

**EXPLORATING THE MAIN ACTORS IN THE ACTUALIZATION OF THE
VALUE OF SOCIAL JUSTICE DURING THE COVID-19 PANDEMIC**

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ABSTRACT

The World Health Organization (WHO) issued a physical distancing policy that inspires people to engage in contactless activities and ultimately causes a decrease in income for most Indonesians, MSME in particular. Government authorities in various countries have also adopted lockdown policies to prevent the spread of covid-19. This research focuses on describing the actualization of the value of social justice during the Covid-19 pandemic, the constraints on the actualization of the value of social justice during the Covid-19 pandemic, and solutions that can be used to accelerate the actualization of the value of social justice during the Covid-19 pandemic. This research used a qualitative approach with descriptive methods. Data obtained through literature study techniques. The results showed that there were three main actors in the actualization of the value of social justice during the Covid-19 pandemic, namely government, society, and individuals.

Keywords: Actualization of social justice values; Government; Public; Individual; Covid-19.



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INTRODUCTION

Pancasila as the foundation of the state means that the values contained in Pancasila are the foundation or norms of the Indonesian nation. It provides a composition and supervisory function for the formation of national law. The basic values of Pancasila are the beliefs and guidelines for the life of citizens both in the life of society, nation, and state. The ideals and hopes of the Indonesian people which are embodied in the life of the Indonesian nation so that the creation of a peaceful society with the hopes of being realized in the attitudes, behavior, and actions of Indonesian people become the values contained in Pancasila.

In general, the goals of the Indonesian state are to make an independent, united, sovereign, just, and prosperous nation. The precepts of social justice for all Indonesian people contain noble values which are based on and imbued with the preceding precepts, namely: God Almighty, just and civilized humanity, Indonesian unity, and society led by wisdom in deliberation or representative.

The implementation of the fifth principle cannot be implemented separately, which means that all Indonesian people have the right to justice in the legal, economic, political,

and cultural fields to create a just and prosperous society. In every part of daily community activities, the principles of social justice for all Indonesians are realized. Every citizen must develop a family attitude, cooperate, diligent, care for others, and treat fellow citizens fairly. Frederickson (1997) found that social justice issues play an important role in public policy making. As one of the real tools in the development process, public policy must place social justice as an important value.

In a deeply connected and integrated world, the effects of Covid-19 go beyond death. Therefore, contingency plans and aid packages to support the economy are prepared by governments around the world. The economic impact of the current health crisis is being felt across sectors and countries. The functioning of global supply chains has been disrupted and is affecting companies all over the world. Consumers have also changed their consumption patterns resulting in a shortage of many goods in supermarkets around the world. Furthermore, the world is facing a shock from a combination of supply and demand and limited economic tools.

Around the world, millions of people have lost their jobs and in Indonesia itself, data from the Ministry of Manpower as of April 7, 2020 showed that the impact of the Covid-19 pandemic that laid off 39,977 companies and the number of workers, laborers or laborers was 1,010,579 people in the formal sector. Meanwhile, the number of companies and workers affected in the informal sector were 34,453 companies and the number of workers was 189,452 people (kemnaker.go.id, 2020). Overall, the potential impact of this crisis is greater than has been seen before in history.

The covid-19 outbreak had a negative impact on all circles of society, especially in Indonesia, but the ones who feel it the most are middle and lower class groups such as the farming community, the poor in slum areas, the informal sector or street vendors, laborers, fishermen, and small businesses, who are socially, economically and politically disadvantaged. With the outbreak of the covid-19, various aspects of public life and Indonesian government policies have undergone adjustments and changes. So, it is crucial for researchers to investigate why and how the role of government, society, and individuals is important in dealing with the covid-19 pandemic.

The results of a review of various literature and as far as the knowledge of researchers, there are no articles that discuss the role of the government, society, and individuals in actualizing the value of social justice to overcome the various impacts of the

covid-19 pandemic. Thus, the main purpose of this article is to describe the role of the government, society, and individuals in the actualization of the value of social justice in the covid-19 pandemic era.

