



Criticism in Covid-19 Responses at Volunteer Account Pandemictalks (Norman Fairclough's Critical Discourse Analysis Model)

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Abstract

The Covid-19 pandemic in Indonesia since March 2020 has tested the Indonesian government's capacities in various aspects, including public health communication. The existence of communication media both from the government and the mass media is considered insufficient in providing information related to Covid-19. The advancement of the internet and new media has made social media, especially Instagram, play an essential role in disseminating information related to Covid-19. The information gap that occurs encourages netizens to collaborate to fill it. One of the information volunteers regarding Covid-19 is the Instagram account Pandemictalks, with educational content and criticism of the responses of Covid-19 response in Indonesia. This study captures how the discourse on the Covid-19 response was published by the volunteer account Pandemictalks. This study uses Norman Fairclough's Critical Discourse Analysis Model. This model analyze discourse not only from the linguistic aspect but also linked to the social aspect and the context involved in it. This study provides an overview of the various forms of criticism that Pandemictalks conveyed, their production and distribution, social changes that occurred, and related policy changes.

Keywords: covid-19, pandemic, critical discourse analysis, norman fairclough, pandemictalks

Paper type: Research paper

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INTRODUCTION

Background Study

WHO has declared covid-19 as a pandemic on March 11, 2020. The COVID-19 has spread throughout the world. In Indonesia, President Joko Widodo announced Patient 01 COVID-19 on March 2, 2020. Since then, as of this writing, a total of 4,242,532 positive confirmed cases of COVID-19, while the death toll reaching 144,333 cases [1]. According to Law no. 24/2007 Concerning Disaster Management, this pandemic is classified as a non-natural disaster, which also includes other disasters such as technological failure, modernization failure, epidemics, and disease outbreaks. WHO defines a disaster as any event that causes damage, ecological disturbance, loss of human life, or poor quality of health or health services on a particular scale that requires intervention outside the affected area or community (WHO/EHA 2002). So, this disaster is closely related to people's lives (Agus Indiyanto 2021). People cannot stand alone to overcome the disaster. In the socio-cultural context, human nature requires other humans to collaborate and interact to meet their social needs (Bungin 2006).

The rapidness and openness of information in the 4.0 era have made the concerns and panic of the world's and local citizens about Covid-19 more pronounced (Rudianto et. al. 2020). People tend to have an abundance of information to be read (Zielinski 2021). WHO stated as Infodemic (WHO 2021). On the other hand, if this flood of information is not accompanied by good credibility and accuracy of the message, it will become a new problem (Liu 2020). The ability to communicate messages about disasters to the public, government, and media can reduce risks, save lives, and the impact of disasters themselves (Haddow and Kim 2009). Communication failures can worsen the situation and complicate the handling of the Covid-19 pandemic (Wahyuni and Ambardi 2020).

With the ability to capture information in a second, today people are not satisfied with only getting information from one source (Liu 2020). The abundance of information, including hoaxes were around us (The Lancet Infectious Diseases 2020). While in Indonesia, according to Nurudin (Rudianto et. Al. 2020), people still have a post-election political polarization after the 2019 election. The personal decision could be not based on science, but subjective decision-making angle in assessing health information. Based on which side they

were before, opposition or government side. This will decide whether he will be calm or anxious.

The information gap that exists has triggered many volunteers to solve it. Several Covid-19 information accounts were created voluntarily by several groups and communities. Social media accounts such as Kawalcovid-19, Laporcovid-19, and Pandemictalks are actively informing the current situation of the pandemic in Indonesia. Their campaign sometimes contradicts the narrative by the Covid-19 Task Force team from BNPB Indonesia and the account of the Ministry of Health itself.

Social media has an essential role in disseminating COVID-19 information (Al-Dmour et al. 2020; Cinelli et al. 2020; Depoux et al. 2020; Desai 2021; Lovari and Bowen 2020; Neely et al. 2021; Tsao et al. 2021). In Indonesia, Sulistyawati found that in general, public knowledge regarding COVID-19 is sufficient (Sulistyawati et al. 2021). Where most people respond positively to COVID-19 insight, but they negatively react to government policies. Most people have taken precautions against COVID-19. Meanwhile, information related to preventing COVID-19 is the most searched information during the pandemic (Google 2020). In the early period of the pandemic, Robin (2020) recorded how President Jokowi's speech in determining the status of the covid-19 pandemic in Indonesia. It showed how the government, at that time, still had limited information regarding Covid-19. President Jokowi reminded us that Indonesia is a country with its characteristics. So, the public policies made in Indonesia cannot be compared (Robin and Priscila 2021). At the beginning of the pandemic, it appeared that Indonesians did not have a sufficient understanding of COVID-19 prevention, such as washing hands and keeping a distance. However, they have sufficient understanding regarding covid-19 in general (Adella Halim et al. 2020).

Eriyanto (2020) found that at the beginning, the government has failed in 2 issues, 1) the government's response to Covid-19 was considered by the public to be unconvincing, 2) the government failed in communicating Covid-19 in various social media channels. The government failed to form a complete discourse in responding to the COVID-19 pandemic (Eriyanto and Ali 2020). Damayanti's (2020) netnography study shows that the audience has a higher interest in visual

content with informative messages than educational ones. The informative message here contains case updates, health protocol, government policy information, and information related to educational one (Damayanti 2020). In this study, Damayanti observed one of the volunteer accounts for COVID-19 information, @kawalcovid. Yulianti et al (2020), stated that Instagram is also the main choice for people in West Java in seeking information related to COVID-19 (Yulianti et al. 2020).

Meanwhile, Hapsari (2021) found that audiences tend to choose information by its visual presence. Online discourse is superior to non-online, the main reason is its interactivity (Hapsari 2021). Wirawan and Mudra (2021) found two opposing information streams related to the COVID-19 discourse in Indonesia. Both of them are differentiated by their political interests. The first group sometimes contains hoaxes aimed at causing panic in the community, and the second group aims to build public awareness in dealing with Covid-19. This second stream is aimed to have positive campaign discourse related to Covid-19 (Wirawan et al. 2021).

