
Social Action and Social Solidarity: Community Empowerment in the Digital Age

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ABSTRACT

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The COVID-19 pandemic has had a significant impact on all aspects of people's lives. Even so, the Indonesian people have proven resilience and empowerment in the face of the Covid-19 pandemic. The existence of the internet and digital media has encouraged the emergence of digital social action and digital social solidarity. Therefore, this study aims to determine social action and social solidarity within the scope of community empowerment in the digital era as it is today. This study uses a qualitative approach with a descriptive method. The results of the study show that the Covid-19 pandemic has led to social actions where Indonesian people work together, collaborate, and show solidarity in helping others. Where this social action and social solidarity, although it arises in the digital dimension, in fact this movement has produced great benefits in terms of empowering the affected community in terms of the social economy and culture, and is still surviving to this day.

Keywords: Social Action, Social Solidarity, Community Empowerment

1. INTRODUCTION

Humans basically have two interests, namely individual interests and common interests. Individual interests are based on humans as individual beings, because the human person wants to fulfill personal needs. Shared interests are based on humans as social beings who want to meet common needs (Anantanyu, 2011). Humans as social beings should prioritize collective interests over individual interests (Syam, 2019). However, the fact is that there are still individuals in a society that chooses their work rather than distributing aid for the common good (Hefni, 2009).

Groups that have strong social relationships usually become large and strong groups. They must maintain social relations if they want to continue to survive, if they are not socially related then they must be prepared to be removed (Kusumaastuti, 2015). Solidarity is part of human life, humans do need other people and tend to live in groups. Currently we can see it from the smallest group, family, RT (neighborhood), RW (rukun Warga), sub-district, kelurahan, district, province, state, and traditional communities, national communities, and even the international community (Hidayat, 2016). In fact, humans living in this world cannot be separated from the help of others. That is why humans are said to be social creatures (Sucipto, 2014).

Humans as social beings, are always in touch with fellow humans, socializing is basically a process of adjusting to the social environment, how a person should live in his group, both in small groups and in wider community groups (Tabi'in, 2017). A person's interaction with other humans begins from the time he is born until he dies in a very simple way. Relationships between fellow human beings will be created and maintained properly, if there is a willingness to fuse some individual desires in order to achieve common interests based on mutual understanding, respect, mutual respect, and respect for sacrifice (Puri et al, 2013). Its goal is to produce strong integration, encouraging productive cooperation to achieve common goals (Sidiq et al., 2021).

The pandemic which has become a global phenomenon has had a tremendous impact on all aspects of life, and Indonesia itself is no exception. From an economic perspective, it is clear that the pandemic has had an impact on the economic crisis even in the later stages of becoming a recession (Kurniawan, 2020). Efforts to deal with Covid-19 have also become a big burden on the Indonesian state budget. Meanwhile, from the

social aspect, there have also been major changes in community interactions. At first the Indonesian people were used to living and interacting communally, but since the pandemic people have had to get used to a new habit called the "new normal" (Kartikasari et al, 2022).

The impact felt by the community along with government policies that were not appropriate in overcoming health, economic and social problems due to the pandemic, and exacerbated by cases of social assistance corruption that should have been intended for affected communities, further added to the series of problems due to Covid19 (Efendi et al, 2022). Even so, the community has not lost its way to maintain resilience and strive for change. According to Keck and Sakdapolrak, social resilience refers to the ability or capacity of a social entity, be it individuals, organizations, or communities to tolerate, absorb, cope with, and adapt to various types of environmental and social threats (Supriatna et al, 2020).

The government's lack of effort to reach out to people who have been hit during the pandemic has encouraged community initiatives to help each other in the form of social action (Nicolin et al, 2021). In the era of globalization, collective action can be taken by the community to achieve goals and interests outside the government's efforts. This is because globalization and the internet have succeeded in forming non-territorial and non-national groups of people, along with increasing public efforts to seek cosmopolitan identities and participate in global political movements (Johnston & Laxer, 2003). The solidarity possessed by the community constantly produces social movements aimed at pursuing the interests of the community. Solidarity which was initially limited and formed within national boundaries is now able to form outside national boundaries that cut national boundaries (Dulkiah, 2020).