Based on public policy theory and risk management, this article focuses on how Covid-19 has affected social and economic aspects. In addition, this article will summarize the discussion of the concepts of justice, social justice, and the impact of covid-19 on the social, economic, and consumer sectors. Finally, the roles of government, society, and individuals in actualizing the value of social justice will also be discussed further.

Literature Review

Justice

Miller (2017) believes that the core definition of justice comes from the Institute of Justinian, which is a codification of Roman law since the sixth century AD, where justice is defined as ‘the constant and eternal desire to give one’s own right’. Miller (2017) points out four core characteristics that differentiate justice from other moral and political concepts. First, justice is basically how to deal with individual problems, and it is possible to defend groups. Second, Justinian’s definition emphasizes that fair treatment must be carried out by all people. In other words, justice can be directed legally against propositions put forward by agents (both individuals and institutions) that provide justice. The third aspect of justice that draws attention to Justinian’s definition is the relationship between justice and the application of fair and consistent rules. Finally, justice requires the perpetrator to change the state of the object.

Furthermore, Miller (2017) studied several main conceptual comparisons, namely between conservative and ideal justice, between corrective justice and distributive justice, between procedural and substantive justice, and between comparative and non-comparative justice. First, philosophers of justice have observed that justice has two different faces, the first is conservative of existing norms and practices, and the other requires reform of these norms and practices (Raphael, 2001). Second, justice is the principle of distributing various commodities which can be distributed to all people, and justice is the principle of remedy that is applied when someone mistakenly interferes with another’s legal ownership. The third difference that must be determined is the reasonableness of the procedures that can be used to determine how to distribute the various types of benefits and burdens to society and the fairness of the final distribution itself. Fourth, justice is a form of comparison, when we want to determine someone’s rights, we need to see what other people can claim.

In the context of organizational justice, according to Gelfand et al. (2007), justice is a multidimensional structure, including distributive justice (looking at justice from the results of decision making), procedural justice (looking at the fairness of the processes used to determine the results) and interactive justice (looking at the fairness of interpersonal relationships and information). Specifically, distributive justice means the perpetrator believes that the results of substantive transactions with other parties are fair compared to the substantive results obtained by other parties (Adams, 1965; Rabin, 2011). Procedural justice is related to the fairness of rules and procedures used to assist decision making, which have an impact on other parties (Colquitt et al., 2001). Meanwhile interactive fairness describes the way people treat each other in regular interactions (Cropanzano et al., 2007).

Research has shown that people from different cultures may consider different outcomes when shaping the concept of distributive justice. Mueller et al. (1999) find that in the United States, fulfilling expectations for autonomy is more important for distributive justice, while in Korea, expectations for progress are even more important. In terms of procedural justice, research has found that procedural justice impacts fairness and trust across cultures (Lind et al., 1997; Pearce et al., 1998). In an organizational context, Aryee et al. (2007) observed that supervisors' perceptions of interactional fairness influenced subordinates' perceptions of interactional fairness and work outcomes. Although this form of justice may be important in general, the specific practices applied may differ from culture to culture (Leung et al., 2004).

The value of social justice

The value of justice is a value that upholds norms based on impartiality, balance, and even distribution of something. Realizing social justice for all Indonesian people is the ideal of the nation and state. Especially in Pancasila, the meaning of the principle of social justice is fairness to others who are inspired and based on justice to oneself and God. Social justice is also one of the ideals of Pancasila which specifically means fairness and respect for others. A person will get his right to do something fairly, and the basis of this right is to encourage someone to take action to treat others accordingly. Therefore, the realization of justice is always related to oneself and other parties in social life. Social justice must be the right of every Indonesian citizen.

