New Normal in The Era of Pandemic Covid-19 in Forming Responsibility Social Life and Culture of Indonesian Society

D Sundawa¹, D S Logayah¹,², R A Hardiyanti¹
¹Department of Social Studies Education, Universitas Pendidikan Indonesia, Jl. Dr. Setiabudi 229, Bandung 40154, Indonesia
²dina.logayah@upi.edu

Abstract. This research aims to explain the problems currently understood by the world and directly felt by Indonesian citizens. Covid-19 pandemic is spreading rapidly throughout the world and is becoming a global problem. Even the term New Normal is a topic of conversation around the world. This paper reveals how the New Normal life is happening in Indonesian society. The occurrence of culture shock is one of the social conditions that occur in our society. The study uses a literature review which is a systematic, explicit, and reproducible method for evaluating, evaluating, and synthesizing research works and ideas that have been produced by researchers and researchers. The results of the study show that new events as a result of the Covid-19 pandemic in this community are of course slow and cause pros and cons in the community. Social studies education has an important role in solving problems that occur in society as a reflective inquiry process as a manager in contemporary problems.

1. Introduction

Early 2020 Countries of the world were hit by a virus that is deadly to humans, namely Covid-19. In December 2019, a new infectious respiratory disease emerged in Wuhan, Hubei province, China and was named by the World Health Organization (WHO) as COVID-19 (2019 corona virus disease). This pandemic is not only a serious public health problem but has become a trigger for social disasters and an impact on the economic and political crisis for all countries [1] [2]. The wider spread and the fatality rate of the virus make countries in the world race against their time and unpreparedness to immediately find the right solution, starting from the most infected countries trying to develop and test vaccines. The methods that have been tried by many countries affected by Covid-19 are regional quarantine (lockdown) and social distancing [3] [4] [5].

A country like Indonesia, which has a high population, is experiencing social and cultural changes due to the Covid-19 pandemic. This change happened so fast and must be able to be accepted by Indonesian society which is characterized as a communal society. Community change is a reality that can be proven by symptoms such as de-personalization, frustration [1]. Of course, this is not easy for Indonesians who tend to be culturally communal. So that the government has to work hard in providing awareness efforts for its citizens in being disciplined towards changes due to the Covid-19 outbreak [2]. WHO or the World Health Organization has declared Corona Virus Disease 2019 (COVID-19) a pandemic. Referring to data from the Badan Nasional Penanggulangan Bencana or National Disaster Management Agen (BNPB), the spread of the Covid-19 virus in Indonesia has increased in each region, so BNPB assigns regional risks based on color, namely green zone (not affected), orange zone (moderate risk), yellow zone (risk low) and the red zone (high risk) [3]. Each of these zones has its prevention and handling by the status of the area as regulated in circular number 5 of 2020 concerning the acceleration of handling Covid-19.

The impact of this widespread was accompanied by an increase in the number of cases and the number of deaths. This situation has a wider impact on aspects of the life of the Indonesian people, so a comprehensive strategy and efforts are needed in the acceleration and handling of Covid-19. Not only does it discipline its people to be aware of health, but also requires public awareness in the social
discipline. In addition to the decisions that have been set by the government, the government through presidential decree number 11 of 2020 has also determined the Covid-19 public health emergency in Indonesia which regulates the mandatory countermeasures by the provisions of laws and regulations. The President has also stipulated Presidential Decree number 12 of 2020 regarding the determination of non-natural disasters, that the spread of COVID-19 is a national disaster [4]. The response to the Covid-19 pandemic requires the participation of all parties, including the central government, local governments, the private sector, and all elements of society in the territory of the Republic of Indonesia [5]. Based on this, the Indonesian government has taken comprehensive steps in preventive efforts through physical distancing, social distancing, procurement of personal protective equipment (PPE), to large-scale social restrictions or Pembatasan Sosial Berskala Besar (PSBB).

