

Covid-19, Trust, and Vulnerability In North Halmahera District of Indonesia



Covid-19, Kepercayaan, dan Kerentanan di Kabupaten Halmahera Utara, Indonesia

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<p>Keywords <i>Trust;</i> <i>Norm;</i> <i>Network;</i> <i>The Covid-19 Pandemic;</i></p>	<p>ABSTRACT Trust is an aspect that is very vulnerable to changes in the element of social capital. The loss of trust impacts the networks and norms accumulated to maintain forms of social capital. During the Covid-19 pandemic, the government limiting individuals' distance through the jargon of "physical distancing" or "social distancing." On the other hand, as a supporting aspect of trust, honesty plays an essential role in tracking interactions between individuals exposed to Covid-19. In the context of the society in North Halmahera, strengthening social capital is supported by cultural aspects. However, during the Covid-19 pandemic, trust levels degraded, weakening the previously accumulated cultural-based social norms and networks. This study used a qualitative method with a case study approach in North Halmahera District to identify social capital vulnerability during the Covid-19 pandemic. Local communities, as farmers, fishers, and small traders, were involved as key informants. This study indicates a transformation of the social capital structure that substantially changes cultural-based social capital's fundamental values into information-based social capital values. The social capital structure transformation was stimulated by the Large-Scale Social Restrictions (PSBB) policy, which increased social media use intensity. In Addition, trust was an aspect of vulnerability in the social capital structure during the Covid-19 Pandemic.</p>
<p>Kata Kunci Kepercayaan; Norma; Jejaring; Pandemi Covid-19;</p>	<p>ABSTRAK Kepercayaan merupakan salah satu aspek yang sangat rentan mengalami perubahan dalam aspek modal sosial. Kehilangan kepercayaan berdampak pada jejaring dan norma yang telah diakumulasi untuk mempertahankan bentuk modal sosial. Di Masa pandemic Covid-19, upaya menghambat penyebaran Covid-19 dilakukan dengan membatasi jarak antar individu melalui jargon "physical distancing" atau "social distancing". Disisi lain, kejujuran sebagai aspek pendukung kepercayaan, berperan penting dalam proses melacak interaksi antara individu yang terpapar Covid-19. Dalam konteks masyarakat di Halmahera Utara, penguatan modal sosial didukung oleh aspek kebudayaan. Namun, di masa pandemic Covid-19, tingkat kepercayaan mengalami degradasi sehingga melemahkan norma dan jejaring sosial berbasis kebudayaan yang telah terakumulasi sebelumnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus di Kabupaten Halmahera Utara untuk mengidentifikasi aspek kerentanan modal sosial di masa pandemik Covid-19. Masyarakat lokal sebagai petani, nelayan dan pedagang kecil dilibatkan sebagai informan kunci. Hasil penelitian ini menunjukkan adanya transformasi struktur modal sosial yang secara substansial mengubah nilai dasar modal sosial berbasis kebudayaan menjadi nilai dasar modal sosial berbasis informasi. Transformasi struktur modal sosial distimulus oleh kebijakan Pembatasan Sosial Berskala Besar (PSBB) yang meningkatkan intensitas penggunaan media sosial. Selain itu, kepercayaan menjadi aspek kerentanan dalam struktur modal sosial selama masa Pandemi Covid-19</p>
<p>Article History Send 06th May 2020 Review 06th July 2020 Accepted 04th January 2021</p>	<p>Copyright ©2021 Jurnal Aristo (Social, Politic, Humaniora) This is an open access article under the CC-BY-NC-SA license. Akses artikel terbuka dengan model CC-BY-NC-SA sebagai lisensinya.</p> <div style="text-align: right;"> </div>

Introduction

On 8 December 2019, a patient infected with Covid-19 or novel coronavirus was first identified in Wuhan, China (Xiong et al., 2020). Then, on 8 January 2020, the national health commission announced Covid-19 as the etiology. On 20 January 2020, the transmission of the virus from interactions between individuals was confirmed. On 23 January 2020, the government established a policy to limit social interaction and community activities (Gao & Yu, 2020). The spread of Covid-19 infection cases is getting wider, so the World Health Organization (WHO) announces a pandemic status (Yang, Bin, & He, 2020). Covid-19 infection reporting through the media has caused public panic (Gu & Li, 2020; Zheng, Goh, & Wen, 2020). The panic among Wuhan residents about the social restriction policy has led to a more aggressive behavior change, particularly in shopping behavior to prepare foodstuffs during the pandemic (Addo, Jiaming, Kulbo, Liangqiang, & Addo, 2020). People became more alert and chose to stay at home (Biswas et al., 2020). Psychologically, public mental pressure in areas exposed to Covid-19 has resulted in various cases, such as chaos to social segregation (Huang & Zhao, 2020; Y. Wang, Di, Ye, & Wei, 2020). Multiple cases of the spread of Covid-19 have attracted the attention of experts in the health sector (Jalali, Shahabi, & Lankarani, 2020; Karimi-Zarchi et al., 2020) and the social sector to examine in depth the impact of the spread of Covid-19 on economic, socio-cultural and environmental aspects (Driss, Maarouf, Belghazi, & Maarouf, 2020; Parnell, Widdop, Bond, & Wilson, 2020).

Since WHO announced the Covid-19 pandemic status, various countries have attempted to carry out simulations and efforts to prevent the virus's wider spread (Currie et al., 2020; Hammami, Harrabi, Mohr, & Krusturup, 2020). The government is working to keep the economy under control even during the Covid-19 pandemic (Gong, Zhang, Yuan, & Chen, 2020). In the limitation of social and economic activities during the Covid-19 pandemic, the media has a very dominant influence on society's psychology through content reported regarding developments in handling the spread of Covid-19 in each region (Fu & Zhu, 2020; Moradi et al., 2020). The Covid-19 pandemic period prompted changes in social interaction patterns from interaction spaces in the real world to interaction spaces in cyberspace. The popularity of research on the impact of the Covid-19 pandemic on social, economic, and environmental aspects has increased (Ram, 2020). Based on the studies' popularity on the effects of the Covid-19 pandemic, the government seeks to control economic stability during the pandemic. It limits the economic and social activities of the community that can expand the spread of Covid-19. Second, the limitations of economic activity and space for social interaction in the real world cause a more intensive shift in social

interactions in cyberspace. Third, public concentration in cyberspace, encouraging the media to control the general paradigm through reported content. The increasing intensity of social media use provides a more expansive space for the public to argue. Control of non-credible and valid information is a challenge in the digital era (Rahayu & Sensusiyati, 2020).