The essence of social justice in the five principles of Pancasila is reflected in the Proclamation of Independence as outlined in the preamble to the 1945 Constitution, which

can be interpreted as the realization of a just, prosperous and prosperous Indonesian society, where every citizen acts as an individual and all social beings have the same rights. The concept of justice can be reflected in various behaviors that tend to produce and maintain happiness for all components of society. Therefore, justice can be in line with basic social values in the state and state structures. In addition, the founders of the Indonesian nation place great importance on the value of justice and safeguarding the value of human rights in the concept of national and national life.

Regarding the goals or principles of the ideals of the Indonesian state, in the fourth paragraph of the Preamble to the 1945 Constitution it is clearly stated that one of the basic objectives of the establishment of the Indonesian state is the Indonesian state which aims to realize social justice for all Indonesian people. Based on these thoughts, it is clear that since the founding of the Indonesian nation, the founders of the state have seen the value of social justice as the ultimate goal of the process of forming an independent and sovereign Indonesian nation or in another interpretation, the founders of the state chose the value of social justice as the most important value and the ultimate goal of the development process to fulfill Indonesia's national independence.

The ideal country is a country full of benevolence and kindness, namely a country that is just (Rapar, 1988). In his book "The Theory of Justice", Rawls (1971) argued that justice is the most important social value, which is not only upheld by social policies, but also by all levels of society. In addition, he analyzed that only by guaranteeing and protecting the basic rights of every citizen through the application of certainty through a just constitution, then society as social cooperation can grow and develop properly. In this sense, justice is the key to a good society and a priority for the social system.

The impact of Covid-19 on the economic sector

Recent studies have shown that physical distancing policies caused by the coronavirus disease in 2019 have affected the socioeconomic (Fernandes, 2020; Nicola et al., 2020), finance (Goodell, 2020), and supply chains (Ivanov, 2020; Turner and Akinremi, 2020). Previous research has also shown the impact of pandemics on all businesses (Swift, 2009). It is well known that if droplets land on inanimate objects near an infected individual and are then touched by another individual, the new coronavirus or SARS-Cov2 will easily spread (Ather et al., 2020).

SARS-Cov2 is expected to cause huge losses to the world due to the pandemic (Fan et al., 2018). The new corona virus has also changed consumer behavior in Asia, including consumers in Indonesia (Nielsen, 2020). Various newspapers and television have informed that consumers around the world are doing panic buying activities. Some of them use this situation to hoard supplies, while others simply buy all the supplies because they don't want the hoarder to take advantage. This is in accordance with the findings of the Global Web Index (2020) which shows that consumer spending in various parts of the world has increased dramatically. According to the survey results, since the Covid-19 outbreak, 80% of consumers in the US and UK have consumed more content at home. Physical distancing and self-isolation policies keep people at home. Consumers try to do anything without physical contact. They avoid shopping at grocery stores and shopping centers. Many retailers, transportation providers and food vendors encourage consumers to make transactions and payments online.

The impact of Covid-19 on the social sector

The Indonesian government has provided various assistance to the community to help the difficulties faced and provided various stimuli to increase economic growth, for example the distribution of pre-employment cards which are expected to increase competence, competitiveness and productivity of participants in the midst of the Covid-19 outbreak. So it is hoped that this will be one of the solutions regarding the large number of unemployed as a result of the impact of this pandemic. In addition, the implementation of the PKH (Program Keluarga Harapan) and BPNT (Bantuan Pangan Non Tunai) social protection programs in the framework of mitigating the impact of Covid-19.

The Covid-19 pandemic has an impact not only on economic conditions, but also on social conditions, especially poverty and unemployment. According to research conducted by Suryahadi et al. (2020), it is estimated that the average poverty rate in Indonesia will increase by the end of 2020, so that this increase will expose around 8 million people to new poverty due to this outbreak. The estimated increase in the poverty rate is also closely related to economic growth. In general, a negative economic growth in a country will have an impact on increasing the country's poverty. Furthermore, the social impact that is felt is the difficulty of accessing health facilities because hospitals, clinics, and health centers are focused on overcoming and caring for patients exposed to Covid-19, making it difficult for people who want to seek treatment or check their health conditions.