However, the implementation of these regulations is not easy for the government and the people of Indonesia to do. The existence of local cultural activities such as homecoming, traditional ceremonies, worship activities, and low discipline are challenges for the Indonesian state. Meanwhile, it is impossible to limit economic activities, and the world of work continuously because the wheels of the economy must continue to run and involve the economic life of the people. Under these circumstances, the Indonesian government has planned to prevent and control the Covid-19 pandemic. Among them, mitigation efforts and workplace readiness are needed as optimal as possible so that the working community can adapt and make changes to their lifestyle in the ongoing Covid-19 situation, namely by adapting to New Normal. The above problems with the condition of the Covid-19 pandemic, the purpose of this paper is how citizens can discipline themselves to become new restrictions (New Normal) by limiting physically and socially, so this issue must be discussed in writing articles.

2. Methods

The research method in this discussion uses a literature review approach which is one of the systematic, explicit and reproducible methods to identify, evaluate and synthesize research works and ideas that have been produced by researchers and practitioners. There are 10 articles related to the literature regarding the social changes in Indonesian society as a result of the Covid-19 pandemic. This literature review method aims to make an analysis and synthesis of existing knowledge related to the topic to be studied to find gaps for the research to be carried out [10]. The literature discussion will begin with the definition of New Normal, the techniques and instruments used in the synthesis that have been carried out by a trusted institution, namely LIPI and applicable examples that occurred in the community during the Covid-19 pandemic. When writing articles, there are two places that are mandatory for referring to previous publications or publications, namely the introduction and discussion. By stating references, it will be a supporter of the argumentation as well as readers will get the opportunity to refer back to the literature used as the basis for the analysis put forward.

3. Result and Discussion

3.1 Result

The existence of the Covid-19 pandemic has made the term New Normal a hot topic of discussion, both at the global and domestic levels. New Normal needs to be welcomed by the community because it has changed society in social and cultural life, such as interaction, socializing, running business activities, trading or buying, and selling, educational activities, health, to aspects of human life as a whole [7]. The simple question is, are Indonesian citizens ready to face all of this? A small example that often occurs in Indonesian society is buying and selling transactions which are usually carried out face-to-face, but now buying and selling activities occur online. It even happens in the world of education today. Teachers who used to teach directly in schools and interact with students, but currently the learning process on a large scale has to switch to online systems. The development of information technology creates anything in virtual or virtual space. Even though it needs optimal awareness, it is possible that after the Covid-19 pandemic ends, people will still avoid crowds, many people continue to isolate themselves, avoid large gatherings of people, and continue to carry out physical distancing and social distancing [8] to provide distance wherever and still follow health protocols that have been established by the government and World Health Organization (WHO).

Currently, video conferencing is expected to continue, people in many countries are encouraged to use masks and gloves when interacting and this has become commonplace. Hygiene activities will increase, washing hands, and using hand sanitizers will become commonplace. Because if not done it
will be self-defeating. Sanitation and cleaning activities are mandatory in the home and work environment. Besides, the digital activity will grow massively. E-commerce is believed to be growing high because more and more shops or food outlets provide delivery services without physical contact [9]. Of course, this results in positive and negative impacts on social life.

The Covid-19 pandemic in Indonesia has had the most impact on the economic sector and the tourism sector. Indonesia is one of the countries that have a large income from the tourism sector. This sector has a very important role in economic growth and has a large contribution as the second largest foreign exchange after palm oil exports. However, due to the existence of Covid-19, the tourism sector has become sluggish, and many have not even received income due to the decrease in local and foreign tourists supporting tourism in Indonesia. Moreover, currently, there are regulations that residents must stay at home or stay at home, and temporarily close tourist attractions in various areas to prevent people from gathering.