According to Naqqiyah and Retpitari (2020), the Government of East Java successfully deliver a positive campaign related to Covid-19. They provide information in a properly updated schema (Naqqiyah and Retpitari 2020). A decent health campaign is urgent since people tend to have inadequate valid information sources and a lack of trust in the government policies and statements (Anggoro Saputro et al. 2020; Novi Afrianti 2021; Sari 2021). People are also demanding transparency during the pandemic (Djalante et al. 2020).

According to Shirky (2008), social media is a medium of sharing, collaborating, and taking collective action outside the institutional and organizational framework (Clay Shirky 2008). The functions of traditional media are already covered through the internet network today (Nasrullah 2015). In the critical social science approach, criticism is a medium to reveal the actual situation and help people act (Neuman 2004). In this study, the author focuses on the social criticism implied in the materials published by @Pandemictalks (367,000 followers on Instagram as of late October 2021). In contrast to laporcovid19 (27,200 followers on Instagram as of late October 2021) and kawalcovid19 (337,000 followers on Instagram as of late October 2021), which mostly present data in the form of numbers as the basis for its content,

@Pandemictalks has a more varied material. So, the textual analysis object data that can be extracted will be more diverse. It is interesting to explore the social criticisms conveyed through the Instagram @Pandemictalks. Where these criticisms are directed to the government, and also to the public. Specifically, those who are still not aware of the dangers of Covid-19 and do not pay enough attention to the Covid-19 health protocol.

Covid-19 Pandemic Response Indicators

As the content provider related to COVID-19, Pandemictalks highlights the various weaknesses and deficiencies of the government in responding the pandemic. The criticisms conveyed through social media, both in the form of visuals and podcasts, touched on the seven (7) aspects presented by Fisher et al. Before the Covid-19 pandemic, in 2019, the Nuclear Threat Initiative, the Johns Hopkins Center for Health Security and the Economist Intelligence Unit compiled the Global Health Security Index (GHSI), a list that shows which countries are the best and most prepared for their health care. As a result, the USA and the UK are considered the best countries (in terms of public health) and provide the best health services for their citizens. But, when Covid-19 began to become a global pandemic, the value in the GHSI does not reflect how prepared a country is in dealing with the pandemic (Abbey et al. 2020; Aitken et al. 2020). New Zealand (35th) and Vietnam (50th) were found to be more prepared and proven capable of controlling the pandemic in their countries (D. Fisher et al. 2020).

In April 2020, WHO urged each country to immediately sketch up a strategy to response the Covid-19 pandemic under the recommendations. In July 2020, in an article in the Lancet by Dale Fisher, Yik Ting Teo and David Nabarro formulated that a country's performance in overcoming the COVID-19 pandemic can be assessed from at least seven (7) aspects, namely: 1) The ability to detect and reduce transmission rates. In this case, the number of cases cannot be the main indicator in the assessment, because the number is highly dependent on the ability of each country's test, as well as the potential for false positives or false negatives result. Next, are 2) The ability to reduce the death toll and 3) The ability to reduce the bed occupancy rate of health facilities. This is also related to 4) The ability to maintain medical facilities in health urgency outside of the Covid-19.

Also 5) The ability to maintain medicines, medical devices and their availability. In addition to the medical aspect in general, there are indicators of 6) the ability to protect the poor and minorities and 7) the ability to support national and local fiscal during the pandemic (D. Fisher et al. 2020; D. A. Fisher and Carson 2020).

Social Media and Activism during the Pandemic

Based on social theories developed by Durkheim, Weber, and Marx, according to Nasrullah (2015), it can be concluded that social media can be seen from how the development of individual relationships with media devices (Nasrullah 2015). The definition of social media according to Mandiberg (2012) is media that accommodates collaboration between users who produce content also known as user-generated content (Mandiberg 2012). According to Van Dijk (2013), social media is a media platform that focuses on the existence of users who facilitate them in their activities and collaboration (van Dijck and Poell 2013). Along with the demographic bonus in Indonesia today (Raharjo Jati 2015), social media users are also growing very rapidly in this productive age range. 170 billion Indonesian were actively share their life on social media (We Are Social 2021). During the pandemic, social media has become a platform for various parties to provide information on the latest update of COVID-19 (Jurkowitz, Mark; Mitchell 2020). Covid-19 is also a place to find support and awareness (Saud et al. 2020). If it is properly handled, social media can be a powerful tool in changing people's behaviour and promoting public health (Sahni and Sharma 2020), including detailed scientific topics such as ophthalmic during a pandemic (Tsui et al. 2020). The development of covid-19 on social media during the pandemic triggered social activism (Ferrara 2020; Grant and Smith 2021). Starting from loud protests such as Black Lives Matter, to social media activism such as those carried out by volunteer accounts in campaigning for healthy living and increasing awareness to covid-19. This increase in activity also has an impact on increasing access to government social media accounts' traffic, based on the urgency of information needs by the public (Islm et al. 2021). One of the strong reasons why social media has become a vital social movement channel is its ease to use and its global wideness (Wiederhold 2020).

Critical Discourse Analytics

According to Fairclough, critical discourse analysis sees the use of language in speech and writing in social practice (Fairclough 1997). Critical discourse analysis looks at how each group challenges the other and proposes their respective versions through the language. Discourse analytics helps the research deconstruct text, include its context and motif behind (Ida 2014). In Fairclough's (1995) view, discourse is coined as an action. Discourse is not in a vacuum space (van Dijk 1993). This has two implications, first, discourse is considered as something that influences, persuade, or refutes. Second, discourse is defined as something that is expressed consciously and controlled. Discourse is not something that is wildly outside of control or awareness (Fairclough 1992). There are eight general principles of critical discourse analysis (CDA) (Ruth Wodak 2001). First, CDA is related to social issues. Second, powers are related to discourse and CDA examines powers in the discourse or over the discourse. Third, culture and society are dialectically related to the discourse. Cultures are socially shaped by discourse and at the same time compose the discourse. Fourth, the use of language is ideological. Fifth, discourse is historical and can only be interpreted according to its context. Sixth, the relationship between text and society is indirect but manifested through intermediaries. Seventh, discourse analysis is interpretive and explanatory. And finally, discourse is a form of social behavior.