In facing the increasing spread of Covid-19 in Indonesia, its Large-Scale Social Restrictions (PSBB) policy. Economic activity experienced severe problems during the Covid-19 pandemic (Assegaff & Pranoto, 2020). The impact of the PSBB affects economic and social activities and the education system in Indonesia (Crawford et al., 2020). This condition reflects economic and educational activities and behavior in more intense social interactions in cyberspace during the Covid-19 pandemic (Buana, 2020). This condition is a reflection of the efforts to fight Covid-19. The implementation of Indonesian government policies to prevent the spread of Covid-19 in Indonesia still has various problems related to local governments and communities' readiness in the Disadvantaged, Outermost, and Frontier Region. The complexity of Indonesia's development problems related to economic equity and poverty has created various aspects of vulnerability in the social, economic, and environmental fields during the Covid-19 pandemic. The limitation of economic and social activities creates new problems for the sustainability of rural communities' livelihoods in Indonesia.

This study describes the dynamics of rural communities' livelihoods during the Covid-19 pandemic, which indicates a transformation of social capital structures with a decrease in trust as a context of vulnerability. The implication of the degradation of trust in social capital is segregation and conflict, which also weakens the aspects of norms and networks, causing social capital structure transformation. Deductively, the social capital structure change can affect access to other forms of capital within sustainable livelihoods. Meanwhile, the theoretical perspective used to think in this study is a sustainable livelihood approach (DFID, 2008). The scope of this research area and location focuses on North Halmahera District, North Maluku Province, Indonesia. Explicitly, the experts' perspectives used to analyze in-depth the context of rural communities' livelihoods in the research location is Robert John Haylock Chambers and Richard Gordon Conway (Chambers & Conway, 1992), Caroline Ashley and Dianna Carney (Ashley & Carney, 1999) and Frank Ellis (Ellis, 1998) As in Figure 1 below.

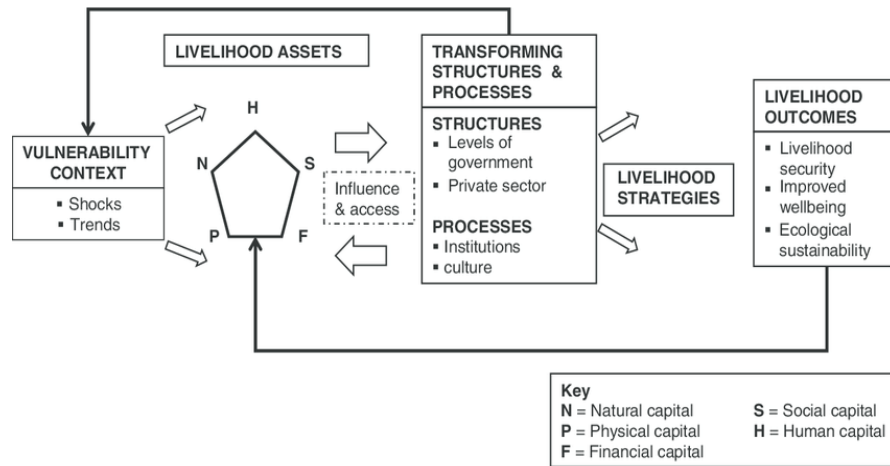


Figure 3. Framework for Sustainable Livelihoods Based on DFID

Figure 1 is a sustainable livelihood framework constructed by international development agencies. In this case, the Department for International Development (DFID) emphasizes that access to social capital, human capital, financial capital, physical capital, and natural capital can support community livelihoods' sustainability to the household level. Policies and institutions also mobilize the capability of public access to various forms of capital. However, aspects of a vulnerability affect public access to capital, namely shocks and popularity. The element of openness is understood as a very dynamic domain or layer influenced by various external factors in the framework of sustainable livelihoods (Gaiha & Imai, 2004; Rasmus & Niels, 2009). In rural community livelihoods, especially in agriculture, the shock also has a relationship with popularity. On the other hand, the season or climate is also an aspect of vulnerability related to shocks and popularity (Smale, Diakit , & Keita, 2011). The vulnerability context in the DFID framework developed based on livelihoods in various sectors such as fishermen (B n , 2009), tourism (Moreno & Becken, 2009) and other sectors related to development.

Previous experts studied rural communities' livelihoods, which are affected by three aspects of vulnerability, such as cases of natural disasters and crop failure due to uncertain climate change (Abdurrahim, Dharmawan, Sunito, & Sudiana, 2014; Mehar, Mittal, & Prasad, 2016). Theoretically, the sustainable livelihood approach emphasizes the capability of access to capital. However, this article's main focus lies on the dynamics of mobility and the ability of community access to social capital as a support for the sustainability of the livelihoods of rural communities during the Covid-19 pandemic. Social capital plays an essential role in developing civilization and the development of a region. Social capital is also associated with economic activities under development. However, experts' definitions of social capital are constructed based on each region's cultural context in various domains. As

social capital in the context of democracy in America (Putnam, 2012). The social activity becomes an asset because it is accumulated to achieve a collective goal. In the institutional context, trust is one aspect of vulnerability in social capital. Although the trust aspect is subjective, collectively, it becomes essential to social capital's resilience (Hansen, 2018; Mironova, 2015). In the context of a cultured society, the norms established by local traditions determine different forms and radii of belief (Liu et al., 2020; Oyebode & Nicholls, 2020). Besides, norms and beliefs also influence networking behavior in a cultural context (H. K. Wang, Tseng, & Yen, 2012) and the context of sustainable livelihoods. Thus the social capital consists of beliefs, norms, and networks. The sustainable livelihood approach in the DFID model is used to build a framework for this research.