Social solidarity itself is a central theme as a social fact and a source of morals to form social order in society. For Durkheim, extreme instability forces people to form concessions to one another and share responsibilities, called social solidarity, to restore normalcy (Alfirdaus, 2015). This according to Johnson, (1986) is used to analyze the effect (or function) of the complexity and specialization of the division of labor in the social structure and the resulting changes in the main forms of social solidarity.

Social solidarity exists as an effort from the community to minimize the impact of disasters so that they can return to their original state. The community's return to its original state can be assessed as community resilience in overcoming disasters. They must produce patterns of action under pressure to succeed during threatening situations. Each strategy for action also implies a different kind of solidarity (Rijanta et al, 2018; Achmad, 2021). The growth of social solidarity in the community is closely related to the character possessed by the community locally. Furthermore, community resilience can be used as a guide to see community resilience in dealing with disasters. Community resilience is needed so that the community can carry out its functions again after a disaster occurs (Samuda, 2016).

In community empowerment, community participation is used as an aspect in encouraging development so that it can make community solidarity even closer. However, in reality, community solidarity is fading due to globalization. Often, empowerment and development become a unity that can improve the welfare and standard of living of the community. development is identified as a program that is implemented while empowerment in the sense of community participation. Along with the times, making people think realistically in every action they take. Always be considerate of all activities that must be carried out, the importance and usefulness of these activities (Rismayanto, Without years: 6). people in rural areas still have a close sense of togetherness, so that people live in groups (Soekanto, 1990: 167).

Starting from various problems, data, and facts as stated above, researchers are interested in studying more deeply about the impacts that occur in social action and community solidarity in community empowerment in the current digital era. Interest in conducting research is increasing considering the community solidarity carried out in seeking sustainable post-pandemic community empowerment.

2. RESEARCH METHOD

In this study the authors used qualitative research methods with descriptive analysis. Qualitative research can be interpreted as a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experimentation) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning on generalizations (Sugiyono, 2011).

3. RESULTS AND DISCUSSION

a. Social Action in the Digital Age

The use of information and communication technology in Indonesia has influenced various patterns of community relations and activities, one of which is collectivity and social action that emerged in the era of digitalization of information and communication. Several phenomena that occurred in Indonesia have shown the existence of social action which in the process and its distribution is mediated by the internet. Many digital social actions occur on digital media platforms, such as Facebook, Twitter, and Instagram. 2 big examples of digital social movements in Indonesia include the 'cicak vs crocodile' case which refers to the conflict between

the KPK and the Police, and the 'coin for Prita' movement. Both cases show the amount of attention from the public as digital media users who establish solidarity as one of the attitudes towards issues that are considered a common problem. Some academics see digital technology as having a positive impact on social action. Referring to research by Lim (2017), the evolution of digital media has influenced social actions by providing an easily accessible platform where users can promote activities, organize protests, share information, or spread rumors. Positive results were also stated based on research on the sharing academy as a digital social movement in Indonesia. From research conducted by Faisal (2007) it was found that social action generated on the internet is not only limited to click activism and information sharing, but collaboration and the combination of 'real' and 'virtual' spaces have provided context and validation in carrying out social movements. In addition, social movements mediated by the internet have provided a new concept, namely online social movement. Social movements that take place digitally, or are mediated by the internet are considered as choices of today's contemporary society in doing activism. With the increasing penetration of the use of digital media, it has a significant impact and becomes a manifestation of the rise of civil society in doing something good and beneficial for Indonesia.