Norman Fairclough defined 5 (five) general characteristics of critical discourse analysis (Fairclough 1997). First, the cultural dynamics and its social structures processes within linguistics. Second, discourse is structured and constitutive. Third, the uses of language should be empirically analyzed within its social context. Fourth, it has focused on the function of discourse ideologically. Fifth, it is critical research. Discourse analysis cannot be considered a neutral approach. It is an approach that has a favor to the minorities. Furthermore, Fairclough defined three levels of CDA as follows (Fairclough 2003):

1. **Microstructural Analysis (textual aspect):** analyze the text carefully and focus to obtain data that can describe the representation of the text. The fundamental

aspects of a context are also the main focus at this level. For example, the content, the location, the attitudes and the actions of the character, and so on.

2. Mesostructured Analysis (interpretation process): focused on two aspects; text production process, and text consumption.
3. Macrostructural analysis (discourse process): focuses on the phenomenon in which the text is made. Fairclough underlines that in critical discourse analysis, a discourse, text, or text cannot be separated from its context.

METHOD

This study conducts a qualitative approach with the Norman Fairclough Model Critical Discourse Analysis. Researchers researched 30 materials from the Pandemictalks Instagram account from December 11, 2020 to January 27, 2021 with the justification that during that period the number of new cases per day experienced a significant increase, supported by three factors, national-regional one-day-simultaneous general elections, year-end holidays and the period in which vaccination program has not been implemented yet. In choosing the material to be studied, the researcher uses 7 aspects that are indicators of a country's capabilities to face a pandemic according to Fisher et al (2020), namely: 1) the ability to detect and reduce transmission rates, 2) the ability to reduce the death toll, 3) the ability to reduce the occupancy rate of health facilities, 4) the ability to maintain medical facilities in health urgency outside the case of covid-19, 5) the ability to maintain medicines, medical devices and their availability, 6) the ability to protect the poor and minorities and 7) the ability to support national and local fiscal during the pandemic (Fisher et al. 2020). The textual analysis is supported by secondary data in the form of demographics and analytics data from the Pandemictalks Instagram account that the researchers got from the editor. The researcher examines the textual aspects, the production and consumption of texts, as well as the discourse process in the accompanying social context.

RESULTS AND DISCUSSION

Microstructure Analysis

Vocabulary

Researchers in this discussion of microstructures phase begin by focusing on satire texts that appear in visuals and texts on Pandemictalks. The word "mediocre" (*medioker*) in the post uploaded at December 11, 2020, for example, is used to represent the low number of tracing where the Indonesian Traceability Isolation Ratio or *Rasio Racak Isolasi* (RLI) which is 1.62 while the WHO Standard is: 30. Even after 10 months of the pandemic in Indonesia, 3 provinces cannot display its COVID-19 data on its official health department's website. Pandemictalks generally criticizes the government's seriousness in conducting contact and tracing, "So do the government seriously pay attention to improve tracing? Or maybe 3T (Testing-Tracing-Treatment) is just a campaign jargon? #CORONAMASIHADA" ("*Jadi Pemerintah serius tidak menggalakkan Tracing? Atau jangan-jangan 3T (Testing-Tracing-Treatment) hanya sebuah jargon kampanye? #CORONAMASIHADA*") as posted.

Figure 1.

Post related to poor tracing number in Indonesia



Related to active case daily update, Pandemictalks utilize satire, such as "Ravaged" ("*Porak - Poranda*") 900,000 Cases on January 17, 2021, "Records Continue" ("*Rekor Terus*") on January 14, 2021, "Health Protocol" ("*Pritikil kishitin*") on January 6, 2021, "Tips for Indonesian in Pandemic - You can violate

the Health Protocol, as long as you don't update to IG Story" ("*Tips Pandemi Masyarakat Indonesia - Boleh langgar Protokol Kesehatan, asal jangan update ke IG Story*") on January 15, 2021, "Careless Drive" ("*Ugal - Ugalan*") on January 24, 2021, or "I've thought it would be" ("*Sudah Kuduga*" - a popular meme in Indonesia) back to December 31, 2021.

Figure 2.
Post Related to Active Daily Case Update



Regarding government policies, Pandemictalks places specific emphasis on abbreviations used during the pandemic. "Many acronym terms but with minimal action" ("*Banyak Istilah Akronim, Minim Aksi*") on January 7, 2021. It is visually composed of the abbreviations coined during the pandemic, such as PSBB, Transitional PSBB, AKB, Strict PSBB, PSBM, PSBK, PSKS, and most recently, PPKM - Java Bali.

Figure 3.
Abbreviations Coined During The Pandemic



The regional government's outbreak response has also been noticed by Pandemictalks. In Yogyakarta, for example, "*Nrimo Ing Pandemi*" is a kind of spoonerism, which in Javanese familiarly known "*Nrimo Ing Pandum*" refers to the philosophy of an attitude that generously accepting towards various events in the past, present, and all kinds of possibility that probably could occur in the future. "Emergency in NTT" ("*NTT Gawat Darurat*") was picked to represent the emergencies that occurred in Nusa Tenggara Timur (NTT). Or "*Hallucinations of the Pandemic*" ("*Banten Halusinasi Pandemi*") to represent the situation in Banten where cases continue to rise but lack attention.

Figure 4.
Covid-19 Responses in Several Region



Grammar

The grammar utilized by Pandemictalks emphasizes the situation and targets the reader's mental process to be more critical and sensitive during the outbreak. For example, in the post related to Year-End Holidays, the caption begins firmly, "Social mobility must be reduced if we want to have the pandemic under control". Several facts are posted which contain traveling mode chosen by the public and each case rate. "Most of the newly identified family clusters was travelling by private cars. Private car users have more flexibility to visit several locations at once". This statement emphasizes how important it is for people to reduce their mobility even with private cars.