Furthermore, social capital is the primary concern in describing the context of vulnerability to the aspect of trust. The regional context that becomes the case study is North Halmahera District, North Maluku Province, Indonesia. The dynamics of changes in the structure of social capital due to the degradation of "beliefs" that affect "norms" in the context of local culture and "social networks" during the Covid-19 pandemic are essential to be studied scientifically. Based on previous research results, the cultural context in North Halmahera mobilizes the access and capabilities of rural communities to various forms of capital, one of which is social capital (Yerik Afrianto Singgalen, 2020). Social capital is also formed from every ritual with a deeper meaning than the category of cultural capital (Y A Singgalen, Sasongko, & Wiloso, 2019). Social capital plays an essential role in North Halmahera Regency people to sustain their livelihoods (Yerik Afrianto Singgalen, 2020). In the context of rural communities in North Halmahera District, cultural-based social capital also encourages tourism development in the region. However, the aspect of trust degraded during the Covid-19 pandemic, causing changes in the social capital structure (trust, norms, and networks) in real and virtual spaces, which both influence collective action. Thus, this research's urgency is based on a theoretical contribution to social capital studies in rural sociology, especially the sustainable livelihood approach.

Method

This study used a qualitative method with a case study approach in North Halmahera Regency. Contextually, the case in North Halmahera District shows the dynamics of the transformation of the social capital structure due to the degradation of trust and the weakening of social norms and networks during the Covid-19 pandemic. The study of social capital through a qualitative approach is seen as more explanatory in explaining social capital

formation trajectories in various contexts (Ancok, 2003). The narrative about changing social capital needs to be defined explicitly as the concept and application through the right approach. An approach that can describe social capital in depth is qualitative (Syahra, 2003). Besides, researchers also analyze change as a form of adaptation or coping with various aspects of vulnerability. In this study, the key informants were 15 people, namely village people who have livelihoods as farmers and fishers, and traders, to fulfill family needs for sustainable livelihoods. Based on the informant's agreement regarding the information provider's protection, the informant's identity published in this article is limited to initials. Key informants work as small traders with the initials MT, RT, MS, DH, and LH. The key informants who work as subsistence fishers have the initials SM, MD, ML, EF, YK. Key informants work as coconut plantation farmers with the initials YB, BT, PT, TT, and AR. Observations and document studies were also carried out online of Red and White Volunteers' activities in terms of education through social media Facebook and various policies published by the Task Force for the Acceleration of Handling Covid-19 in North Halmahera Regency on Facebook social media. Document studies were also carried out on local news collections published by Harian Halmahera. The intensity of social media use, in this case, Facebook has increased since the existence of a social restriction policy by the North Halmahera Regency Government with an appeal to the public to stay at home during the Covid-19 pandemic.

The data collection techniques used in this study were in-depth interviews, observation, and document research. Meanwhile, the key informants involved in this study were classified as people exposed to or affected by the Covid-19 Pandemic to affect livelihoods as farmers, fishers, and handlers. Through the life history approach, experiences before and during the face of a pandemic are analyzed. A sustainable livelihood approach using the DFID model, focusing on aspects of trust in social capital, which indicate the dynamics of social capital structure transformation and the weakening of socio-cultural norms and networks during the Covid-19 pandemic. Meanwhile, several digital applications are used in the research data processing process. First, the QGIS 12.8.4 with GRASS 7.2 application. 0 to digitize the map of the research location. Second, the Nvivo 12 Plus application for mapping relationships between elements mapped based on DFID's sustainable livelihoods framework is then constructed based on more specific coverage of trust, networks, norms, and social capital such as figure 2 below.

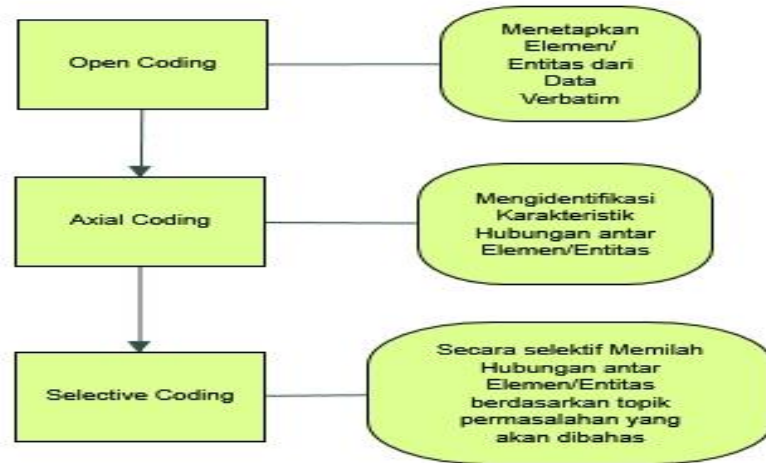


Figure 2. Qualitative Data Processing Process Schematic

Figure 2 is a qualitative data processing process using the Nvivo 12 application. In the identification phase of elements and entities relevant to this research topic (open coding), the interviews' results are converted into interview transcripts and classified based on the cases of Farmers, Fishermen, and Traders and the sentiment, Positive and negative. At the axial stage (axial coding), each parent and derivative (entity) element is connected based on the causal relationship's characteristics and unidirectional relationship based on case studies. In the final data selection stage (selective coding), parent and derivative elements are sorted and displayed in a project map based on the research results.