The number of unemployed increases, for example in the tourism sector which is temporarily closed until conditions improve, causing large numbers of people to be unemployed. This is because tourism is one of the platforms that employ Indonesians. Also, this is felt by company and factory employees who are threatened with termination of employment. This termination of employment was carried out due to weak public consumption which resulted in reduced purchasing power. Also, export activities to certain countries are limited so that company revenues are reduced and some even experience losses. The condition of many middle and lower economic communities is that it is difficult to earn money due to the government's policy to stay at home. This is because the middle class in Indonesia used to work outside the home to earn income. They also rely on income from daily wages. The pandemic has made it difficult for them to fulfill their daily needs and drastically reduced their income. Also, this condition has an impact on the problem of poverty which is increasing day by day, so that the government needs to provide a lot of assistance to the less fortunate during the Covid-19 pandemic.

How will the Covid-19 pandemic affect the social sector? Not only have the economy and tourism changed, but the restrictions have also affected ethics in Indonesian society and culture. Social interactions during the Covid-19 pandemic caused people to reduce activities outside the home, not to be close to many people, not to crowd, because the government issued a policy so that people remain silent at home. Even shaking hands should be avoided to reduce the risk of transmission of the Covid-19 virus. Another alternative for social interaction with other people can be done through chat, telephone, video calls, web meetings, and other applications that support long-distance interaction. Over time, many people are getting bored and longing for direct interaction. Many people miss the atmosphere of gathering. This means that with conditions like this many people are not yet fully ready for the new changes (New Normal). Because basically, the Indonesian people like to gather and interact communally.

It is not surprising that conflicts arise in the community. Based on the analysis of research conducted on conflicts in the middle of the Covid-19 Pandemic, there are two types of conflict, namely vertical and horizontal types of conflict [10]. Vertical conflict refers to conflicts that occur between the community and the government or that involve elements of the government and all forms of apparatus, while the horizontal type refers to conflicts that occur between the people themselves or when people are fighting between themselves.

The first type of conflict in this pandemic situation is the conflict between people who work in the informal sector and security forces. Data shows that more than 60% or around 70 million Indonesian workers work in the informal sector, especially small traders or street vendors, online and conventional motorcycle taxis, household assistants, pedicab drivers, and those who rely on other daily wages. The distinctive character of workers in the informal sector is their daily income. Restrictions on activities outside the home and appeals to stay at home resulted in them not working anymore, which resulted in them being unable to earn income to eat that day [10].

The government has made various efforts to overcome this problem, one of which is the distribution of aid affected by the pandemic. However, according to research data conducted by the Indonesian Institute of Sciences (LIPI) in 2020 regarding the distribution of aid from the government, many of
which were not on target. Based on the regional mapping, the survey respondents' data obtained were 53% in West Java, 34% in DKI Jakarta, and 13% in Banten with a balanced number of male and female respondents. Respondents were dominated by those aged 35-39 years with a percentage of 19% and working status (67%). Based on employment status, respondents were dominated by laborers/employees/employees with 79%. The survey results regarding the condition of household members, houses, and the environment noted that 71% of respondents said the houses between residents in their area of residence were close to each other and 65% of respondents lived in houses with 3-5 inhabitants. On the other hand, 36% of respondents said they did not live with the Covid-19 vulnerable group, although 31% said they lived with children under 10 years of age and 28% lived with the elderly.

The government has also allocated assistance for basic needs, but only 11.4% of respondents knew this. The majority of respondents did not receive basic needs assistance because they were not included in the category of beneficiaries (48.4%), however the percentage of those who should have been entitled but did not receive assistance was still quite high, 7.2% admitted that they were not recorded and 10.9% claimed to have signed up but still got no help. Only 43% of respondents were able to survive without government assistance. Most cannot survive without government assistance with varying survival times, not enough even today 3% [11]. The second vertical violent conflict refers to an increase in crime amidst this pandemic. There are two important assumptions to explain this increase in crime. First, the Covid-19 prevention and mitigation policies, which mostly rely on restricting activities outside the home, have had a significant impact on the economic stability of the majority of people, especially the lower class. As a result of this policy, not a few of them later committed crimes as a shortcut. Second, as part of the Covid-19 prevention and mitigation policy, the government has also released more than 30,000 prisoners. Prisoners who receive the assimilation program not only do not have jobs and regular income, at the same time, they are also immediately faced with the fact that it is difficult to find work and income because of the Covid-19 mitigation policies. They then cut corners by re-committing the crime to forage for food. So far, the Indonesian National Police (Polri) estimates that more than 27 assimilated prisoners have committed crimes again. Regarding this crime mitigation, strong emphasis is placed on aspects of law enforcement (rule of law) more seriously and firmly, rather than Alternative Dispute Resolution (ADR).