Figure 5.
Mobility topic



In the situation update post from WHO, “Wow, that’s crazy, 99.2% (510 of 514) districts/cities in Indonesia have been infected with Covid-19” then “Oh, Active Cases are Increasing, Healing Rates are Decreasing” this diction certainly makes readers are awaked by how critical the pandemic situation in Indonesia is. The same emphasis is shown in the update related to the situation in Yogyakarta, with the title “The Dark Story of the Collapse of the DIY Health System” (“*Cerita Kelam Kolapsnya Sistem Kesehatan DIY*”). Based on Irwan Pambudi’s report from *tirto.id*, the real situation turned out to be much more anxious. It is followed by the narration of the hospital was full, the closing of the Accident and Emergency Department (UGD), and also the lack of medical personnel.

Figure 6.
Situation in Several Regional



By diction, Pandemictalks posts are dominated by short phrases. This is, of course, based on the limitations of Instagram captions and also to ensure that the audience gets the main points from what they read in 3-5 seconds from their mobile phone. As in the following material: ravaged. - just passed 900 thousand cases. - 50 thousand cases in just 4 days. - record positive rate of 32.83%. - Also, in Indonesian reckless drive. - A record positive rate of 33.2%. and - "as I expected, Indonesia's positive rate is included in the top 4 worst in the world. Why did it happen?" followed by a list of phrases - underperformed testing, - unintentional tracing, - unsuppressed mobility, - 3M protocol violation.

In its campaign, Pandemictalks also often used question words as the title of a particular post. This question is useful to summarize the explanation inside the frame. It is also an effective trigger for the followers to read more to get the answer. As in "What is actually the Isolation-Tracking Ratio (RLI)?" (*"Apa itu Rasio-Lacak-Isolasi (RLI)?"*), "Why does the Contact Tracing important?" (*"Kenapa Contact Tracing itu penting?"*), "Why hasn't PSBB succeeded in controlling the virus transmission?" (*"Mengapa PSBB belum berhasil untuk mengontrol penularan?"*), "How Ready the Health System in DIY is?" (*"Seberapa Siapkah Sistem Kesehatan di DIY?"*) and "What can you buy with the Covid-19 response budget?" (*"belanja Penanganan Covid-19 bisa untuk beli apa saja?"*) and "how should we present pandemic data?" (*"bagaimana seharusnya menyajikan data pandemi?"*). The questions that are placed as titles are followed with deep and strict answers presented in the same frame. So the reader can completely understand the context and content of the data previously questioned, after being triggered by the title that might represent the question that already is in his mind before.

Figure 7.

Question as The Title of A Post

Apakah Rasio-Lacak-Isolasi (RLI)?

Dalam upaya pengendalian wabah, kita sudah tidak asing dengan upaya ST, yaitu *testing, tracing dan treatment*. Rasio Lacak Isolasi (RLI) merupakan indikator cukup atau tidaknya upaya *contact tracing* di suatu daerah.

RLI sendiri merupakan perbandingan antara kontak erat (ODP dan OTG) yang terlacak dan diisolasi dengan jumlah kasus konfirmasi positif di suatu daerah.

Idealnya, untuk 1 orang yang terkonfirmasi positif, setidaknya dilakukan pelacakan pada 30 orang lain yang memiliki kontak erat dengan pasien konfirmasi tersebut (standar WHO).

Sumber: WHO, KEMKES (2020)

Kenapa Contact Tracing penting?

Contact Tracing merupakan upaya pelacakan dan deteksi dini pada orang-orang yang rentan terinfeksi virus COVID-19 karena memiliki kontak dengan orang yang terkonfirmasi positif.

Semakin banyak dan masif pelacakan, maka semakin besar kemungkinan ditemukannya orang terinfeksi COVID-19 yang tidak hanya berpotensi mengalami perubahan gejala, tetapi juga berpotensi menularkan ke orang-orang sekitarnya.

Kontak erat yang terlacak, akan diminta untuk melakukan isolasi mandiri. Atau apabila bergejala, akan dilakukan tes swab dan perawatan lebih lanjut.

Sehingga, upaya Contact Tracing sangat penting untuk memutus rantai penularan.

Sumber: Pedoman Pencegahan dan Pengendalian COVID-19 Bab 5 (Kemkes)

Mengapa PSBB belum berhasil untuk mengontrol penularan?

Pada bulan Juni 2020, Pergub No. 51 tahun 2020 menetapkan denda bagi individu yang tidak menggunakan masker, serta tempat kerja, fasilitas umum, dan kegiatan sosial budaya yang melanggar protokol kesehatan.

Hingga November 2020, denda akibat pelanggaran PSBB mencapai Rp 5 Milyar

| | | |
|---|--|--|
| 59.190 pelanggaran penggunaan masker | 791 pelanggaran tempat makan/restoran | 126 pelanggaran tempat kerja/industrial |
|---|--|--|

- Masyarakat masih banyak melanggar protokol kesehatan selama masa PSBB.
- Belum terdapat regulasi untuk menekan mobilitas individu.
- Dalam melakukan pelanggaran PSBB, indikator pandemi tidak dipertimbangkan dengan baik.
- Pembatasan belum berhasil karena yang dibatasi bukan mobilitas penduduk, tetapi TEMPAT TUJUAN mobilitas.

Sumber: Pergub No. 51 tahun 2020, kompas.com (21/11/2021)

Seberapa Siapkah Sistem Kesehatan di DIY?

| Kelas | Jumlah | Nakes/1000 pop |
|--------------|--------------|----------------|
| Dokter | 3063 | 0,8 |
| Perawat | 8269 | 2,1 |
| Bidan | 2046 | 0,5 |
| Farmasi | 1471 | 0,4 |
| Ahli Gizi | 439 | 0,1 |
| Total | 15288 | 4 |

- Hingga Desember 2020, DIY tercatat memiliki 25 RS rujukan COVID-19, terendah se-Pulau Jawa.
- Sedangkan, hanya ada 12 laboratorium yang menerima sampel COVID-19. Beberapa di antaranya sudah mulai membatasi penerimaan sampel.
- Secara keseluruhan, DIY memiliki total 78 RS yang terdiri dari 85 Umum dan 85 Khusus, serta 121 Puskesmas.
- Jumlah tenaga kesehatan di DIY secara umum masih minim untuk melayani seluruh masyarakat. Selain perawat, jumlah tenaga kesehatan lain masih belum memenuhi standar WHO.