Other social impacts that need to be considered are gender inequality in family assignment, the impact of working at home and caring for and educating children at home, and the impact of distance learning. Another important impact is that due to the economic paralysis caused by the pandemic, the general crime rate in several areas has increased significantly. Finally, considering that the poor in Indonesia do not have stable incomes and desperately need assistance from the government and society, they have low social and cultural resilience.

RESEARCH METHOD

According to Sukmadinata (2011), qualitative methods are broadly divided into two types, namely interactive qualitative methods and non-interactive qualitative methods. This type of research uses a non-interactive qualitative descriptive method because it does not consider the assumptions or opinions of the informants or informants. The implementation of this research uses a qualitative descriptive method, because the use of this method can help researchers to describe facts, data, and substantive objects rationally and theoretically in the form of language or discourse through accurate and systematic explanations.

Data collection was carried out by literature study and document study. This study uses auxiliary data obtained by researchers from related articles and books. Data analysis by reducing data obtained through library research. In addition, data reduction is done by categorizing the data so that it makes it easier for researchers to verify data and determine conclusions based on research results. The data analysis used by the researcher refers to Sugiyono's (2016) data analysis, namely data reduction, data presentation, verification, and conclusion drawing.

RESULTS

This discussion will elaborate on the findings that have been described in the previous description which are then analyzed by the researcher with the concepts and theories that form the basis of the literature in this study. Based on the research findings, there are three main actors, namely the government, society and individuals in actualizing the value of social justice during the Covid-19 pandemic.

The role of the Indonesian government

In public policy theory and risk management, the role of government is vital. When faced with risks, the government can act as manager (Baker and Moss, 2009). The main obligation of the government as regulator is to prevent potential negative consequences for its people. According to Sheikh et al. (2020), the government represented by the Ministry of Health is legally responsible for public health. In formulating and implementing policies (especially economic policies during the Covid-19 pandemic), the government must be able to pay attention to the value of social justice in every decision and action taken, so as not to harm society, there will be no imbalance in society due to injustice in the distribution and allocation of resources.

Unlike the previous economic crisis, this crisis was caused by this pandemic which greatly affected micro businesses. The government needs to further encourage the main force of the national economy to achieve economic recovery in micro-enterprises, tourism and food. In addition, fiscal strengthening is needed as a means of mitigating the need and a loose monetary policy, in the form of loosening credit and financing for business actors in the main and micro sectors. In general, practice shows that the direction of economic development is only focused on economic growth, and equality is far from the attention of the government and its bureaucracy, even distribution is achieved through impossible tasks, namely through the invisible hand or another term, namely trickle. down effect. Therefore, economic development that is centered on economic growth has marginalized the value of justice for the poor and powerless.

This pandemic, in particular, the government must start from the bottom of the pyramid, which is to focus on the lower middle class because they are very vulnerable economically and socially. The government needs to intervene in order to guarantee the rights of all people or citizens, in this pandemic situation the government has to intervene and therefore takes sides. This is where the ethical value inherent in the government requires the government to take protective action to save people who are economically (socially or politically) excluded.

Government protection or the ethical role of the government in the form of regulatory policies is still very much needed and justified, as long as the regulation aims to protect the interests of the public, especially the middle to lower class. The government must also display moral values or prioritize moral aspects to minimize the possibility of abuse of power, so that it can carry out and rationalize the mission of realizing social

justice for all levels of society, especially during the Covid-19 pandemic and minus economic growth during the second and third and fourth quarters. consecutive.

The main task of the government is to empower the middle and lower class people because the upper middle class people are already independent in education and financially. In this post-pandemic economic development, the community should not always be in a position of recipient object who must be willing to intervene without being given space to argue or manage themselves. Because if society continues to be left in a powerless position, unfair treatment will continue to occur. In this case, the government must gradually position itself as a dynamist, then move on by making a rational shift towards a catalytic role, and gradually take on the role of a facilitator. That way slowly and in a planned manner the community will develop and have adequate competence and gradually delegation of authority will occur and the ability to control the community over the economic development process during this pandemic and post-pandemic will take place.

