



Deconstruction of Communication Structures in the Digital Age: Public Hysteria and Government Panopticon

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Abstract

The digital age and the pandemic have significantly impacted communication. The vast amount of data shared by internet users in virtual spaces has made issues related to the pandemic popular. Research was conducted in Indonesia to uncover the hidden meaning behind the pandemic's metanarrative. The study aimed to identify the government's interests behind the pandemic, dismantle them, and digitize communication. The research used Jacques Derrida's "Deconstruction" framework and qualitative approaches with descriptive-critical methods. It found that the pandemic has changed how people interact and communicate leading to significant social problems. These include mass hysteria and the emergence of a new social pathology called the information pandemic, characterized by fear, frustration, and stress. To control the phenomenon, the government has used a panopticon, which is a technique of power. The government strategy uses various forms of discourse, codes, rules, and symbols that trigger symbolic violence. However, the violence is in the form of soft and impressive discourse. The pandemic's impact on communication and society is far-reaching, and it is important to understand its effects.

Keywords: deconstruction, communication structures, digital age, pandemic, community hysteria

Paper type: Research paper

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INTRODUCTION

Advances in information and communication technology today not only have a positive impact but also have a negative impact (Pekkala & van Zoonen, 2022). The delivery of information is so fast that everyone can easily produce information and spread it through several social media platforms such as Facebook and Twitter or mobile phone messages such as WhatsApp, which cannot be filtered properly. Information issued by both individuals and business entities through social and electronic media when it has been sent and read by many people can affect the emotions, feelings, thoughts, and even actions of a person or group (Xu & Taghizadeh Larsson, 2021).

This certainly makes people afraid and threatened and can harm the party being reported so that it can damage reputation and cause material losses. CNN Indonesia stated that in the data presented by the Ministry of Communication and Informatics, there were as many as 800 thousand websites in Indonesia which were indicated as spreading fake news and hate speech (Shellanabilla et al., 2022). The Ministry of Communication and Information also during 2016 has blocked 773 thousand sites based on ten groups. The ten groups include elements of pornography, SARA, fraud/illegal trade, drugs, gambling, radicalism, violence, children, internet security, and Intellectual Property Rights (IPR). Of that amount, most are pornographic elements (Aziz, 2018).

Information or news about health issues is the result of production or second-level reality. A result of the social construction of reality (Yao & Ngai, 2022). News is the result of the work of press workers, as well as the work of social media activists for viral purposes. It's not real reality or raw reality as it is. But that's what happened with a lot of momentum during the pandemic (Islam & Habib, 2022). The panic that spread very quickly because of the information made many people become irrational and uncritical. In many cases, the public sometimes cannot distinguish between information that is a hoax and true, quality and not quality, humor, gossip, or real information (O'Connor et al., 2022). As a result, mass communication chaos occurred in public spaces.

The chaos was created not because of existing health issues but because of distorted communication. Communication that is distorted and spreads so quickly in all public spaces (Roche et al., 2020), then disrupts the way of thinking of so many people, creates mass panic, also breeds phobias and fears. Hypothetically, it

can be said that fear and trauma during this pandemic spread so quickly because people can no longer distinguish between facts and opinions (X. Zhao, 2020). The public is also not critical enough to understand that health issues and all information related to them are a linguistic entity; language is a medium of communication, a field of power, and a medium of ideological transfer (L. Zhao, 2021).

Language is easily manipulated and distorted in communication as a technology of power for the purpose of power (Pergamon & Systems, 2013). For example, the term Covid-19, its definition, and all the discourse surrounding this virus continue to be globalized and glorified as a rite of medical pathological truth, so at that time, Covid had become a linguistic entity that was vulnerable to being infiltrated by various ideologies. Then, it manipulated for various interests, ranging from medical and technical interests to politics and power (Brandon, 2021). Panic in social interaction and communication, which has been so chaotic at many moments throughout the pandemic, is a true picture of the powerlessness of modern humans in the face of disaster.