Dengan terus bertambahnya kasus COVID-19, bukan hanya unit pelayanan COVID-19 yang akan kolaps, tetapi juga sistem kesehatan DIY secara keseluruhan.

Sumber: BPS 2019

Dana Rp 65,8 T "Belanja penanganan COVID-19" sebenarnya bisa bermanfaat untuk apa saja?

65,8 T Rp 65,8 T (74%) dari Rp 87,5 T Anggaran Penanganan COVID-19 tsb, dialokasikan untuk "Belanja penanganan COVID-19"

FREE HAZMAT UNTUK SELURUH DOKTER DI INDONESIA, 2K SEMBU SELAMA 2 TAHUN, atau

FREE 100.000 TEST SWAB / PCR UNTUK RAKYAT, PER HARI SELAMA 10 BULAN, atau

300 LABORATORIUM BARU ATAU SAMA BANYAK MENAMBAH 10 LABORATORIUM BARU DI SETAP PROVINSI, atau

15 RS GALANG BARU, UNTUK DAERAH NON JAWA YANG BED OCCUPANCY RATE (BOR) TINGGI.

Sumber: CNN INDONESIA, BPS KEMENKES

Bagaimana seharusnya menyajikan data kematian?

Kenyataannya:

- Sudah ada 21.237 kematian akibat COVID-19 di Indonesia
- Setiap harinya rerata ada 178 kematian akibat COVID-19
- Grafik kematian harian semakin naik

Sumber: KEMENKES (Desember 2020)

Representation

Several explanatory clauses can be examined in this stage. It is related to one of the main focuses of Pandemictalks, which is explaining various phenomena related to Covid-19 to the public widely.

Figure 8.

Representation of The Combination of Clauses

Kenapa Contact Tracing penting?

Contact Tracing merupakan upaya pelacakan dan deteksi dini pada orang-orang yang rentan terinfeksi virus COVID-19 karena memiliki kontak dengan orang yang terkonfirmasi positif.

Semakin banyak dan masif pelacakan, maka semakin besar kemungkinan ditemukannya orang terinfeksi COVID-19 yang tidak hanya berpotensi mengalami perubahan gejala, tetapi juga berpotensi menularkan ke orang-orang sekitarnya.

Kontak erat yang terlacak, akan diminta untuk melakukan isolasi mandiri. Atau apabila bergejala, akan dilakukan tes swab dan perawatan lebih lanjut.

Sehingga, upaya Contact Tracing sangat penting untuk memutus rantai penularan.

Sumber: Pedoman Pencegahan dan Pengendalian COVID-19 Bab 5 (Kemkes)

Permasalahan Terkait Tracing di Indonesia

- Jumlah kontak yang dilacak per kasus konfirmasi masih belum memenuhi standar.
- Tracing yang dilakukan masih terbatas. Hanya orang-orang yang dipilih yang dilakukan tracing per kasus konfirmasi.
- Hal ini menyebabkan upaya testing ataupun isolasi mandiri tidak bisa berjalan secara maksimal dan penyebaran virus tidak dapat terkontrol dengan baik.
- Hanya 11 dari 34 Provinsi yang mempublikasikan angka orang yang diisolasi, sehingga semakin sulit untuk mendapat gambaran mengenai kecukupan tracing di tiap daerah.

Real Sains vs Pseudosains

Pandemi COVID-19 telah dibarengi dengan lonjakan klaim ilmu semu / palsu atau Pseudosains.

Bahayanya, banyak orang menelan mentah-mentah informasi ilmu semu ini dan percaya bahwa informasi tsb adalah Real Sains.

Apakah Pseudosains?

Ilmu semu/palsu atau pseudosains (Inggris: pseudoscience) adalah sebuah pengetahuan, metodologi, keyakinan, atau praktik yang diklaim sebagai ilmiah tetapi tidak mengikuti metode ilmiah. Ilmu semu mungkin kelihatan ilmiah, tetapi tidak memenuhi persyaratan metode ilmiah yang dapat diuji dan sering kali berbenturan dengan kesepakatan/konsensus ilmiah yang umum.

Pseudosains adalah ilmu tidak ilmiah yang seolah-olah seperti ilmu ilmiah / ilmu pasti (Real Sains)

“THE MORE case tracking conducted, THE MORE number infection will be found. Also, a wider transmission of the virus can be avoided”. While, in the second post, it is also written: "Only 11 out of 34 provinces publish numbers of people isolated". This fact makes it increasingly difficult to get an insight of tracing numbers in each region in Indonesia. The explanatory clause is also

utilized in the explanation of pseudo-scientific information as follows: "Pseudoscience has a negative connotation BECAUSE it often shows an inaccurate and invalid scientific truth, and ENDS UP not being trusted as science". In addition, concessive clauses were also utilized by Pandemictalks.

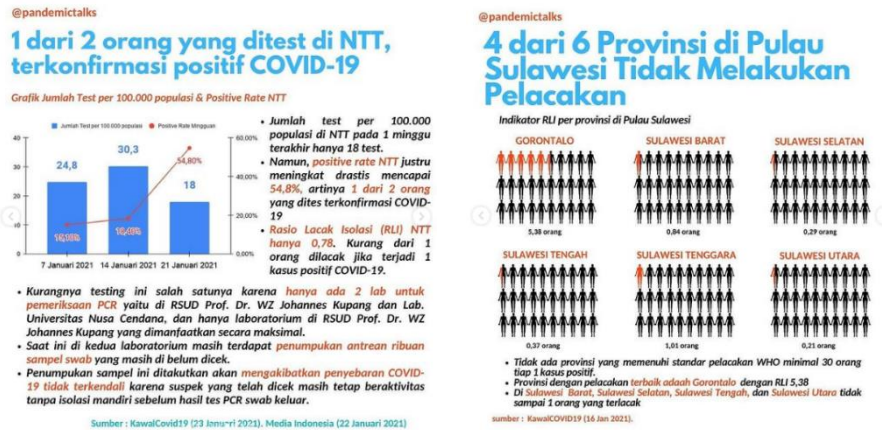
Figure 9.
Combination of Explanatory Clauses