Results and Discussion

Administratively, North Halmahera Regency is located in North Maluku Province, Indonesia. The coastal area's context generally dominates the characteristics of community settlements in the North Halmahera Regency. However, there is a distribution of accommodations in the archipelago and inland areas. On the other hand, the distribution of human settlements in the North Halmahera Regency is influenced by a local culture's history, known as the *Hibualamo*. *Hibualamo* is also known as a big house where ten tribes or *hoana* (*Hoana Pagu, Hoana Modole, Hoana Towiliko, Hoana Boeng, Hoana Huboto, Hoana Lina, Hoana Gura, Hoana Mumulati, Hoana Morodai, Hoana Morodia*). The livelihoods of people in North Halmahera Regency in non-urban areas are dominated by farmers and fishing (subsistence fishing), whereas in urban areas, trading activities are more dominant. As in Figure 2 below.

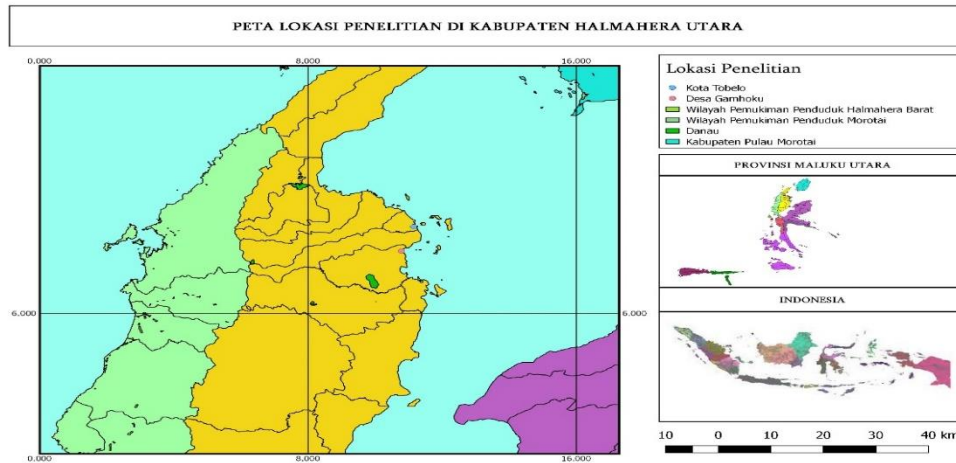


Figure 3. Research location in North Halmahera Regency

Figure 3 is an illustration of the research location in North Halmahera Regency. Furthermore, the case is the subject of discussions on the degradation of the "trust aspect" as a context of vulnerability that triggers the Gamhoku Village community's resistance through the closure of the Tobelo-Sofifi road access. The chronology of collective action as a form of opposition to discrimination stems from the development of suspicion of positive people from Covid-19. Some citizens did not report to the Task Force for the Acceleration of Handling Covid-19 in North Halmahera Regency when they arrived in Gamhoku Village but had interacted with residents to people's status without Symptoms (OTG) is increasing rapidly. The stigma that is quickly developing online has influenced social media users' paradigm to be discriminatory. The Regional Government is responsive to this issue through mediation to increase the understanding of villagers regarding Covid-19 and prevention efforts.

"The people of Gamhoku Village, meanwhile, are still economically unstable, so we hope that the people of Gamhoku Village will have communication from the Regional Government regarding the fate of those who are temporarily quarantined. So far, there are 29 people quarantined at the school, 12 at the hotel, and 5 at home, then 3 in Ternate. Quite a few complaints from those who were quarantined. For now, the economy of the Gamhoku community is not stable, let alone selling, going to neighboring villages is still not very acceptable. if its possible, remove the stigma that is spread as if all residents of Gamhoku Village have been infected with Covid-19".

This argument illustrates that the problems faced by the people of Gamhoku Village during the Covid-19 pandemic are not only the issue of trust degradation as an essential part of social capital but its implications for the sustainability of the livelihoods of rural communities as fishermen, farmers, and small traders. On the other hand, the stigma developed through negative prejudice against Gamhoku Village people has sparked residents' resistance to demonstrations by blocking the main access road to Tobelo-Sofifi. The action

went viral on Facebook social media because it was discussed by net citizens (netizens), namely North Halmahera's people as Facebook social media users. The action against the stigma committed by Gamhoku residents is uploaded to the Facebook social media, as shown in the following screenshot.



Figure 4. Action Video of Gamhoku Citizens Rejecting Negative Stigma on Facebook Social Media

Figure 4 shows that Gamhoku residents reject the growing negative stigma, which has implications for the social environment, namely the level of acceptance in interaction and communication among the community, especially the barriers to local economic activities stimulated by negative stigma against Gamhoku residents. This condition attracted the Regional Government's attention to conduct outreach on Sarscov-2 or Covid-19 and efforts to prevent and treat infected patients. This condition indicates the degradation of trust as an aspect of vulnerability in social capital. The people's social capital in the North Halmahera Regency before the Covid-19 pandemic was supported by the Hibualamo tradition. Spatially, aspects of beliefs, norms, and networks that influence people's patterns and behavior in social interactions are more dominant in the real world through various communal traditions of togetherness, such as Hirono Balilila, Makiriwo, Balelean-Babari, and so on. During the Covid-19 pandemic, the Large-Scale Social Restrictions (PSBB) policy led to more intensive changes in social patterns and behavior in the virtual world, which led to a transformation of the structure of social capital. In the virtual world, trust is one aspect of vulnerability that can degrade and influence social norms and networks. The implication of the transformation of the social capital structure is social segregation and conflict due to discriminatory information during the Covid-19 pandemic. Therefore, this article will systematically describe how the context of social capital based on the Hibualamo culture before the Covid-19 pandemic and the transformation of the social capital structure of the Hibualamo community during the Covid-19 pandemic as follows.

Cultural Domination on the Establishment of Aspects of Beliefs, Networks, and Norms

The people living on the North Halmahera mainland have norms, beliefs, and networks close to the cultural values of Hibualamo. In terms of policies and institutions, the Regional Government of Hibualamo Regency provides recognition and protection of the Hibualamo customary law community through the Decree of the North Halmahera Regent Number 189/133 / HU / 2015. The legitimacy of the existence of the Hibualamo community is also accompanied by mapping of indigenous territories consisting of ten tribes (Hoana), namely: *Hoana Pagu*, *Hoana Modole*, *Hoana Towiliko*, *Hoana Boeng*, *Hoana Huboto*, *Hoana Lina*, *Hoana Mumulati*, *Hoana Gura*, *Hoana Morodina*, and *Hoana Morodai*. Based on the history and culture of North Halmahera, the norms of each tribe have changed as a form of adaptation to the new settlement environment. Based on preliminary data processing results, the previous village leaders (kimalaha) established social relationships by upholding trust aspects. Empathy in interpersonal communication is characteristic of indigenous peoples through various rites and habitus. Thus, the element of trust becomes a factor of vulnerability in social capital, such as Figure 5.