When health issues spread, everyone is identified as having different anticipation abilities. Very dependent on the capabilities or capital (resources) they have (Dilawar et al., 2022). Capital capital or resources, to borrow Pierre Bourdieu (Sudradjat, 2017) It is an entity related to economic capital, cultural capital, social capital, and symbolic capital. Throughout the Pandemic period, it can be witnessed empirically that it is this capital that is the determining variable for everyone's resilience (Ploos et al., 2022). Those who have enough capital and resources can go through the pandemic calmly and optimistically. On the other hand, for Mikhael Rajamuda Bataona, those who do not have enough knowledge, social and economic capital, the pandemic has become a trigger for stress and even a downturn economically, socially, and psychologically (Rajamuda & Bajari, 2017).

Based on the description above, the researcher believes that there is a deconstruction framework for spreading hoax news about health issues that occur in Indonesia. This study seeks to metanarrative hoax news about health issues and all the social problems that accompany them, specifically and critically, through the suspension of logocentrism or single meanings that have already been affirmed by the public as truth. The question in this research is how domination and hegemony take place in social interaction and communication in the digital era. By reading

critically (Cotterill, 2022), researchers seek to dismantle the deconstruction of communication structures in the digital era by examining in depth the public hysteria that has arisen and the role of the government's panopticon in stemming hoax news about health issues. Deconstruction is a method of thinking initiated by Jacques Derrida (1930-2004) to oppose the domination of European and world logocentrism, which tends to interpret reality/phenomena (socio-cultural texts) singly and absolutely through the power of language functions (Brandon, 2021).

METHODS

The dimension of critical thinking methods includes theory as well as action praxis. The vision of this study is to provide alternative critical thinking and action praxis to create an emancipatory situation (liberation) for society (Brandon, 2021). The object of this study is the reality of social relations and interactions, as well as the construction of communication speech acts during hoax news about health issues. Study subjects were determined through purposive sampling. The priority of research data collection techniques rests on participatory observation and non-structural observation. In-depth interviews and document studies on health issues are also included. Systematization of the data analysis process in this study uses the Miles and Huberman model, namely data reduction, data presentation, and drawing conclusions. (Shellanabilla et al., 2022). The locus of the study was conducted nationally. The time for the research started since there were many hoax news about health issues in Indonesia.

RESULTS AND DISCUSSION

Public Hysteria: Information Pandemic and Images of Terror

The presence of a pandemic of various diseases in Indonesia that has appeared in recent times has sparked events or psychological responses from the community. The indications that appear are so diverse; this attitude is a manifestation of fear, resulting in excessive behavior, such as anxiety, trauma, mutual accusations, and suspicions. This incident is a metanarrative that has dominated public space and modern human life in recent times. The emergence of pandemics of various diseases has become a social anomaly that has given rise to many interesting social problems for discussion. The following is a summary of this research study:

Table 1.
Summary of Research Results

Analysis	Results: The meanings behind are revealed
<p>Deconstruction of the reality of social interaction and communication during a pandemic is needed to reveal traces of meaning that are marginalized or hidden behind the pandemic metanarrative.</p>	<p>Community Mass Hysteria caused by hoax news on social media: the pandemic limits and determines awareness and determines how citizens exist.</p> <p>People are reduced only to objects of social media content. Victims of the pandemic are stigmatized, persecuted, bullied, and ostracized because humans have been treated as the others/others (not humans). There was mass hysteria (public hysteria) as a reflection of the character of the nation of spectators.</p> <p>The emergence of hoax news on social media has created a new social pathology called the information pandemic. The information pandemic then creates images of terror, where people multiply their fear, frustration and stress in their own minds, supported by virtual public spaces that are very dramatic and full of hoaxes.</p> <p>Public space is poor in discursive character (discursiveness) even though the best defense for humans during a crisis like a pandemic is healthy information.</p> <p>The government's panopticon in stemming the image of terror: The state has successfully implemented a panopticon as a very impressive technique of power in order to regulate society. The public voluntarily disciplines itself without coercion because it produces its own knowledge, which becomes a bio-power in the consciousness that controls its actions. The rituals and symbols that are continuously exhibited by the state apparatus are another manifestation of the power strategy, which is referred to as symbolic violence. A gentle technique of violence because it operates smoothly, so it is effective in bringing order to society.</p>