"Slowly the death rate due to COVID-19 in East Java has decreased, from 7%. BUT, don't be happy, the number of deaths has increased to 7,266. East Java ranks first in the number of deaths and the Covid-19 death rate in Indonesia." Also "ALTHOUGH the percentage of new cases was lower during the PSBB period, the daily number of cases has not been successfully suppressed during the transitional PSBB". In another post, "Hopefully we can all take lessons, that even in a crisis, it DOESN'T MEAN that scientific principles can be easily skipped. Because it would not solve anything, even cause more potential problems and other losses". The contrasts that appear in the posts above generally contradict the narrative presented by the government such as the data framing and the release of several pseudoscience innovations, which do not obey the scientific principles.

Figure 10.

Concessive Clauses



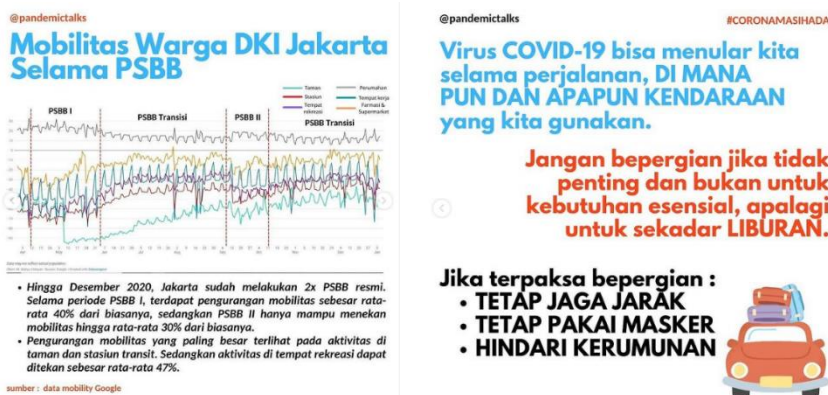
“ONE OF THE REASONS for this lack of testing is the fact that there are only 2 labs for PCR Test, i.e at Prof. Dr. WZ. Johannes Hospitals Kupang and Nusa Cendana University Laboratory”. Followed by "... data related to the number of suspects patients of not being published, so Isolation-Tracking Ratio (RLI) cannot be calculated". These two combinations of causal clauses show the causality of the difficulties in COVID-19 response in Indonesia.

Representation in Between Sentences

Pandemicstalks utilize the representation between sentences to reinforce their argument. Each sentence in this pattern is linked by a mutual supportive sentence.

Figure 11.

Representation in Between Sentences



"Until December 2020, Jakarta has carried out 2x official PSBB. During the PSBB I period, there was an average reduction in mobility rate of 40%,

WHILE PSBB II was only able to reduce mobility by 30%. The greatest reduction in mobility was seen in activity at Parks and Transit Stations. MEANWHILE, activities in recreational areas can be reduced by 47%". Also, in the post: "Covid-19 virus can infect us during your trip, EVERYWHERE AND BY ANY VEHICLE we use. Don't travel if it's not essential and not for essential needs, or even for a vacation." The second sentence in the two relations between the sentences above shows the affirmation of the statement in the first sentence.

Figure 12.

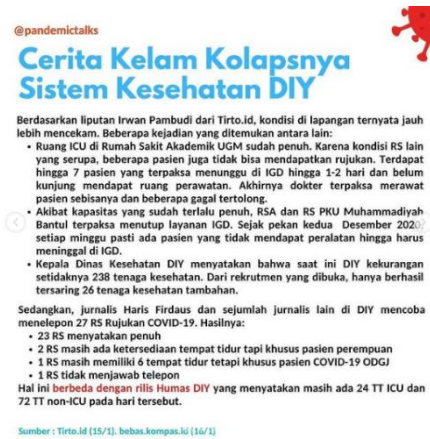
Inter-sentence Representation

Sehingga, upaya Contact Tracing sangat penting untuk memutus rantai penularan.

Namun hal tsb sepertinya bukan hal penting di Indonesia.

Kontak erat dan suspek bebas "kemana-mana" tanpa dicatat dan dites swab/PCR.

Jadi Pemerinrah serius tidak menggalakkan Tracing?



The image shows a screenshot of a tweet from the account @pandemictalks. The tweet title is "Cerita Kelam Kolapsnya Sistem Kesehatan DIY" (Dark Story of the Collapse of the Health System in DIY). The text of the tweet discusses the overcrowding of ICUs in Yogyakarta (DIY) and mentions that several hospitals are full, with some only accepting female patients. It also notes that some hospitals have limited beds for specific patient groups. The tweet includes a list of bullet points summarizing the situation and a source link at the bottom: "Sumber : Tirto.id [15/1], bebas.kompas.id [16/1]".

Conflicting Inter-sentence Representations can also be found in the Pandemictalks post. As in the following post: "So, contact tracing is very important to cut the transmission. However, this does not seem to be an important issue in Indonesia. Close contacts and suspects are free to go "everywhere" without being recorded and tested by swab/PCR" ("Sehingga, upaya contact tracing sangat penting untuk memutus rantai penularan. Namun hal tersebut sepertinya bukan hal penting di Indonesia. Kontak erat dan suspect bebas "Kemana – mana" tanpa dicatat dan dites swab/PCR"). It is also appeared in "Journalist Haris Firdaus and several other tried to call 27 Covid-19 referral hospitals and the results were: 23 hospitals were declared full, 2 hospitals still had available beds but only for female patients, 1 hospital still had 6 beds but only for patients. Covid-19 ODGJ and 1 hospital did not answer the phone. This is different from the DIY Government press release which stated that there were still

24 ICU TTs and 72 non-ICU TTs on that day” (“Jurnalis Haris Firdaus dan sejumlah jurnalis lainnya di DIY mencoba menelepon 27 RS Rujukan Covid-19 dan hasilnya : 23 RS dinyatakan penuh, 2 RS masih ada ketersediaan tempat tidur tapi khusus pasien perempuan, 1 RS masih memiliki 6 tempat tidur tapi khusus Pasien Covid-19 ODGJ dan 1 RS tidak menjawab telepon. Hal ini berbeda dengan rilis humas DIY yang menyatakan masih ada 24 TT ICU dan 72 TT non -ICU pada hari tersebut”). The contradictions that arise have highlighted the emphasis that the response of Covid-19 is still far from being reliable and precise. This was conveyed to encourage the public to have more alert to the threat of Covid-19 that still exists and is getting worse at that period.