The third pattern of vertical conflict is the emergence of several terrorist attacks amid Covid-19. In the current great concentration and focus of the government and security forces to prevent and deal with Covid-19, terrorist groups are trying to take advantage of this moment to launch attacks. Terrorist groups have seen a fairly loose room as a result of maximizing state resources to deal with Covid-19. One of the causes of the terrorist attack in the middle of Covid-19 that has received much attention is the shooting carried out by two terrorists from the East Indonesia Mujahidin (MIT) group [10], [12]. What is explained above will certainly create social vulnerability in society. As a result of the pandemic, people are afraid and even suspicious of each other because they think that being close to other people will be infected with the virus. Many conflicts occur when some patients have died from Covid-19, their bodies and burials are rejected in certain areas due to anxiety and fear of the spread of the Covid-19 virus. The number of crimes that occur in the community because, in this pandemic, people find it difficult to get income because they have to stay at home. There are also many actions of the Indonesian people that do not make sense, namely the hoarding of masks, hand sanitizers, medical equipment needed, even food is also stockpiled and many more take advantage of this situation by increasing the price of goods at high prices to get good benefits very large.

Another problem is in the education sector, where learning activities are carried out at home or online. The impact of the Covid-19 pandemic has caused learning activities at schools and colleges to be carried out at home. However, with this online learning activity, many students and students feel stressed due to too many assignments given. So that many also want learning activities to be done face-to-face again. Besides, the constraints of online learning require a lot of quotas to access the internet [13].

Socially, the Covid-19 pandemic has also created a crisis of trust in government power. Many citizens have become distrustful of the government due to the increasing number of Indonesians affected
by the Covid-19 virus. The number of people affected by Covid-19 is increasing. The government immediately prepared policies and handled the spread of Covid-19, of course, to break the chain of Covid-19 spread, the government had to issue policies to the Indonesian people with careful consideration. However, in reality, this policy has not been running optimally, because there are still several areas that violate these regulations. The government is also obliged to oversee the zones mapped by the National Disaster Management Agency (BNPB). The existence of monitoring and mapping is part of the government's role to protect its citizens and pay attention to their lives as stated in Pasal 5 and pasal 10 Undang-undang 4/1984 (Articles 5 and 10 of Law 4/1984) concerning infectious disease outbreaks.

3.2 Discussion

New Normal is an important concept in dealing with the Covid-19 pandemic. This term appears amid a viral outbreak in the world. The new normal is a new way of life or a new way of carrying out activities during a pandemic. The term new normal itself is old and familiar in the world of business and technology [14]. In this pandemic, the term new normal has become something new because it is related to how Indonesian people must maintain cleanliness and socio-culture into a new order.

One of the new norms is needed to solve the problems of life amid the Covid-19 pandemic, even as an alternative to the basis of national policies to meet consumption needs. Because public consumption is related to distribution and production activities. Also, social conditions require interaction. The term normal was recently researched by Charles Darwin who introduced a scientific theory of populations that evolve from generation to generation through a process of natural selection [15]. New normal itself is a term that currently refers to the acceptance of the Covid-19 pandemic incident as it is now. A person's adaptability to new normal conditions makes him able to develop new habits and see life in a more realistic way towards situations that were previously considered a disruption in all aspects of his life.