Source: Results of data processing by researchers, 2023

Based on the way deconstruction works, this study will prove that the pandemic is a social anomaly of this century, which is very interesting and

epistemically interesting to discuss. Where, the interpretation of the pandemic phenomenon cannot be reduced to the thinking horizon in the style of logocentrism. The results cannot be summarized and reduced to just one or two statements because there is no single truth there. Doing so is a dangerous and naive academic fallacy. (Ghai et al., 2022). The pandemic requires multi-perspective and multi-disciplinary reading. For this reason, the following will present the results of this study which was carried out by means of deconstruction work.

The emergence of various pandemics in Indonesia in recent years is a symbol of medical pathology. (Pachucki et al., 2022), which is supported by months of media discourse, viral social media news, legal codes, norms, and rules, as well as various regulations issued by state authorities and their apparatus in the context of pandemic control of various diseases such as COVID-19, acute kidney failure, and polio. The pandemic has become a very powerful imaginary structure because it has succeeded in dominating the minds and penetrating the consciousness of so many people. (Brandon, 2021), especially in interacting and communicating.

The presence of a pandemic that has not been properly organized has created a situation of horror in society; in the end, many people have done many unexpected things beyond reason and outside the habit of civilization (Pekkala & van Zoonen, 2022). This was also triggered by information about the pandemic, which was deliberately actualized by the media and social/online media actors, spectacularly dramatized, and reduced to mere "signs" (messages) whose meanings were ambiguous when they arrived. On public perception. Called messages whose meaning is ambiguous because the news was originally (Hu & Yu, 2021), designed to seem very real, even hyper-real, in short, dramatized, and then presented. Jean Baudrillard calls this the phenomenon of hyperreality. (Muniem Abdel Fattah et al., 2022). That is a reality of engineering (distortion) the meaning of messages in news or media information so that what is fake or pseudo is considered more real than reality (Xu & Taghizadeh Larsson, 2021). From there, the public, who are always curious, are led to have to believe while their emotions are constantly being stirred up.

Evidence that discourse as the main symbol and message in communication is always processed and packaged in a dramatic and spectacular way (Górska et al., 2022). For example, "That's bad! Covid is Back Crazy," "Extraordinary Incidents of Polio in Aceh," and "Stop Giving Syrup to Children, Acute Kidney Failure

Lurks" are examples of discourse that deliberately frames horror through dramatization. The shock effect of this type of discourse is that the public then creates images (images) of horror and dread in their heads (O'Connor et al., 2022). In the end, the public doesn't perceive/read/hear much of the raw facts about the emerging pandemic (Islam & Habib, 2022). It only doubles the "image of horror" of the pandemic in their awareness due to viral news or information on social media.

The need to increase ratings and shares, increase the number of viewers and subscribers makes media actors have to create dramatizations (Foucault, 1981). So, in many cases, what happens is sign manipulation in the news. Where the message is considered more real than reality, and falsehood is considered more true than the truth. (Mahmoud et al., 2022). Through breaking news and news headlines, as well as viral news on social media, people are constantly surprised. Then, they are forced to jump non-stop from one story to another, even though many of them are fake. That's where the frustration and hysteria started (Sudradjat, 2017). To borrow Nietzsche's philosophical way of thinking, as creatures who always need a handle (such as faith/belief in religion), "certainty" is a type of "holding" that humans really miss in a crisis like this pandemic.