Relation

Pandemictalks itself is a social activism account voluntarily launched by 3 (three) persons, dr. Muhammad Kamil, Mutiara Annisa and Firdza Radiany. Dr. Kamil and Firdza are previously childhood friends, while Mutiara is Firdza's cousin. They have different backgrounds. Dr. Kamil is a doctor, Firdza is a data analyst and marketing expert, and Mutiara is a lecturer in molecular biology. They share the same concern, that information related to the covid-19 pandemic is rarely found at the beginning of the outbreak. It is difficult to get data that is openly published, valid, reliable and represents what is happening in the field. Due to this information gap, Pandemictalks was initiated in March 2020.

With medical and molecular backgrounds, Mutiara and Kamil have a basic insight of epidemiology, although they are not experts. While Firdza is the common benchmark in this group. He acts as the public who less know about the pandemic while the other two acts as the expert. All forms of information are adapted, filtered, and graphed for the Instagram platform and packaged in podcasts. In the first year of Pandemictalks, it does not have accounts on other platforms (Facebook and Twitter) due to limited human resources. Later in July 2021, Pandemictalks started its campaign on Twitter as well. The first Pandemictalks post was recorded on Instagram on April 12, 2020, with a video conference introducing the 3 (three) members of the Pandemictalks. Up to late October 2021, Pandemictalks reaches 367,446 followers, the most from the COVID-19 volunteer category in Indonesia.

Soon after the reshuffle of the Minister of Health, from dr. Terawan to Budi Gunadi Sadikin, precisely on December 24, 2020, these volunteers were gathered by the new Minister of Health in a closed forum. But through the account of one of the influencers, dr. Tirta conveyed that this meeting intensively discusses related to the pandemic situation from the point of view of the volunteers, which took place simultaneously online and offline. At the meeting as explained by Firdza, the Minister of Health are open to any critics and suggestion. However, this change does not affect the position of Pandemictalks as an account that continues to criticize the government in various policies.

On the editorial desk, Firdza explained that they quoted a lot from various scientific publications. They also cited from mainstream media. Pandemictalks pick the media which were registered at the press council. It is an obligation to ensure the validity of the information to be posted by Pandemictalks. According to Firza, the editor of Pandemictalks is more like a tailor who adapts, quotes, and re-narrates various scientific pieces of information into a more popular narrative. They extract the heavy scientific topics into a popular post on Instagram. Pandemictalks also often conduct data mining together with other volunteers. One of them is the @kawalcovid19 account, wherein some Pandemictalks materials it is clearly stated that the material presented is taken or compiled through @kawalcovid19. In their activities, both Pandemictalks and Kawalcovid19 almost do the same thing, the function of the Covid-19 educating and reporting in Indonesia through social media channels.

Identity

Pandemictalks has placed itself as an information gap filler for the public. Up to late 2020, Pandemictalks feels that the government's communication is still poor. At the same time, public awareness of the COVID-19 outbreak is low. Also, the Indonesian health system is doubtfully able to respond to the outbreak. Based on this fact, in many posts, Pandemictalks emphasizes the criticisms of the outbreak responses by the government. They convey not only critics but also suggestions to the government. They also try to provide new insight for ordinary people based on available facts and data.

During the COVID-19 response period in Minister Terawan's era, COVID-19 volunteers were never been explicitly invited to discuss. However, it is slightly changed since the era of the next Minister, Budi Gunadi Sadikin. The Covid-19 volunteers in social media, such as Pandemictalks, Kawalcovid, Laporcovid, and several other volunteers, have been invited together in one forum to discuss this pandemic together. Indirectly, the checks and balances for handling the pandemic began to occur during this period.

Mesostructure Analysis

Text Production

Pandemictalks is available on three platforms, Instagram, Podcasts and Twitter. This research focuses on Instagram Pandemictalks and its contents. In the production process, as stated by Pandemictalks initiator, Firdza Radiany, they often refer to valid scientific references as published by both local and abroad scientific journals. One of the biggest obstacles in the production of Pandemictalks content is data availability. Until almost a year of the Covid-19 outbreak in Indonesia, Pandemictalks still found out-of-sync data. It occurs both on the number of cases and other related data released by the Ministry of Health and the region's government. In the beginning, the content on Pandemictalks was done online by the three of them (dr. Muhammad Kamil, Mutiara Annisa, and Firdza Radiany). There were new posts every day related to the covid-19 situation, also update the number of cases and the latest policies for related to covid-19 in Indonesia. In September 2020, Pandemictalks opened volunteer recruitment, were about 700 entries were recorded and screened up to 30 people as volunteers at the Pandemictalks editor. These 30 people have gone through interviews with 3 initial team members, then joined as an editorial team. It consists of 8 data analysts, 6 active doctors, 6 scientists, 2 graphic designers, 1 journalist, 1 blogger and several other persons. This team represents certain themes. For example, the theme of health data science was carried out by the data analysts and doctors, while social themes and daily tips done by graphics designers, bloggers, and journalists. The whole team works virtually through WhatsApp groups and even up to June 2021, the whole of them have never met physically.

Throughout 2020, 528 Pandemictalks posts were uploaded for 305 calendar days, this number indicates that Pandemictalks publish more than 1 post per day. Next, after the Pandemictalks editorial staff consisted of 30 volunteers, until June 2021 they were able to produce at least 4 content per day. Brand guidelines are used to guide the presence of published content. It is purposely intended to make sure that the posts don't appear to be the result of 30 different hands, by utilizing the Canva application, which is easy for everyone in the team to master.