Some aspects of the changes that have begun to be made to those who have reached this stage include the formation of a stay at home lifestyle. The Covid-19 pandemic forces people to adopt a stay at home lifestyle. In the end, mobility will decrease drastically, people will also be asked to always use a mask when going out of the house. Shopping for daily necessities will depend on the application or online. People will also be more selective in spending (needs vs. wants). Back to basic, activities will be more centered at home. Indonesian people also tend to return to traditional or herbal ingredients to maintain a healthy body. Simple activities such as washing hands to basking in the sun will be activities that are often done. Virtual optimization, work from home rules to school from home will greatly benefit from technology. This is expected to give birth to a generation of virtual meetings. Even health consultations will use a lot of technology.
Social Solidarity
Many victims of life due to Covid-19 gave birth to a new society that was full of empathy, compassion and social solidarity requirements

Digital Media
With covid-19, consumers avoid physical human contact, they switch to using virtual/digital media

Stay at home
A new lifestyle of living at home with working-living-playing activities due to social distancing

Pyramid base
Referring to Maslow's pyramid, consumers are now shifting their needs from the top of the pyramid, namely self-actualization and esteem, to the bottom of the pyramid, namely food, health and safety, mental and physical.

Figure 1. New Normal in Indonesia
Source: Kompas Online, 2020

The picture above shows how Indonesia will face the New Normal. The Covid-19 pandemic has had a very big impact, namely reducing the population because many have died, and it also has an impact on aspects of the country's life. Therefore, Indonesia is making efforts to deal with this Covid-19 Pandemic, namely as follows. PSBB or the abbreviation for Pembatasan Sosial Berskala Besar (Large-Scale Social Restrictions) is a health quarantine term in Indonesia which is defined as restricting the activities of the population in an area suspected of being infected with a disease or contamination in such a way as to prevent the possibility of spreading disease or contamination [16].

The implementation of this PSBB is carried out by closing schools and workplaces so that activities are carried out at home only, then there are restrictions on religious activities such as stopping Friday prayer activities in the congregation, limiting activities in public places or public facilities, limiting socio-cultural activities, namely activities that involve a lot of people. people, restrictions on transportation equipment, namely the number of passengers 50% of the usual number of passengers, and other activities related to aspects of defense and security. Of course, this condition makes our people feel culture shock because they are not used to it.

Culture shock is a term used to describe the feeling of shock, anxiety, a confusion that is felt when someone comes into contact with a culture that is completely different, such as when in a foreign country. Likewise, some people felt during the Covid-19 pandemic. Living in your own country is like being in a foreign country because the pattern of life is very different from before. This feeling arises from differences and difficulties in adapting to new cultures. Cultural shock can include aspects that exist in everyday life such as food, clothing, prices, habits, and so on. The more different the culture, the greater the effect.

If this condition continues to be felt by most of the community, it can have an unfavorable impact on future survival. Therefore, several things can be done by the community to overcome the phenomenon of culture shock during the Covid-19 pandemic [17]. The cost of dealing with this pandemic is budgeted for handling the costs of Covid-19 such as spending on health, social protection budgets, tax intensive, and for financing the national economic recovery program [18].

The data provided by LIPI regarding this PSBB can be explained as follows: During the implementation of the PSBB, 3.2% of respondents admitted that they did not leave the house at all; 82.5% of respondents admit that they only leave the house to buy necessities; 10.6% leave the house to work; while the rest carried out activities outside the home, such as before the Covid-19 pandemic.
From the data of respondents who kept leaving the house, 50% admitted they could not leave their jobs and 33.3% felt they were not part of the vulnerable group. The implementation of the PSBB policy has also raised concerns among the public. Some 40.3% of respondents are concerned about the disruption of the education process and the process of interaction with neighbors and relatives. Meanwhile, more than 30% admitted to worrying about not being able to pay bills, not being able to earn a living, and not being able to get health services.

Respondents considered that the PSBB has had negative impacts such as the higher costs for communication and internet needs (30.8%); reduced health services (25.9%); transportation difficulties (21.0%); and difficulty obtaining food. Even so, 57.5% of respondents said that the Covid-19 pandemic also had a positive impact, namely strengthening family relationships. The survey results indicated that 69% of respondents considered that the PSBB policy was successful in some areas but not in some other areas; only 8% of respondents rated the PSBB as a complete success.