The unstable situation of society is exploited by media players to spread information that causes more panic (Garcia-Retamero & Galesic, 2018). When surrounded by uncertainty, people then try to grab and grab any information to simply immunize their curiosity, as well as to be used as a guide. As a result, twisted information that is deliberately seasoned with certainty often becomes viral because it is trusted by the public (Brandon, 2021). So why is it that people who are most easily consumed by gossip, rumors, and hoaxes during a pandemic are precisely because they always want to know? The public is easy to manipulate because the communication messages presented by the media or social media actors (Phillips & Wisniewski, 2021) never give a real picture of the emerging pandemic.

From there, it finally revealed the next latent reality that, instead of making medical anticipation (Eismann et al., 2021), public behavior in dealing with a pandemic actually revealed a bigger social problem, namely mass hysteria. Mass hysteria (also known as collective hysteria, public hysteria, group hysteria, or collective obsessive behavior) is a phenomenon of spreading the illusion of a

collective threat, real or imagined, that a group of people experience in a society (Lefebvre et al., 2020). Resistance to public acceptance of the threat of the Pandemic is producing social panic. This type of pathogen, although imaginative, is capable of creating an ecosystem of social fear (Toth-Manikowski et al., 2022) induced by rumors of the threat of contagion and death. If it is deconstructed, the psychological anatomy of human panic turns out to be more triggered by the mastery of consciousness by the underworld, namely what Sigmund Freud (Harrington, 2014) referred to as the realm of the unconscious or Ego, Id, Super Ego. So, it's not awareness (rationality) but the unconscious that has succeeded in eroding rationality because of information that crashes endlessly and succeeds in breaking rationality.

It is also triggered by a dilemma. On the one hand, social distancing (preventive) measures (Yao & Ngai, 2022), for example, are labeled as fear of (other) others or "the others" (xenophobia). But on the other hand, the attitude of social solidarity is actually haunted by the shadow of contagion and death. Hok Ham said that a public who likes to be reactive and quick to panic, as well as lacking reason, is a characteristic of the Indonesian nation since the colonial era (Roche et al., 2020). Indonesian people prefer hysteria and are not used to reasoning or examining issues clearly and rationally (Brunon-ernst, 2017). So, that panic in the midst of a pandemic is actually a reflection of this type of mentality. Crises, both crises with economic and political dimensions, and of course, the crisis of rationality, are the pillars (Ludes, 2021). Also because the Indonesian nation is not a nation that likes to read but is known to be very melodramatic. The public loves information that is full of drama, rumors and hoaxes sprinkled with a bit of sensation.

Our virtual public spaces, namely Twitter, WhatsApp, Facebook, and IG, during the pandemic were filled with various posts, content and tweets which were generally very dramatic (Muniem Abdel Fattah et al., 2022). From the viral video of the burial of a Covid patient, which is really gripping and heartbreaking, viral news about alternative medicine, to twists that vaccines are unable to control the Covid virus, to acute kidney failure in children caused by syrup-formed drugs, to the extraordinary incident of polio in Aceh. Even though this news is a hoax, strangely enough, this type of information is liked by the public and is shared among various groups. In fact, those who are also busy distributing are intellectuals

(Sobanski et al., 2022). Not just ordinary people. Students as an intellectual group were also identified as tending to be reactive during the pandemic (O'Connor et al., 2022). They include those who share information without verification (Cotterill, 2022). Even though the prophetic task of intellectuals is to prevent the spread of hoaxes. The result is that spin doctors and buzzers are present as "saviors" during the pandemic because they have succeeded in providing false assurances that are loved by the public.

Information from the manipulation of buzzers or spin doctors is generally trusted because, in the midst of uncertainty, people who are in a state of flux generally really believe in twisted information (Lara & Bokoch, 2021). Buzzers and spin doctors then continue to take advantage of it via IG, Twitter, and YouTube. In fact, it is from the media that viewers and subscribers are developed to generate profits. Spin Doctors (Garcia-Retamero & Galesic, 2018) They can be referred to as people who have the ability to twist facts, language, or discourse to move the masses and control the media for the sake of political economy. Through the power of manipulated language, Spin doctors freely control public opinion during a pandemic (Cascini et al., 2022). The presence of political buzzers is also the same.