However, some opinions are more skeptical by assuming that the impact of digital media on social action is a mere utopia. As stated by Bimber and Davis in Carty (2018) who term the internet as 'par excellence', a medium for people to interact based on choice, such as with people who are considered open-minded, which will have implications for fragmentation and polarization. Digital media activism marks a period of innovation and experimentation in the use of new media technologies and participatory culture. Online expression, popular culture, combined with social activities can create areas for Indonesian people to gather together. However, digital media is not the right domain to explore and digest complex discourses or difficult issues. Activism in digital media can be transformed into a political movement if it adheres to the principles of contemporary consumption culture, such as light packaging, news headlines, and footage display. Digital media activism tends to be rushed and fragile, meaning it can appear every minute but often disappears without a trace, or it may be clicked a lot but lacks adhesiveness. Therefore, there are only a few issues that will give birth to a big movement in cyberspace. The success of the movement in digital media is more likely if it is popularized by a simple narrative, involves low-risk activities, and is in line with the dominant metanarrative. Furthermore, Lim (2017) considers that digital media activities in the urban middle class are dominated by the purpose of pleasure and self-expression. Another finding is that digital media does not inherently promote civic engagement and should not be regarded as a causal agent of social and democratic change.

b. Social Solidarity in the digital era

In simpler societies, people do basically the same things, such as farming and they have the same experiences and as a result have shared values. On the other hand, in modern society or society in this digital era, where everyone has a different job, when different people are given various specialized tasks, they no longer have shared experiences. Durkheim (1893) asserted that these economic services can have a moral effect and create a feeling of solidarity between two or more people. In a sociological perspective, intimate relationships between community groups are not only valued as a means to achieve goals, but that intimacy is also the main goal of the life of existing community groups. The condition of the group that is getting stronger shows that there has been a strong solidarity, which is marked by the emergence of a strong sense of belonging and emotionality between individuals with one another (Turner, 1981).

One of the main components of society that Durkheim was concerned about was its form of solidarity. Durkheim divides two forms of solidarity, namely mechanical solidarity and organic solidarity. Mechanical solidarity is based on a collective consciousness and collective image. Mechanical solidarity is meant in a unified society based on collective consciousness which shows the totality of shared beliefs and sentiments that on average exist in the same society, namely having the same responsibilities, the same work, and the same experience. So that collective awareness forms norms that are shared together as well. In such a pattern, society becomes a bond that requires all individuals to be involved in joint activities. While collective images are symbols that have the same meaning for all members of a group and allow them to feel belonging to each other as group members. According to Durkheim, mechanical solidarity is a feeling of mutual trust between members in a group or community. If someone believes, it will become one i.e. brotherly relationship, become mutual respect, become compelled to take responsibility, etc. Thus, it can be concluded that solidarity can be understood as a sense of mutual trust, having shared goals, solidarity, and having a sense of sharing among individuals as members of a group. Institutionally, simple societies are tightly integrated, that is, there is no significant difference between the rules and demands of family, religious, political, moral, and legal life.

In addition to mechanical solidarity, Durkheim also explained about organic solidarity that this solidarity arises on the basis of the emergence of a larger division of labor. Because the division of labor began to develop very massively, then it gave rise to a collective consciousness that slowly began to erode, namely

where everyone feels themselves increasingly different in beliefs, arguments, and also their lifestyle. Organic solidarity exists and grows because it is based on a high degree of interdependence. This means that the nature will be more complex if the specialization in the division of labor also increases. This allows the emergence of differences at the individual level to reshape the collective consciousness which in turn transforms society into becoming more and more dependent on others. With increasing interdependence, organic solidarity develops in complex societies in which each specialized role appears dependent on the division of labour. From this explanation it can be concluded that organic solidarity does not by itself destroy collective consciousness, but only reduces its importance in detailed arrangements which provide more room for individual autonomy and social heterogeneity. So it is realized that individualism is increasing in organic societies and living individualism will disrupt the balance in society.

Today the development of information and communication technology is growing very massive and indeed has a positive impact on society. One of them is to facilitate communication and work. The development of information technology in the 21st century has given rise to a smart society in this digital era, which is defined as users of intelligent computing technology to integrate important components that support social life. Then the community comes to live in what is referred to as a " global village ". In this digital era, it is able to bring individuals to be able to interact with other individuals, anytime, anywhere, at once (McLuhan, 1962).