According to respondents, the unsuccessful implementation of PSBB was triggered by a lack of community participation in running/supporting PSBB (64%); lack of law enforcement (52%); lack of socialization (30%); and lack of clarity on what activities were carried out during the PSBB (29%) [11]. Management of disease outbreaks must be carried out with a socio-cultural approach. Various historical records of epidemic handlers around the world provide information that handling disease outbreaks cannot be done by only involving medical aspects. This is because disease outbreaks and socio-cultural aspects are two things that cannot be separated. On the one hand, the disease is often caused by human culture (ways of life), or at least diseases can easily become epidemics due to certain cultures in society. On the other hand, the disease has a tremendous impact on aspects of human culture. Cholera, for example, is known to arise from a culture of poor sanitation. For example, the spread of cholera is possible because of an unclean lifestyle. On the other hand, since the cholera outbreak, the community has adopted a new way of life, such as the use of latrines with a septic tank system. Likewise with the current COVID-19 outbreak. This disease is transmitted between humans through close contact, therefore various community traditions such as festivals and parties are temporarily prohibited. It is not impossible that after this epidemic ends, humans have a new way of life (New Normal). Because the epidemic is related to socio-culture, its handling must also consider socio-cultural aspects. In the steps to overcome Covid-19 that are currently being carried out, the government has paid attention to socio-cultural aspects. For example (1) an appeal to create a task force up to the Rukun Tetangga, (2) socializing the handling of Covid-19 through cooperation. (3) the central government not even choosing the lockdown option is a form of concern for the social aspect.

However, what has been done has not made the most of the cultural potential. On the one hand, the government is campaigning for cooperation in handling Covid-19, but on the other hand, the government urges people to maintain distance and interaction with each other. This has the potential to create confusion in the community. Besides, this appeal for self-isolation coupled with information about how the virus spreads by making contact with other people has the potential to make people have anti-social traits, at least temporarily. By isolating themselves, even at home, fellow members of the community may not know their neighbors’ condition, whether they are healthy, or whether they are eating or not. Moreover, if things get worse, human nature to survive will encourage a stronger attitude of egoism. The British sociologist Herbert Spencer once said that to survive in harsh or cruel conditions, humans need selfishness to enable them to survive. A selfish attitude allows "the survival of the fittest" [19].

This attitude is what the current government is afraid of. If this happens, this attitude will lead to looting and social chaos because humans are concerned with their interests and no longer care about the difficulties or suffering of others. Although this view of Spencer has also been refuted by other philosophers who argue that humans survive by altruism (prioritizing common interests), with the conditions of a very capitalistic society today, where private property rights are very large, Spencer's opinion is more likely to happen. To anticipate this happening, the government can make several policies by making culture the spearhead. The policies include:
a. Creating campaign materials based on local culture, but not limited to traditional art content as it currently exists. The cultural material used should be local memory about the plague, which may be stored in folklore, songs, and so on, so that the community immediately understands the impact it will cause. The use of collective memory is important because humans are easily moved if they have relatively the same collective memory. Also, humans act following their knowledge base, and human knowledge is composed of several elements, namely: perception, apperception, observation, concepts, and fantasies. Therefore, if the government can stimulate the emergence of appropriate perceptions and fantasies, the public will obey more about social or physical distancing calls, without the need to use pressure.

b. Involve traditional leaders, or other local agencies in a campaign to handle Covid-19. The involvement of these local actors will have a significant impact because they come from within their ranks so that they can be heard more. District governments can also establish or activate health posts in the smallest neighborhoods. Health agencies can appoint public health ambassadors and provide brief education on preventing the spread of the Covid-19 virus.

c. If necessary, the government can stimulate the birth of customary rules or village regulations aimed at the successful handling and prevention of Covid-19. In many societies, customary rules or village regulations are sometimes more obeyed than government calls. This is because customary and village regulations are felt to be "closer" than government regulations.