The editors of Pandemictalks claim that the content they posted tends to be organic. They would post any situation as it is, without any sugar coating. Thus, this principle triggers various reactions in social media. Many netizens welcomed this as a form of support for data transparency and the current situation. On the other hand, there are also many parties who think that the presence of Pandemictalks has created an exaggerated sense of worry and fear. Since the beginning of its appearance, even Firdza said, there is a WhatsApp group with doctors in it, assuming that Pandemictalks will only spread fear about COVID-19.

Pandemictalks also prepares content as it is aimed to be a tool for the follower to argue about Covid-19 with others. So, the discourses that roll on other social media platform, as well as debates in the reality, can be resolved through the content that has been produced by Pandemictalks. Indirectly, Pandemictalks audiences are positioned as Pandemictalks agents in their respective social circles with the information provided. The follower often re-post the content in an Instagram story or other channel and social groups they have.

Text Consumption

With followers reaching 367,446, the interactions presented on Instagram Pandemictalks are certainly diverse. As recorded in Instagram analytics, the @Pandemictalks account has 5,035 engagements per post, also 4,879 likes per post, and 156 average comments per post. With an engagement rate of 1.37%, like rate of 1.33%, comment rate of 0.04%, numerically it shows that the Pandemictalks audience is quite good at responding to the content posted. As educational content, to get a high engagement rate like entertainment content is

certainly a pretty hard thing to be compared. However, considering the high number of COVID-19 cases in Indonesia, attention to discourse related to COVID-19 is still quite high. Mukti et al (2021), concluded that Instagram has a fairly strong influence in delivering health education messages for adults in Indonesia (Mukti & Putri, 2021). Demographically, the followers of Pandemictalks as per June 2021 were 65.9% female, while 34.1% were male. In terms of age, Pandemictalks followers were dominated by the age range of 25-34 with 54.7% followed by 35-44 with 24.8%, and 18-24 with 12.9%. This portrait is in line with the general demographic of Instagram users in Indonesia. As the age of 25-34 range is dominating.

Some Pandemictalks followers tend to use the content published as their materials which they will redistribute through reposts on Instagram stories or WhatsApp groups. This practice is in line with the expectations of the Pandemictalks where their follower should be the agent for valid information related to covid-19. Uniquely, in the Pandemictalks account, the admin intentionally pins harsh or contra comments. This admin is deliberately doing to openly inform the Pandemictalks followers that we still have people who consider covid-19 information as a discourse to scare citizens or believe that Covid-19 is just a conspiracy around us. Pinned comments on the Pandemictalks account also often raise issues that speak up about the situation around. For example, the neighborhood that is still apathetic to the Covid-19 crisis, the company where he works that still ignores health protocols, or the re-open of school plan that many followers complain about. The responses to the varied and dialogical comments in the comment column instantly show that there are still a lot of people who care about the importance of information related to covid-19. While technically, it is increasing the engagement of the Pandemictalks account itself.

Macrostructure Analysis

Socio-cultural practice is the interpretation of text production (Foucault, 1980). Every text published in a discourse is influenced by economic, socio-political, and cultural factors (Fairclough, 1993). According to Fairclough, the power in society affects the ideology held by society itself. According to Foucault, the dominant side can determine which truth will be discussed with particular picked epistemes (Foucault, 1980). In this case, the Pandemictalks account claims

that the information published is neutral and impartial. Pandemictalks tends to criticize various discourses released by the government. Such as, how the government continues to present data on recovered patients rather than increasing the number of existing test capacity. Also, the plan of government will open the school while the pandemic still yet uncontrolled.

Each discourse published certainly related to the situation that occurs in the social dynamics of the public. The quality, accuracy, and objectivity of the content will affect the growth of the followers. The pandemic situation encourages people to find out information about Covid-19 as clearly as possible. On the other hand, some people easily share information whose validity is not yet clear. This encourages the occurrence of an Infodemic where the rapid flow of news and information makes it difficult for the public to obtain clear and reliable information (WHO 2021).

As a volunteer with an Instagram account who shares information voluntarily, Pandemictalks is certainly not part of the registered press in the Press Council. In its every content, Pandemictalks stated who was the editor behind it. Pandemictalks plays a role as a filter of the source's information. This practice makes followers of Pandemictalks has trust the content presented. As a non-profit volunteer, Pandemictalks is also not affected by the power of capital holders, as it happens in mainstream mass media in general. This situation makes the contents more organic, not being interrupted by the advertiser, nor the daily target.

The public is divided into two main groups. On one side, there is a group of fatigued society. This group tends to distrust covid-19 news. In general, they believe the economic effects arising from the covid-19 are the most important issue to resolve. On the other side, a group of people thinks COVID-19 is a communal problem that cannot be solved alone. It requires mutual awareness. In several communities, raise consideration that what the Government has done is not sufficient enough. This side believes that apart from the government having to improve, the community must also be disciplined in enforcing health protocols, limiting mobility, and helping to straighten out various disinformation that has arisen related to the Covid-19 pandemic. This intersection is displayed in the comments section on the Pandemictalks contents.

CONCLUSION

Based on the critical discourse analysis that has been carried out, the researchers came to the following conclusions: First, social media is an effective medium of public health education, in this context, the Covid-19 pandemic. Second, the straightforward, critical, and informative presentation gets its enthusiast in Indonesia. The material presented by Pandemictalks often also becomes the audience's reference in other discussion rooms. Third, the existing information gap should not be left empty or filled only by volunteers and communities, government accounts and other policymakers need to participate in filling the spaces. The goal is how to leave the space empty for information bias, misinformation, and hoaxes. Fourth, the welcoming manner of the Ministry of Health to the volunteers, after several months of receiving criticism from various parties, proves that strong arguments on social media can have a good influence on policies to deal with Covid-19. It also can be recognized as a form of community activism in supervising the strategic policy of the government. Further study are suggested related to social activism in social media during the pandemic in Indonesia.

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