The resulting impact is the displacement of the position of experts. Tom Nichols' thesis that intellectuals (experts) have even experienced death in the 21st century (Prasad et al., 2014), became true and received confirmation during the pandemic. It was identified that during the Pandemic, the voices of experts were not heard much. Hoax news and fake news/fake news produced by fake experts, namely spin doctors and buzzers, are even more heard and trusted. Scientists should not claim to be the center of truth (Smith et al., 2022). However, a public that tends to hear what it wants to hear and does not seek quality information is easily herded.

Especially during a pandemic, the information presented always follows the logic of speed, dramatization, and virality (Merminod & Benaroyo, 2022). Where social media, online media, television, and radio have become a battlefield for discourse that is not balanced and not enlightening enough. People are only driven to keep abreast of viral news and then share it, following drama-filled surprises from media headlines, as well as enjoying dramatized fake news (Lee & Way, 2021). In this kind of situation, what happens is an "information pandemic." A type

of pandemic that is deadlier than a real pandemic. That is a condition of information overload that results in misguidance and mass deception, where people are triggered to keep jumping from one truth to another. So that even virtual public spaces are crowded with trivial things and hoaxes.

Jurgen Habermas said this poisoned and overcrowded public space with communications distorted by trivial things such as Trivialization. (Rajamuda & Bajari, 2017). In this case, Tom Nichols' opinion that this era is a dangerous era because "information" becomes true (Cascini et al., 2022). Everyone has access to a lot of information, as well as being an information producer. But what is dangerous there is that they actually become resistant and emotionally unstable, so they believe in hoaxes. Where people's motives for creating hoax information are at least based on two things, namely economics, and politics (Xu & Taghizadeh Larsson, 2021). Hoaxes can hook readers (viewers) for the sake of profit or capital accumulation. And public figures, such as artists or politicians, are addicted to producing this type of false information content for the sake of fame and popularity.

From a political standpoint, fake news is a commodity with economic and political value. Fake news, for example, can be commodified as ammunition for individuals/opposite groups to attack the government. (Prasad et al., 2014). On the other hand, government buzzers often duplicate hoax information to attack back and carry out character assassinations against government opposition. When society continues to fluctuate in communication, which is generally very distorted, fear will certainly continue to multiply. Where this situation by the philosopher Jacques Derrida is called the image of terror or image of terror (Derrida, 1991). Imagery of terror is a mind game model that produces panic as well as confusion to horror and trauma.

According to Derrida, in their dialogue with Giovanna Borradori, "uncertainty about danger" is included in the essence of terrorism (Aziz, 2018). "Uncertainty" keeps people imagining and imagining for themselves the potential horrors of terror in the future. It is terror itself. That is, when people multiply their own horrors or shadows (images) of the potential for transmission and death due to a pandemic, then at that time, terror will already be created. A terror that is more frightening because people create imaginary pictures or imaginary ghosts about the emergence of this pandemic in their own minds (Design et al., 2022). the inability to filter waves of information like a tsunami is a weakness of modern humans. Thus,

confusion is created not because of a lack of information but because of an excess of information that is not supported by critical power (Rajamuda & Bajari, 2017).

The Panopticon Role of Government through Symbolic Violence

The government actually quickly and accurately handled emerging pandemics, starting from the COVID-19 pandemic, acute kidney failure in children, to polio. Various regulations ranging from social restrictions to prohibiting the distribution of drugs in the form of viruses are clear evidence of the government's role in responding to a pandemic (Yao & Ngai, 2022). Various educational forms, from advertisements to conferences, have also been carried out by the government as a real action to respond to the emerging pandemic with the hope that the public will not be swept up in the flow of information. (Islam & Habib, 2022). However, researchers believe that the government's role does not only mean educating the public but also a power strategy aimed at creating social order in order to stop public upheaval in response to a pandemic. At this level, the policy is positive because it has a noble aim to protect all Indonesian citizens (citizens).