d. Forming a food barn for the residents. Given that the pandemic paralyzed the economic sector, it is necessary to think about a food safety system. At least, there is a scheme that ensures that food sufficiency for the lower classes during the pandemic will be fulfilled. Karl Polanyi in his book The Great Transformation: The Political and Social Origins of Our Time (1944), states that people who are still living in a tribal system have an economic guarantee scheme called redistribution. We can apply this scheme to deal with the current outbreak. The government can order each Rukun Warga to form a Citizen Food Granary Team that is tasked with collecting food donations or dues that will be redistributed to the community when food shortages occur during the outbreak. If this scheme is managed properly, food security during a pandemic will be maintained, and this will be directly proportional to the prevention of acts of looting and social unrest [20].

Apart from going through a socio-cultural approach, social and cultural pillars can break the chain of spreading the Covid-19 virus by providing services to the community, either directly or indirectly. If the social and cultural pillars must provide direct services as a function of volunteerism to people who have been confirmed positive for Covid-19, People Under Monitoring (ODP) or Patients Under surveillance (PDP), or anyone who needs assistance in the field, social and cultural pillars need to implement the protocol for health, spread, and prevention of Covid-19 that has been established by the government.

Social studies education has a contribution in dealing with this pandemic problem because it relates to humans as the object. In solving the problem, social studies education can use several disciplines to raise public awareness in facing a new life and educate people to comply with government regulations. This has been explained in the presentation of a seminar webinar on the title Implementation of Pancasila Values in the Covid-19 Pandemic Era by Sapriya that a strong character is needed to educate the Indonesian people in facing this pandemic [21]. From the results of the presentation, it was also explained that in this pandemic era there were major changes in society, namely, staying at home to a lifestyle, bottom-up the pyramid, go virtual, and an emphatic society. This is also in line with previous discussions regarding new habits in Indonesian society.

Based on this, the implication of social studies education is to transfer new values in change, the reflective inquiry process offers one of several alternatives that can solve problems in the field of social studies [22] so that we can create an Indonesian society that can respond to themselves and the environment.
4. Conclusion

The article above has discussed a lot about how the Indonesian people prepare new habits in this Covid-19 pandemic. Culture shock is the initial problem in facing this New Normal. However, as good citizens, Indonesians still have to obey the laws in force in their country. The efforts that have been made by the government are at least for the good of its citizens because the government should protect its people as stated in the laws of the Republic of Indonesia. New normal is one of the changes that some new people experience. Although the concept has been developing for a long time, in the social and cultural life of the people of Indonesia, this kind of life order is relatively new because of the Covid-19 pandemic. The government's efforts towards this new life have been socialized and disseminated to the Indonesian people, although these changes are slow but will continue in the lives of our people. There are several things from this New Normal as a result of the Covid-19 pandemic, namely: Indonesian people who like to interact directly must interact more and carry out virtual activities; Maintaining the cleanliness and hygiene of the environment began to be circulated to the public to break the chain of Covid-19 spread. Also, social restrictions were carried out with the emergence of the term PSBB. The government can make several policies by making culture the spearhead, include creating campaign materials based on local culture, involve traditional leaders, stimulate the birth of customary rules or village regulations, and forming a food barn for the residents and Social studies education has a big role in solving the problem of non-natural disasters because social studies education provides solutions in overcoming problems in society with a social and cultural approach.

Acknowledgments

Researchers would like to thank the Department Social Studies Education study program Universitas Pendidikan Indonesia for supporting the creation of this paper. And our thanks go to the organizers of ICEGE 2020 which was organized by the Faculty of Teacher Training and Education, University of Jember.

