According to Munn (1962) added value is an aspect of personality, something that is considered good, useful or important and has the highest weight for someone.

2.2. Norm Concept

Norms are rules, standards, measures. A norm is something that is certain that we can use to compare something else, whose essence, size, quality, we have no doubts about (Poespoprodjo, 1986). Norms are standards which mean signs that describe certain principles that contain right and wrong characteristics (Ariyani, 2017). Another opinion states that norms are something that is fundamental to various social groups, both organic and mechanical (Ruman, 2016). Meanwhile, according to Cristianto (2016) norms are the result of quality crystallization framed and determined by society so that they are closely related to ensuring order in everyday life.

Norms have a fundamental nature of what should be done as best (should be) while values provide reasons for what is acceptable. This does not mean that an understanding of value diminishes the legitimacy of standards. Differences in the understanding of norms really create diversity in open recognition from society, not indicating a lack of norms in legal provisions. (Cristianto, 2016). The types of norms are:

1) Legal norms, are decisions that contain various orders or prohibitions that direct requests to society or the state. Legal norms usually come from laws made by public authorities and individuals who ignore them usually get sanctions such as censure, fines and detention. the aim of this norm is to create an orderly, protected environment.

2) Customary norms, are habits that regulate people's lives that are used more than once and are normalized as norms within certain groups, for example marriage customs, inheritance customs, and others. Sanctions for violating this norm can be in the form of ostracism, expulsion from the local community, or fulfilling certain prerequisites, for example, carrying out a special ceremony for self-rehabilitation media.

3) Religious norms are a set of rules or guidelines for life that begin with revelation of divinity. Religious norms are standards of life that must be recognized by humans as decrees, denials and wisdom that comes from God.

4) Norms of decency, namely norms in life that exist from oneself. These guidelines are as the inner voice that is felt and considered by everyone as mentality and activity guidelines. The punishment for abusing the norms of decency is self-repentance. (Haryadi & Ulumuddin, 2018).

In this study, behavior in the form of values and norms of social action included rules regarding health protocols in the form of keeping/not keeping a distance in various activities, not/washing hands regularly before and after activities, not/using masks, not/using hand sanitizers/anti-bacterial liquids. septic and not/do vaccines to prevent transmission of the covid-19 virus.

By understanding the behavior of each individual or group, we also appreciate and understand their reasons for taking an action. As Weber put it, the best way to understand various groups is to appreciate the typical forms of action that characterize them. So that we can understand the reasons why these community members act (Jones, 2013). In his theory of action, Weber's aim was none other than to focus attention on the individual, the pattern and regularity of action, and not on the collectivity. "action in terms of subjectively understandable behavioral orientation only exists as the behavior of one or several individual human beings" (Ritzer, 2014).

So in every action taken by individuals or groups there are orientations or motives and goals that are not the same. In the context of conflicting values and norms in community social action at Pondok Pesantren Ali Imron 99, Dolopo District, Madiun Regency during the Covid-19 pandemic, each actor also has different motives and goals, therefore, by mapping out this theory of social action, we can understand the motives and goals of each actor acting on conflicting values and norms in community social action during the Covid-19 pandemic at the Ali Imron Islamic Boarding School and why the Ali Imron 99 Islamic Boarding School tended not to implement health protocols during the Covid-19 pandemic 19.

3. METHODOLOGY

The research method is a science that studies how to make a correct scientific research. Scientific research is an activity carried out with strict rules and the aim is to build knowledge which eventually gives birth to knowledge. Science is a multidimensional endeavor, can be defined in various ways, each of which is not a complete definition. Meanwhile, people emphasize ways of thinking, namely a scientific attitude as the main characteristic of science (Syahza, 2021). The research method is an attempt to investigate and trace a problem by using scientific work methods carefully and thoroughly to collect, process, analyze data and draw conclusions systematically and objectively in order to solve a problem or test hypotheses to obtain knowledge that is useful for human life (Abubakar, 2020).