The problem is that controlling society is always a power praxis that is never really free from interests. As Antonio Gramsci (Rajamuda & Bajari, 2017), power is operated in two forms, namely 1), establishment of legitimacy through coercion (domination) and 2), establishment of legitimacy through creation of awareness (hegemony). However, the state prefers to practice multiform mastery techniques because Indonesian society is plural in terms of knowledge and awareness. One of them is the use of biopower techniques for social control (Cleofas, 2022). Through the dissemination of health protocols, COVID-19 jargon, norms, laws, and codes, which are discussed through advertisements, outreach, presidential statements, regional heads, etc., disciplinary action and normalization of society are operated. This power technique is referred to as a "watchtower" or panopticon. A concept proposed by British philosopher, Jeremy Bentham, in the 1870s (Hogeveen & Lam, 2011). That is a prison with an architecture that allows supervisors to easily monitor each cell occupant. So that the detainees always feel that they are being watched, but they themselves do not know who is watching them and when they are being watched.

Michel Foucault (Foucault, 2006), then elaborated on the working mechanism of the 'Panopticon' designed by Jeremy Bentham by calling it 'spatial conditioning.' Foucault sees that the working mechanism of the Panopticon is an impressive power technique. (Sudradjat, 2017). Where panopticon is not only a prison model but also widely used as social control against people in every country (Foucault, 2006). In many ways, this panopticon prison model is a miniature reality that also happens a lot in human life. (Sudradjat, 2017), as was practiced by the state during the pandemic.

Panopticon's work, although imaginary, is real in reality. Because the bio power that everyone produces in their consciousness is magically always capable of self-discipline (Yuen, 2022). It can be empirically witnessed throughout the pandemic that only through discourses about the pandemic, dissemination of laws and norms, as well as the publication of jargon about the virus, citizens who internalize it then produce their own bio-power in their awareness to regulate their actions. In short, when people affirm symbols, jargon, laws, codes, norms, and definitions as well as discourses related to pandemics into their consciousness and then accept them as regimes of truth, then practice them in action, then at that time control and "submission without coercion" through bio power is generated, and control via the panopticon has been established (Brunon-ernst, 2017) . Because the work of this type of watchtower is no longer physical. But imaginary. This is what makes social order or social order materialize so quickly during a pandemic. So what Foucault calls "spatial conditioning," namely through power/knowledge relations, has proven to be very effective in controlling people during the pandemic (Yuen, 2022). Because people feel as if they are being watched even though they have never been watched.

When the rules, norms, and codes regarding pandemic handling are continuously disseminated and internalized by the public (Cleofas, 2022), then affirmed as a regime of truth so that they are put into practice, then at that time, the panopticon is real (Lefebvre et al., 2020). That is, keeping your distance, wearing masks, and washing hands en masse, without having to be watched like in a Jeremy Bentham-style prison, is a panopticon (Lee & Way, 2021). In this case, as long as COVID jargon and health protocols are still affirmed as truth regimes that the public continues to trust, then the sustainability of the panopticon will be guaranteed (Ploos et al., 2022). The public who are aware of wearing masks, keeping their

distance, staying at home, etc., are those who create their own imaginary watchtowers in this country. Because there is no power relationship without formation related to the field of knowledge (Eismann et al., 2021) and as two sides of the same entity, knowledge cannot exist without power, and conversely, there cannot be power without knowledge (Phillips & Wisniewski, 2021). So why is the state more efficient in social control because it is supported by this type of power technique? This is a type of power that is more effective than the deployment of TNI and Polri troops, which are the state's coercive tools.

The character of domination does not always work through repression and intimidation. (Hu & Yu, 2021), but also through regulation and normalization, which is evident. It has been proven that the application of power techniques has made a very big and positive contribution to reducing the transmission and death rates from COVID-19, reducing cases of acute kidney failure in children, and the speed with which the government handles polio outbreaks. The public is even more vulnerable to being manipulated by so-called "new kinds of generosity" practices through Social Assistance, cash transfers, etc. Starting from the state level to the provinces and districts/cities (Pekkala & van Zoonen, 2022), it can be seen that political actors, from power seekers to massive political oligarchs, are taking advantage of the crisis situation through social assistance to image (Mahmoud et al., 2022).