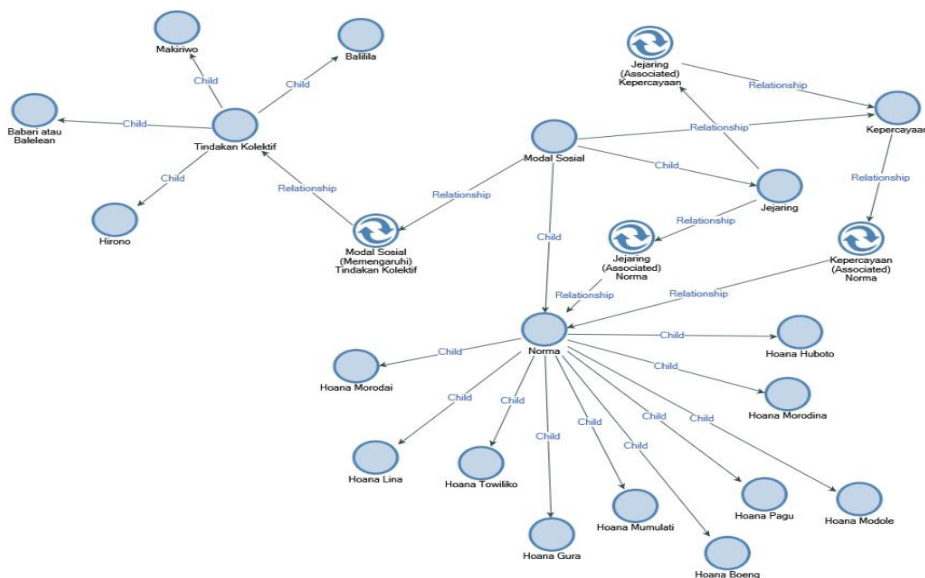


Figure 5. Social Capital and Collective Action in the Hibualamo Tradition

Figure 5 results from verbatim data processing related to collective action and social capital in the Hibualamo tradition before the Covid-19 pandemic. Each element (node) selected (selective coding) shows different characteristics, both parent and child elements as entities. In this context, collective action consists of four derivative entities: Balilila, Makiriwo, Babarai or Balelan, and Hirono. Meanwhile, social capital elements consist of three derivative entities: norms, networks, and trust. The aspects of collective action and social capital have dynamic causal relationships. Besides, in social capital, elements of trust, norms, and networks have emotional, causal relationships. Apart from the universal values of

the Hibualamo tradition, the community's criteria are identical to the characteristics of each tribe. Therefore, norm elements consist of derivative entities of each tribe or hoana as follows *Hoana Modole, Pagu, Towiliko, Boeng, Huboto, Lina, Mumulati, Gura, Morodai, and Morodia*. The causal relationship between social capital elements and collective action in maintaining rural communities' livelihoods is integrated with development issues in the socio-economic, political, and environmental realms. Besides, portraits of the Hibualamo people's livelihoods before and during the pandemic show changes, one of which is stimulated by the degradation of trust as an aspect of vulnerability. The causal relationship between social capital elements and collective action in maintaining the livelihoods of rural communities is integrated with development issues in the socio-economic, political, and environmental realms. Also, portraits of the Hibualamo people's livelihoods before and during the pandemic show changes, one of which is stimulated by the degradation of trust as an aspect of vulnerability. The causal relationship between social capital elements and collective action in maintaining rural communities' livelihoods is integrated with development issues in the socio-economic, political, and environmental realms. Portraits of the Hibualamo people's livelihoods before and during the pandemic show changes. One of which is stimulated by the degradation of trust as an aspect of vulnerability.

It is necessary to explore how the aspects of trust formed among the indigenous Hibualamo community are supported by norms and networks to encourage collective action to solidarity in various social, economic, and environmental activities. The joint effort referred to is *Higaro, Hirono, Makiriwo, Balelean, Babari*. Collective action in multiple rites and habitus manifests in fishing, gardening, condolences, and parties to express joy. In the context of this research, the people of Gamhoku Village are part of the Hoana Huboto family who lives in the coastal area. The people of Gamhoku Village's livelihoods vary widely, but they are more dominant in agricultural and fishing activities. Trading activity is still relatively small and is limited to the sale of farm products or the sale of fishing products. to meet the needs for sustainable livelihoods. Cultural values become part of the habitus of local communities. Based on primary data, informants who are coconut plantation farmers do not harvest themselves. As part of the culture, *Higaro* and *Hirono* are very helpful in harvesting coconut plantations into raw material in the form of copra. As it progresses, the garden owner expresses gratitude to community members who have helped the harvest process, which will provide financial benefits. The patterns and behavior of communal social interactions become the community's habitus and become the social glue. However, since the Large-Scale Social Restrictions (PSBB) policy as a measure to prevent the spread of the Corona Virus (Covid-

19), the social capital structure is undergoing a slow transformation. The intensity of the use of social media has increased along with government calls to stay at home.