References

[1] I. Chakraborty and P. Maity, “COVID-19 outbreak: Migration, effects on society, global environment and prevention,” Sci. Total Environ., vol. 728, p. 138882, 2020.
[2] M. A. Peters, “Love and social distancing in the time of Covid-19: The philosophy and literature of pandemics,” Educ. Philos. Theory, vol. 0, no. 0, pp. 1–5, 2020.
[3] J. Light, “China’s economy is in trouble, but its climate efforts are not,” Grist, no. June, 2015.
[4] O. Mungkasa, “Bekerja dari Rumah ( Working From Home / WFH ): Menuju Tatanan Baru Era Pandemi COVID 19 Bekerja dari Rumah ( Working From Home / WFH ): Menuju Tatanan Baru Era Pandemi COVID 19,” Syariah, vol. IV, no. 2, pp. 126–150, 2020.
[5] T. L. D. Huynh, “Does culture matter social distancing under the COVID-19 pandemic?,” Saf. Sci., vol. 130, p. 104872, 2020.
[6] M. Nutta and S. Anwar, “Membangun Kembali Perdamaian: Rekonsiliasi Konflik Komunal Berbasis Trust,” Kritis, vol. 1, no. 1, pp. 133–142, 2015.
[7] G. tugas percepatan penanganan BNPB, Covid-19, “Gugus tugas percepatan penanganan covid-19 1,” pp. 1–39, 2020.
[8] G. D. K. I. Jakarta, “Mitigasi Penyebaran COVID-19 Briefing ini bertujuan …,” 2020.
[9] H. N. Baru, “PERUBAHAN POLA HIDUP PADA SITUASI COVID-19,” no. May, 2020.
[10] T. Rahayu, S. Syafril, I. S. Wekke, and R. Erlinda, “Teknik Menulis Review Literatur Dalam Sebuah Artikel Ilmiah,” no. September, 2019.
[11] F. Walsh, “The New Normal, Diversity and Complexity in 21st Century Families,” Norm. Fam. Process. Grow. Divers. Complex., no. February, pp. 3–27, 2012.
[12] F. Higgins-Desbiolles, “Socialising tourism for social and ecological justice after COVID-19,” Tour. Geogr., vol. 0, no. 0, pp. 1–14, 2020.
[13] M. H. Ansori, “Asesmen dan Mitigasi Konflik di Tengah Pandemi COVID-19 di Indonesia,” no. 16, 2020.

[14] L. Kependudukan, “Survei Ketahanan Sosial Masyarakat selama PSBB,” LIPI, 2020. [Online]. Available: http://lipi.go.id/berita/Survei-Ketahanan-Sosial-Masyarakat-selama-PSBB/22050. [Accessed: 11-Jun-2020].

[15] M. B. T. Sampurno, T. C. Kusumandyoko, and M. A. Islam, “Budaya Media Sosial, Edukasi Masyarakat, dan Pandemi COVID-19,” SALAM J. Sos. dan Budaya Syar-ı, vol. 7, no. 5, 2020.

[16] A. P. Carnevale, N. Smith, M. Melton, and E. W. Price, “Learning While Earning: The New Normal 2015 Contents,” Georg. Univ. Cent. Educ. Work., p. 70, 2015.

[17] A. Habibi, “Normal Baru Pasca Covid-19,” Journal.Uinjkt.Ac.Id, vol. 4, no. 1, pp. 197–202, 2020.

[18] Kementerian Kesehatan Republik Indonesia, “Pedoman Kesiapsiagaan Menghadapi Infeksi Novel Coronavirus (2019-nCov),” Direktorat Jenderal Pencegah. dan Pengendali. Penyakit, pp. 0–74, 2020.

[19] N. R. Yunus and A. Rezki, “Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19,” SALAM J. Sos. dan Budaya Syar-ı, vol. 7, no. 3, 2020.

[20] Koenjaraningrat, Pengantar Ilmu Antropologi. Jakarta: Gramedia, 2000.

[21] S. Syafrida, “Bersama Melawan Virus Covid 19 di Indonesia,” SALAM J. Sos. dan Budaya Syar-ı, vol. 7, no. 6, 2020.

[22] Sapriya, “Implementasi-Nilai-Pancasila-PKn-REV.” p. 10, 2020.

[23] B. A. dan M.Harlasgunawan, Hakekat Studi Sosial. Bandung: Alfabeta, 2003.