Social assistance in various forms that are disbursed is a measuring tool for political elites and oligarchic networks to understand that people will be easily controlled and will continue to be "sheep who are always ready to be led to the slaughter" during elections. People forget that, as Walter Lippman said (Cullen, 2006), images are just "the world according to our perceptions" or pictures in our heads. Not the original character of the real politician himself. So, in a number of ways, the crisis and pandemic emergency situations which keep society in an orderly state due to the application of panopticon power techniques (Aziz, 2018), are vulnerable to being hijacked and manipulated by rent-seekers and business-political networks for political-economic purposes (Smith et al., 2022). Rent seekers and accumulators of capital are those who are taking advantage of this pandemic for their political-economic goals.

Besides that, this type of power is what Bourdieu calls 'symbolic violence.' (Martinez-millana, 2022). This power technique refers to how the communication mechanism, which has the dimension of hegemonic power, operates through the injection of knowledge (discourse). When the public continues to be urged to comply with health protocols in the New Normal era (Ploos et al., 2022), while economic activities are also running, the state is actually practicing control mechanisms over citizens in a very subtle way. Where, according to Pierre Bourdieu (Massey et al., 2021), control and normalization are successful as long as there is public trust in the government. Borrowing from Clifford Geertz's explanation of The Theater State, the government does need organized (ritual) performances to gain community legitimacy for the order that takes place. (Lim & Rasul, 2022). Where these rituals, in many ways, are symbols that contain violence but very subtle violence. Through symbolic rites exhibited by the state apparatus, this sophisticated (Pergamon & Systems, 2013), subtle and gentle occupation continues to be practiced by the state and gives a very impressive effect in public order.

Researchers believe this strategy is a manifestation of the strategy of power (Rajamuda & Bajari, 2017). That is a power technique that is maneuvered in a very smooth and gentle way, which is referred to as symbolic violence. The death rate and the number of confirmed positives, images of the ritual burial of the bodies of COVID patients, for example, are symbols that have unknowingly terrorized the public consciousness in a very subtle way when this information was received. It means that behind the symbols and symbolic statements, the public is actually being directed very gently to (must) and continue to comply (Grey et al., 2022). In this case, although the public experienced violence, it was non-violent violence, aka gentleman violence (Ali Homaid, 2022). When people watch TV, listen to the radio, or read online news and information about this, they will automatically discipline themselves. This is the most sophisticated technique of power, which has the ability to go unrecognized, yet its effect is always very impressive in bringing order to society. Because mastery is no longer observed through physical consequences (threats of violence) but through a process of knowledge (Grey et al., 2022).

CONCLUSION

Deconstruction of the metanarrative of the pandemic reveals various hidden meanings that are absent from public consciousness. Among other things, a pandemic is an "imaginary structure" that grips and determines how citizens exist. The medical anticipation for it actually gave birth to mass hysteria, which is the character of a nation of spectators. The pandemic also gave birth to a new social pathology, namely an information pandemic, which then created an image of terror. Throughout the pandemic, our virtual public space has had a more dramatic setting, not a discursive setting. In fact, the best defense for humans during a crisis is not isolation but information. The Panopticon has become an impressive power exercised by the state during a pandemic. The rituals and symbols that are continuously exhibited by the government are also gentle technologies of power, namely symbolic violence. Finally, The pandemic has also corrected not only our biological immunity but also our rationality, science, and knowledge. In science and science, including this study, there will always be better hypotheses, Better test tools, And better tests in the future. That is the epistemological feature of science. Therefore, this study also believes that there will never be empirical confirmation or disconfirmation by Mikhael Rajamuda Bataona, which guarantees truth or error that can be confirmed as true. Everything is just "truth trails," which are always open to blame. We are learning creatures who will always learn, including learning from deficiencies, as is certain in this study.

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