The Covid-19 pandemic has had an impact on people all over the world. Everyone experiences difficult conditions in their daily life. Instead, all activities must be carried out virtually in various fields, namely the social, educational, economic and so on. The Covid-19 pandemic has changed social solidarity into digital solidarity. Before the Covid-19 disaster, people were actually called a virtual society. However, in the conditions of Covid-19 and many countries implementing a lockdown , it is forbidden to travel and not be allowed to do activities outside the home. This resulted in people being more free to access the internet at home, instead of everyone flocking to install wifi at home. Then the existence of this disaster also resulted in the interaction of individuals with others not being as extensive as before, everything has been digitized by the lockdown rules issued by the government. Many people innovate through the youtube channel, namely making vlogs , making tutorials, and so on.

Content creators collaborate with each other based on mutual trust and a shared goal of being able to reach the most viewers with content that is liked by the audience. Then there is also mutual support between one YouTuber and another which creates intimacy and solidarity. This explanation illustrates that mechanical solidarity has been built from the emergence of this digital era which is marked by massive technological developments and is growing while the corona pandemic is still ongoing. Indicators of innovation, shared interest, and have a sense of mutual trust, have shared goals, solidarity, and have a sense of sharing among individuals as members of the group. This shows collective awareness, a sense of solidarity, loyalty to between individuals in social media. However, if it develops massively, it may result in the mechanical solidarity being worn away and eroded. Humans will act individualistically or anti-social which pays less attention to the surrounding environment.

c. Social Action and Social Solidarity and Community Empowerment

Social action contributes in helping community empowerment towards digitalization, more and more social communities in providing assistance will have a significant impact on business sustainability during the digitalization period, thus empowerment programs are a strategy in helping business actors go digital. Community empowerment strategy, according to (Putra, 2007). In supporting social action in community empowerment, collaboration between the government, entrepreneurs and the community is needed through sustainable assistance and policies that favor the community. with a community participation-based approach to foster community independence so that a spirit of social solidarity, mutual cooperation, mutual assistance, teamwork and awareness and responsibility in developing businesses will emerge. In creative economy-based social entrepreneurship, the challenges faced are (1) Product design is not yet optimal, (2) Low skills possessed (3) Creative and innovative ideas in developing products need to be improved, (4) Product marketing is still limited so that digitalization marketing strategies are needed. to increase sales.

The steps in empowering the community are improving the management sector and community involvement in product design, marketing and financial management to develop quality products.

Furthermore, the marketplace aims to provide a better and more convenient alternative in buying products through the digital market in the form of smartphone applications and websites that are efficient in inspiring them to develop sustainable business models. For example, they can take advantage of the importance of digital tools for the formation of communities that channel many contributions between business actors. and consumers to achieve Common goals It can take advantage of socio-environmental value through co-creation activities with digital technology supporting the linkages between environmental, social and commercial logics.

Finally, efforts to improve human resources through the Digital Economy clinic as a service strategy for the community in developing skills to assist and improve product and service innovation, human resource development and technology utilization as well as expanding access to marketing can be carried out by holding seminars, training and providing infrastructure with hope to increase the value of competitive products. Empowerment strategy through collaboration between the government with the concept of developing the quality of human resources in the digital economy by observing, imitating and modifying patterns. There are three series of strategies in empowering the community, namely: (1) Making high-quality products with small capital, (2) Developing innovations in making products, (3) Ensuring business actors have a focus on one product, (4) Having an information center with infrastructure sufficient to obtain working capital.

4. CONCLUSION

The blow of the COVID-19 pandemic on people whose rights have begun to be withdrawn and on the government who is overwhelmed to respond to its spread, then encourages the community - as one identity - to help each other and ease each other's burdens as a social action and social empowerment. The existence of the internet and social media has encouraged the spread of the values narrated and championed by a digital social action. Although this movement proceeds through the internet, both in terms of campaigns and recruitment, this social action has succeeded in having a large positive impact on the people of Indonesia. Empowerment through social action aims to provide independence for business actors with a social solidarity-based approach and collaborate with various parties including the government, the private sector and the community in empowering the community. There are still many challenges and problems faced towards the digital economy, a mentoring strategy is needed in empowering the community in the digital era.

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