On 27 April 2020, the people of Gamhoku Village held a protest against the government by closing the Tobelo-Sofifi road access due to information that led to the stigma against the people of Gamhoku Village. The information content originated from the presumption of negligence in preventing and handling positive persons with the Covid-19 virus in Gamhoku Village. Worries about interacting with the Gamhoku community lead to discriminatory behavior. The formed stigma originated from individuals' dishonesty, who were positively identified with Covid-19 regarding their travel history before arriving in Gamhoku Village. This person has interacted with the community in Gamhoku Village, causing several community members to be classified as the People Without Symptoms (OTG) list. It shows a change in the structure of social capital that has previously accumulated through Hibualamo cultural values. The patterns and social interactions before facing the Covid-19 pandemic show a significant difference. The people of Gamhoku Village's livelihoods during the Covid-19 pandemic showed that trust was an aspect of vulnerability and a stimulus for changes in the social capital structure. The transformation of the social capital structure occurs in line with the Large-Scale Social Restrictions (PSBB) policy, increasing social media use intensity. It means a change in the social interaction space from the real world to the virtual world. Connectivity between individuals in the real world has limitations, namely distance and time, while connectivity between individuals in the virtual world is not limited to space and time. The implication for the social capital structure is that communication between individuals becomes more efficient without distance (practical) constraints. Still, the potential for invalid information dissemination (Hoax) becomes difficult to control.

On 30 April 2020, the North Maluku Covid-19 Handling Task Force updated information regarding the development of Covid-19 handling in North Maluku Province with 482 People Without Symptoms (OTG), 189 People Under Monitoring (ODP), Patients Under Supervision (PDP) as many as seven people, positive as many as 41 people and patients recovered as many as three people. In the context of the North Halmahera Regency, there are 97 people without symptoms (OTG), 58 people under surveillance (ODP), no Palam Monitoring (PDP) patients, three positive people while the patient has not recovered. However, on 15 May 2020, the North Maluku Covid-19 Handling Task Force updated information regarding the development of Covid-19 handling in North Maluku Province with 459 People Without Symptoms (OTG), 124 People Under Monitoring (ODP), 10 Palam

Supervision (PDP) Patients, 85 Positive People, 12 Cured Patients, 3 Patients who died. In the context of North Halmahera District, 65 people without symptoms (OTG), six people under monitoring (ODP), no Palam Monitoring (PDP) patients, six positive people while one person recovered and one patient died. One person. Publication of the development of Covid-19 in North Halmahera Regency through social media has caused unrest and caused a trust crisis. As many as 65 people without symptoms (OTG), six people under Monitoring (ODP), no Palam Monitoring (PDP) patients, six people positive while one person recovered, and one patient died. Publication of the development of Covid-19 in North Halmahera Regency through social media has caused unrest and caused a trust crisis. As many as 65 people without symptoms (OTG), six people under monitoring (ODP), no Palam Monitoring (PDP) patients, six people positive while one person recovered and one patient died. Publication of the development of Covid-19 in North Halmahera Regency through social media has caused unrest and caused a trust crisis.

Public unrest has increased with the circulation of information on social media about Covid-19 patients who have fled quarantine. On Thursday, 14 May 2020, several online news media such as liputan6.com and kompas.com launched news about livelihoods as a driving factor for Covid-19 patients to escape from quarantine. Various information regarding Covid-19 in North Maluku and North Halmahera circulating on social media affects people's perspectives on social behavior. It has resulted in the vulnerability of the trust aspect during the Covid-19 pandemic.

Reflections on Social Capital in the Livelihoods of the North Halmahera Community during the Covid-19 Pandemic

One form of social capital of the Hibualamo community is embodied in various togetherness traditions that are identical to the communal lifestyle. The cultural-based norms passed down from generation to generation by the Hibualamo community's ancestors are the relationship between humans, the relationship between humans and the creator, and the relationship between humans and nature. It shows that the Hibualamo people have been familiar with the concept of norms, beliefs, and networking in social patterns and behavior for a long time. Rites in the Hibualamo community form a structural framework for social capital. The intensification of social capital through traditions can be analyzed through the Seri Kodoba ritual, which plays an essential role in strengthening social capital structure in trust norms and networks.

The people of Gamhoku Village before the Covid-19 pandemic had livelihoods supported by activities as fishermen, farmers, and traders. Plantation and agricultural products and fish catch are sold to the market or on the side of the Tobelo-Sofifi highway. The income from the sale can support their daily needs, including paying for family members' education. Gamhoku Village people have a background as adherents of Muslim and Christian religious beliefs but uphold solidarity and tolerance based on Hibualamo cultural values. In cultural traditions in various rites such as the tradition of proposing (*Maso Minta*), traditional weddings, and expressions of joy in the form of traditional parties. Different rules serve as the social glue that strengthens social beliefs, norms, and networks (Duan, 2019; Parker, 2003; Platenkamp, 1990). The rites and habitus of the Gamhoku community as adherents of Hibualamo cultural values have reconstructed contextual norms and a guide for collective action. Hirono's habitus is interpreted as a collective action based on individual awareness in group work to help other individuals. Hirono's practice applies to all communities in North Halmahera District. However, some rural areas recognize different terms, such as Makiriwo. However, the essence of the norms formed does not show any significant difference.

Furthermore, the adaptation to the social environment with traditions developed according to ancestral heritage in each rural area indicates the development of habits such as Balilila or Balelean. The difference in terms also refers to the deeper meaning of human relationships in the inner aspect. It shows that empathy is essential in reconstructing parts of norms to aspects of trust and social networks. The rites and traditions of the Hibualamo people relate to the economic and social conditions of the people of North Halmahera. However, the discussion is limited to economic activities (Kotalaha & Sasongko, 2018). The close social relationship that the Gamhoku community has is social capital in sustainable livelihoods. From a sustainable livelihood perspective, DFID has reconstructed rural communities' livelihood framework vulnerable to change due to the context of vulnerability.

The sustainability of rural communities' livelihoods is supported by access to social capital, natural capital, human capital, physical capital, and financial capital. The ability to access records of capital is mobilized by policies and institutions that refer to the government's role as a stakeholder and policymaker. Limited access capabilities to the form of capital are also influenced by the context of vulnerability, namely shocks, popularity (trends), and seasons (seasonal). When connected with the context of the Gamhoku community's livelihoods as farmers, fishers, and traders, it also can be seen that climate change is one aspect of vulnerability for fishers and farmers. Besides, popularity is an aspect of exposure for traders related to sales in the market. As for, shocks can be in the form of the

Covid-19 pandemic, which hinders the sustainability of the livelihoods of farmers, fishers, and traders in Gamhoku Village. Thus, the sustainable livelihood framework, according to DFID, is relevant to the context of the Gamhoku Village community's livelihoods.