3.1. Research Paradigm

The paradigm in this research will guide the researcher in determining the research approach. In general, the research approach includes three, namely qualitative, quantitative and mixed approaches, namely a combination of qualitative and quantitative (Creswell, 2010). What approach is used in a study depends on the perspective (paradigm) used by researchers towards social reality. It can be said that the paradigm becomes a link in setting research targets or objects, critical issues that must be conveyed, how the technique of asking these questions, and what rules need to be obeyed in interpreting the data obtained. Any theory is part of a larger paradigm, so that a paradigm covers two or more theories and different descriptions of the main issues, methods, techniques, approaches, and copies (a typical part of a scientific work that serves as a guide for researchers who follow it). Of the three paradigms in sociological studies, namely social facts, social definitions, and social behavior, this study uses the social definition paradigm.

The paradigm of Max Weber's social definition in this study is the perspective used by researchers to observe, describe, understand, and analyze social life and find answers or empirical evidence in the field of research subjects in situations free from scientific manipulation of a social reality, and emphasizes study of social life in natural settings.

3.2. Research Approach

The approach used in this research is a qualitative research approach, because of this approach the nature of the data collected is characterized by quality data, not quantitative. Qualitative research aims to compile a description, a picture or painting in a systematic, factual and actual manner regarding the phenomena or relationships between the phenomena studied. There are several opinions about the definition of qualitative research including:

Kirk and Miller (1986) say that the term qualitative research was originally based on qualitative observations as opposed to quantitative observations. In its development, there are a number of names used by experts on qualitative research methodology such as: interpretative grounded research, ethnomethodology, naturalistic paradigm, symbolic interaction, semiotic, heruristic, hermeneutic or holistic, all of which are included in the classification of interpretative phenomenological postpositivism research methodology.

Qualitative research is an approach in conducting research that is oriented towards natural phenomena or symptoms. Qualitative research is fundamental and naturalistic in nature, and cannot be carried out in the laboratory, but in the field. Therefore, this kind of research is often called naturalistic inquiry, or field study (Abdussamad, 2021). Poerwandari (2001) emphasizes the characteristics of qualitative research including: having depth and process, tending to be carried out with a small number of cases, the data extracted is qualitative data relating to the knowledge, perceptions, beliefs, and experiences of the research subjects.

Furthermore, Bogdan and Taylor (Moleong, 2007) also mention qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior, not prioritizing persuasion, but rather naturalistic and the rest is observation-observation.

3.3. Types of research

This type of research allows researchers to gain a comprehensive understanding of complex social phenomena in real-life contexts. To reveal the meaning and describe the data in the form of words in this case study research, the researcher uses a qualitative approach that emphasizes the depth and detail of interviews and detailed descriptions as well as serious disclosure of cases. In collecting case study data taken from various sources of information, because the data collection must meet the variants needed to build an in-depth picture of a case.

4. RESULTS AND DISCUSSION

In exploring the initial data and information of the research, the researcher took the first step by conducting field observations at the research location. In observation activities the researcher tries to obtain initial data and information through close observation of daily life at the Ali Imron 99 Islamic boarding school. After several days of direct observation, the researcher finds conclusions and decisions to determine research subjects and research informants in accordance with the design of the problem formulation in the study . In determining research subjects and research informants, the researcher used a purposive method by selecting subjects who met the requirements according to the criteria determined by the researcher.

After feeling satisfied at the observation stage, the researcher continued with in-depth direct interviews to obtain quality data according to research needs, besides that to support data from research subjects, researchers also explored and collected secondary data in the field of research subjects who in the form of documents. When the researcher conducted the analysis and felt that the data collected had not met the needs in accordance with the research objectives, the researcher returned to conducting in-depth interviews with subjects and informants and made continuous observations to ensure that the data and information obtained were in accordance with research needs.