The role of the society

Andrianni and Rianto (2019) found that the supporting factors for the value of justice are mutual respect, upholding awareness of kinship and rights and obligations, and finally taking advantage of good deliberation between community members. Meanwhile, the factors that hinder justice are the lack of concern for fellow citizens, relatives, mutual cooperation and lack of good communication between community members. In addition, the scope of state defense starts from good relations between citizens to joint resistance to the real threat of armed enemies.

Regarding social justice, data on vulnerable groups is still lacking, so that the distribution of social assistance is not evenly distributed, thus it is necessary to make a detailed map of the people who are entitled to assistance during the Covid-19 pandemic, because many middle class are vulnerable to even the lower class. In addition, to reduce social anxiety, in this pandemic all levels of society must do various things to increase community optimism.

Many people who are still able to meet their daily needs raise awareness by raising funds and donations to help those who are less fortunate. There are also other groups that help sew PPE (Personal Protective Equipment) for health workers and produce large quantities of masks to distribute to people who still need to work outside the home. Due to

the corona virus, people are paying more attention and having a healthy lifestyle. This is part of the community's self-defense efforts to avoid Covid-19 infection.

The active role of the community is also needed in terms of mutual cooperation in providing places for washing hands and soap in public places such as mosques, sub-district offices, sub-district offices, and other crowded centers. Another important thing is to empower RT (rukun tetangga) and RW (rukun warga) in providing free internet access to children who are undergoing distance learning and counseling about the impact of the corona virus and how to handle it. Furthermore, community service also needs to be improved in order to maintain hygiene in each environment. In the context of concern, all elements of society are expected to be able to help and not isolate citizens who are infected with Covid-19 because they desperately need moral support so that the healing process can speed up.

The role of the individual

The coronavirus brings uncertainty, chaos and a state of emergency to many. The uncertainty of when the outbreak will end has confused many people, especially those in the lower middle class. Living without a normal life makes it difficult for them to make ends meet. The existence of a corona virus that threatens everyone has the opportunity to become a stressor for most people, and the impact can be as serious as the impact of the corona virus itself (Taylor, 2019). The fear of death is a basic human psychological conflict (Knoll, 2020). According to terror management theory, the fear of uncertain death causes people to do things to survive (Greenberg et al., 1986). The existence of Covid-19 has exacerbated the horror felt by the individual and community.

In particular, Solomon et al. (1991) used the concept of Terror Management Theory (TMT) to discuss this phenomenon. It was explained that when a person experiences the threat of death, such as through constant preaching of death, he will activate two psychological phenomena. The first is to improve or change their view of the world and culture. Second, to increase self-esteem, judgments made by individuals are usually related to self-esteem. This is related to the expression of approval or disapproval, showing the extent to which the individual believes he is capable, important, successful, and valuable.

The first phenomenon is changing the world view and culture, for example after the phenomenon of the spread of the Covid-19 virus, the number of mosque visitors has increased or people have become more religious by reminding people of their death. After

the World Trade Center's twin towers collapsed due to a terrorist attack, church attendance increased significantly (Ferraro et al., 2005). The second phenomenon is an increase in self-esteem to cope with the stress caused by death on an individual. This explains the increase in purchases of luxury goods and online shopping after news of death threats from the corona virus emerged. In addition, panic buying and hoarding daily necessities is a form of stress that we cannot bear due to the uncertainty that arises from the corona virus. Self-isolation as a preventive measure to prevent Covid-19 infection is also a psychological motivation for some of us to end up hoarding (Norberg and Rucker, 2020).

In order to control panic buying behavior, even though it is difficult at times like that, we must try to maintain rational thinking. In this case, we can use the Cognitive Behavioral Therapy (CBT) method to avoid making decisions based on temporary emotions and rash behavior (Norberg and Rucker, 2020). This method can help us improve our ability to regulate emotions, help us avoid falling into wrong thoughts, and improve our problem solving abilities (Beck, 2011; Benjamin et al., 2011).