The sustainable livelihood framework in DFID's perspective emphasizes access to various forms of capital, social capital. This article highlights the Gamhoku community's capability to access social capital supported by the local government through policies and institutions and changes in social capital structure due to the context of vulnerability caused by the Covid-19 pandemic. The description of the transformation of the social capital structure of the Gamhoku Village community is encouraged by the perspectives of Robert John Haylock Chambers and Richard Gordon Conway regarding resource availability, access capabilities, and the sustainability of family livelihoods. In the sustainability of rural communities' livelihoods, the vulnerability can cause the transformation of social capital structures, which have essential components of trust, norms, and networks. Based on experts' perspectives on social capital, constructing social structures and functions into capital can be influenced by cultural and structural aspects. Besides, the transformation of social capital structures can occur according to the context of vulnerability. It also can be seen from social capital experts such as Pierre Bourdieu, who discussed social capital as a form of capital in European culture (Bourdieu, 2018). Robert Putnam in *democracy in America* (Putnam, 2012). Each context shows the formation of a different social capital structure and the context of vulnerability that becomes the stimulus for transforming social capital.

Culture as a stimulus for forming social capital structures for the Hibualamo community in North Halmahera Regency can strengthen trust and networks between individuals as the norm passed on by ancestors. However, during the Covid-19 pandemic, there was a transformation of the structure of social capital. Culturally, social capital formed by culture can maintain the authenticity of social norms and networks through trust. Through interpersonal communication in the real world, social relations build a sense of solidarity with empathy through various rites and habitus. Hirono's defined as cultural-based solidarity, which cannot be transmitted virtually. The conversion of Hirono's significance as an abstraction in the virtual world caused the degradation of aspects of belief during the Covid-19 Pandemic. The transformation of the social capital structure described in this study refers to a shift in the substance of the community paradigm in North Halmahera Regency when using information technology as a medium for social interaction during the Covid-19 Pandemic. The implications of social interaction media changes also lead to the transformation of the social capital structure, namely the essence of Hibualamo culture as a

form of social capital in the real world and information as a form of social capital structure in cyberspace such as Figure 6.

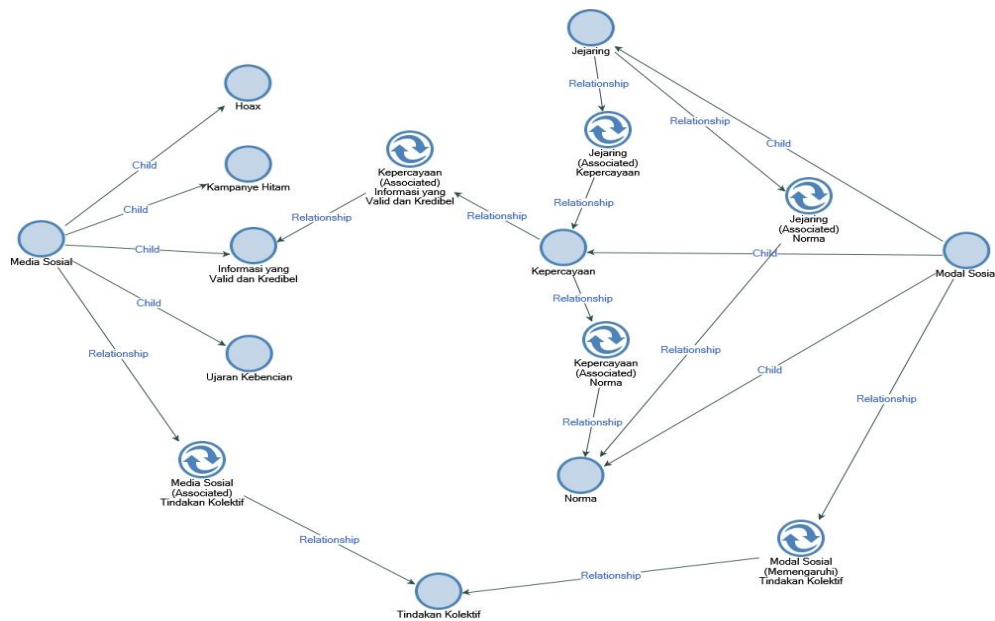


Figure 6. Transformation of Social Capital Structure

Figure 6 is the result of verbatim data processing on transforming the social capital structure and collective actions of the Hibualamo community before and after the Covid-19 pandemic. The impact of the Covid-19 pandemic and the implementation of social restriction policies have become a stimulus to increase social media use as a medium for socializing in virtual spaces. These data processing results indicate that the virtual space's social capital entities are not the same as the social capital entities in the natural area, as is the relationship between elements. The derivative aspects of social capital can be categorized into four entities that rely on information, namely false information or hoax, information containing elements of hostile agitation or black campaign, hate speech and correct and valid information. It shows that trust is only related to social media elements in useful and accurate information. The issue of trust is compassionate for the Hibualamo community when they exclusively rely on information in a virtual space without the capability to sort out the content of information in depth or analyze the content or meta-analysis.

Meanwhile, social capital in virtual space and real space both influence collective action. It shows that the entity's trust in social capital elements becomes an aspect of vulnerability that rests on the quality and validity of information and is integrated with collective action. The transformation of the social capital structure is an implication of social media use in cyberspace. The reconstruction of the village community livelihood framework based on the results of the analysis of changes in the social capital structure shows that the

PSBB policy is a stimulus for the intensity of the use of social media, which leads to the domination of social interactions in the virtual world compared to the real world. The dominance of social interactions in cyberspace causes the degradation of cultural values and replaces them with information. The credibility and validity of data are supporting factors for forming a trust, norms, and networks. Substantially, the position of cultural values has shifted. Previous researchers have described the intensity of using information technology as a challenge to social change in the era of the Industrial Revolution 4.0 (Prasetyo & Trisyanti, 2018). The power of social interactions in cyberspace cannot be separated from the various potential segregation and social conflicts (Arung Triantoro, 2019). The virtual world has weaknesses in controlling the circulation of invalid and credible information (Hoax) and hate speech (Herawati, 2016). It shows that the beliefs and norms stimulated the Gamhoku Village community's social capital structure before the Covid-19 pandemic, and networks formed by the substantial values of the Hibualamo culture.