Furthermore, the collected data becomes a collection of data and information which is then transcribed in the form of written text data, then categorized, grouped with certain themes that are relevant to the research question. After the data has been categorized according to the research

questions, an analysis is carried out using a narrative approach to look for patterns, interrelationships and congruence between the various data elements that have been collected. The next step is compiling the case, the researcher analyzes data from various sources used to compile an overall picture of the case being studied. After these stages have been carried out, the researcher draws conclusions based on the data analysis that has been carried out and answers the research questions that have been previously proposed.

The discussion of research data in this chapter is carried out by means of theoretical and paradigmatic analysis of the data found in the field by revealing empirical situations that produce an analysis that will answer the problem formulation previously stated. Some of the things put forward in the presentation of the results of this study are the theoretical analysis of empirical data found in the field presented descriptively according to Max Weber's line of thought of social action theory which leads to an understanding of differences, contradictions or conflicts of values and norms in people's social actions during the covid pandemic -19. From the patterns, linkages and harmony between the various data elements that have been collected the researcher can analyze descriptively 3 (three) of the 4 (four) types of Max Weber's social actions, namely: 1) instrumental rationality social action, 2) value rationality social action, and 3) traditional social action, while affective social action is not analyzed by researchers because the data and information collected does not reflect any interaction with the motivation for the action.

4.1. Conflict of Values and Norms in Social Action during the Covid-19 Pandemic in Society

Differences, contradictions or conflicts of values and norms in the social actions of society occur when there are differences in values in the thoughts believed by individuals involved in social interactions. This conflict can arise in various contexts of everyday social life. This conflict can occur anywhere, such as at work, in the family, in the community, or in a wider social sphere. Differences, contradictions or conflicts of values and norms in the social actions of the community that are disclosed here are regarding the social actions of the community carried out by the santri or clerics of the Ali Imron 99 Islamic boarding school and the social actions of the community members around the Islamic boarding school during the Covid-19 pandemic. This difference, conflict or conflict occurs when there is a gap in the actions taken by the residents of the Islamic boarding school as a social subsystem with the actions of the community around the Islamic boarding school as a social system during the implementation of various religious and social activities at the Islamic boarding school.

To see and understand the conflict of values and norms in community social action during the Covid-19 pandemic at the Ali Imron 99 Islamic boarding school, the researchers analyzed 3 (three) of the 4 (four) types of social action Max Weber's theory of social action, namely the type of social action, namely: 1) instrumental rationality social action; 2) social action of value rationality; and 3) traditional social action.

5. CONCLUSION

From the analysis of data sourced from information on research subjects with Max Weber's social action theory, it can be understood and concluded that there are differences, contradictions or conflicts of values and norms in the social actions of the community at the Ali Imron 99 Islamic boarding school, Dolopo District, Madiun Regency, namely: (1) There are different values and norms in the social actions of the community in various religious activities in Islamic boarding schools. These different values and norms are religious values and norms, and government norms/rules in this case regarding health protocols. High respect and obedience have implications for fear and embarrassment in action when dealing with Kyai. While the government's norms are regulations regarding health protocols. These health protocol rules are standard norms/rules that are applied by the community as compliance with government regulations during the co-19 pandemic. The implementation of the health protocol as a norm/rule of community interaction during the Covid pandemic was sufficiently complied with by the community members around the hut. While the health protocol as a norm of government regulation during the Covid 19 pandemic was not implemented/not complied with at Islamic boarding schools.

Three types of social action were found that occurred in the conflict of values and norms in the social action of the community from Max Weber's four categories of social action, namely: 1) instrumental rationality social action; 2) social action of value rationality; and 3) traditional social action.

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AUTHOR'S BIOGRAPHY



Muhammad Natsir, is the former vice chancellor for student affairs at the University of Muhammadiyah Madiun who is currently completing a Doctoral program at the University of Muhammadiyah Malang.

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