The CBT method can help us reduce anxiety and fear due to the Covid-19 pandemic. For example, we can apply this method by making a list of items that we really need to survive in the next 2-3 weeks so we don't panic. In addition, we can use this method to analyze the news received about Covid-19, so that we are not easily swallowed up by hoax news which will increase our anxiety.

Then, there are still many people who are ignorant of the emergence of the Covid-19 virus, even though the numbers are less than people who care about the Covid-19 virus. However, their indifference has accelerated the spread of the virus. People in this group are usually people who feel themselves immune and people who think that science is not completely true (Ghaemi, 2020). Thus, the role of individuals is very crucial as stated in Article 30 of the 1945 Constitution which explains that defending the state is the obligation of all Indonesian people without exception. In the context of awareness, every individual must be able to maintain health in order to protect themselves, their families and the environment so they are not infected with the Covid-19 virus.

CONCLUSION

Pancasila is an ideology that has goals or aspirations for the Indonesian nation and can resolve all conflicts in Indonesia. Society needs to implement Pancasila, because

Pancasila contains the noble values of the Indonesian nation which are in line with the national personality. The application of Pancasila in social life is essentially the embodiment of the nation's goals. This is very important because by applying the noble values of Pancasila in everyday life, a harmonious life order can be created for the Indonesian people. From the perspective of national life, Pancasila also acts as a guide for the life of the community, nation and nation, especially during the Covid-19 pandemic.

The essence of the goals of economic and health development pursued by the founders of this country is social justice for all Indonesians. Justice is a virtue that can accommodate collaboration, and collaboration will immediately support the formation of an orderly and orderly society, which is synonymous with a society that is safe, just, prosperous, and prosperous. Social justice is the most important thing in order to achieve a prosperous and just society.

Therefore, for a civilized Indonesian state that places the value of social justice at the core of the basic principles of the state and national foundation, all the strategies and policies chosen for economic and health development must lead to these ideals. The state is obliged to create common good and this is the essence of economic and health development which should be the starting point for the government and its bureaucracy in the effort to produce policies in economic and health development.

The Covid-19 pandemic has changed all aspects of our daily lives. The anxiety and insecurity experienced by most of us must be handled fairly so that we can survive and help others to survive. We must also practice a healthy lifestyle and follow government recommendations to prevent the spread of Covid-19. Changes in the situation during Covid-19 brought the threat of an economic downturn. Therefore, a good strategy is needed to make the right policy decisions and this requires valid information.

Partnerships with various stakeholders are also important, so that these policy issues can be resolved properly. The Covid-19 pandemic also threatens human security in the health and security sector, the influence of Covid-19 can extend to threatening political security and economic foundations. In addition, the real impact of the pandemic threat on national stability is the emergence of distrust from all walks of life. This situation will weaken the legitimacy of the government as a whole.

Then, the effectiveness of implementing the PKH (Program Keluarga Harapan) and BPNT (Bantuan Pangan Non Tunai) social protection schemes in the context of mitigating

the impact of Covid-19 needs to be improved, because the data for the poor and affected by Covid-19 is still incomplete, so it cannot target those who are entitled to assistance. The role of the government as an official actor in the process of dealing with this pandemic must take the democratic values that are developing in its environment. The government is no longer always the determinant but only as a facilitator.

In general, the actualization of the value of social justice during the Covid-19 pandemic has not yet been fully realized, even though it can be a form of state defense which means that the attitudes and behavior of citizens are driven by their love for Pancasila and the Unitary State of the Republic of Indonesia as stipulated by Law The basis of 1945 in establishing the survival of the nation and state as a whole.

RECOMMENDATION

Based on the above conclusion, there are recommendations that can be considered. First, future studies could conducting the focus group discussion regarding the role and action for each actors in the actualization of the value of social justice. Second, future studies could focus on the impacts for each actors and using the Terror Management Theory (Solomon et al., 1991) as theoretical basis.

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