The transformation of the social capital structure can occur due to the intensity of social media use in cyberspace stimulated by the PSBB policy during the Covid-19 pandemic. The implication of the transformation of social capital structures is the degradation of trust, which depends on credibility and validity. Trust formed in cyberspace will expand a more comprehensive network but create a temporal norm. It is different from the belief developed in the real world based on the cultural norms of the Hibualamo, which maintains the flexibility of social networks among indigenous peoples. In the context of sustainable livelihoods, this research shows that despite the transformation of the social capital structure during the Covid-19 pandemic, Gamhoku villagers use social capital to support sustainable livelihoods. It strengthens previous researchers' argument that capital can support the sustainability of rural communities' livelihoods.

Besides, the local government plays an essential role in increasing the Gamhoku Village community's access to other capital forms. Human capital is mobilized through online learning policies. Financial capital is still mobilized by the government through policies to limit economic activity. The government always mobilizes physical capital to develop essential facilities and infrastructure such as health support facilities the Covid-19 Pandemic. The coping strategy and survival strategy of the Gamhoku community during the Covid-19 Pandemic was to comply with government recommendations to act vigilantly during Covid-19 Pandemic. Several previous researchers pointed out dynamics in the community's social and economic aspects during the Covid-19 pandemic in Indonesia (Djalante et al., 2020). Not all components of society have sufficient income to meet family needs during the Covid-19

pandemic. Red and White Volunteers (*Relawan Merah Putih*), the Local Government through the Task Force for the Acceleration of Handling Covid-19 at the North Halmahera Regency level, as well as various student organizations and community organizations have taken the initiative to provide education about the Covid-19 Pandemic and provide essential food assistance for people affected by the Covid-19 Pandemic.

In the context of the North Halmahera Regency, the intensity of social media use in cyberspace has become an educational target for *Relawan Merah Putih* to publish information for the people in North Halmahera Regency to stay alert during the Covid-19 pandemic. Besides, the *Relawan Merah Putih*, through an interactive website (corona.manyawa.com), document essential information using language that is easily understood by the people of North Halmahera. *Relawan Merah Putih* has also created various social media accounts to reach North Halmahera Regency people as social media users. *Relawan Merah Putih* also helps farmers distribute food seeds to support the farming community's livelihood. *Relawan Merah Putih* social movement is unique, manifested in the invitation to help each other through social media. In the context of local culture, it is known as the Higaró term, inviting one another to work together. It shows that deductively, the transformation of social capital structures in the virtual realm has a strong impetus for cultural-based collective action based on the Higaró context if the information is credible and valid. It shows the context of a social movement stimulated by cultural values even though it has changed in space and technological developments. It indicates that deductively, the transformation of social capital structures in the virtual realm has a strong impetus for cultural-based collective action based on the Higaró context if the information is credible and valid. It shows the context of a social movement stimulated by cultural values even though it has changed in space and technological developments. It shows that deductively, the transformation of social capital structures in the virtual realm has a strong impetus for cultural-based collective action based on the Higaró context if the information is credible and valid. It shows the context of a social movement stimulated by cultural values even though it has changed in space and technological developments (Beauclerk, 2011).

The intensity of social media use in previous researchers' perspective contains various advantages and consequences (Cahyono, 2016). Social media can help support communication (Setiadi, 2016) but vulnerable to hate speech and hoax information that causes segregation and social conflict in the real world (Septanto, 2018). The use of technology also affects the structure and function and the sustainability of culture in Indonesia (Purnama, 2011). This research shows that in the context of the livelihoods of the

people of Gamhoku Village and the people in North Halmahera Regency, the intensity of the use of information technology and social media increased rapidly during the Covid-19 Pandemic, which was stimulated by the PSBB policy. Meanwhile, the transformation of social capital structures in the real world and virtual world shows a substantial difference from social capital in the cultural aspect to the base of social capital on the credibility and validity of the information. This transformation has caused a degradation in the element of trust in social capital structure but did not limit public access to the essence of social capital during the Covid-19 pandemic.

The theoretical implication based on this research's findings strengthens the sustainable livelihood framework constructed by DFID regarding social capital structure changes in real and virtual spaces. As a result of the corona pandemic, which is stimulated by the intensity of social media use, Facebook is a medium of interaction during large-scale social restrictions. However, this study's weakness lies in the scope of discussion that is very specific to the context of vulnerability, namely the aspect of trust in social capital and the sustainable livelihood assets of rural communities reconstructed by DFID. This research needs to be further developed by expanding the scope of discussion related to the Covid-19 pandemic, the context of vulnerability, social and political capital ahead of the 2020 North Halmahera Regional Head Election.

The results of this study indicate that trust is an aspect of vulnerability in the social capital structure. Contextually, the stigma and discriminatory practices against Gamhoku Village people during the Covid-19 pandemic in cyberspace reflect social capital structures' transformation. The intensity of social media use in cyberspace causes the degradation of aspects of trust. The social capital structure's modification was stimulated by the Large-Scale Social Restriction (PSBB) policy during the Covid-19 Pandemic from a sustainable livelihood approach. Besides, Gamhoku Village people can still access human capital, physical capital, financial capital, and natural capital through various processes. The coping strategy and survival strategy for Gamhoku Village people are to act alertly and follow government recommendations to deal with the spread of Covid-19. Thus, theoretically, it can be identified as transforming social capital structure in the dynamics of Gamhoku Village's livelihoods facing the Covid-19 pandemic.

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