

# Rejection of the Medical Personnel Funeral of Covid 19 Victim in Sewakul sub-Village, Semarang District: A Critical Discourse Analysis

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**Abstract.** This study aims to: (1) describe and explain the knowledge and beliefs of the target study communities of Covid 19 and the corpse of victims of Covid 19 and (2) explains the sociocultural factors that influence the attitudes and behavior of the community regarding Covid 19 and the rejection of the funeral of Covid 19 victims. This study uses the Fairclough model of critical discourse analysis approach with a focus on social practices of the Sewakul community, Semarang District, represented in various mass media and social media. The formal object of this study is the discourse on social media *detiknews.com*, *republika.co.id*, and *solopost.com* and its formal object is the rejection of the funeral of a corpse of Covid 19 victims by the Sewakul community. Data collection uses the method of listening and note taking and in-depth interviews. Data analysis through three stages, namely data reduction, data display, conclusion / verification. The results of the study show that the people of Sewakul generally have undue (low) knowledge of the Covid 19 pandemic and its victims and loss of humanity. The sociocultural factors among the Sewakul people prioritize paternalistic, shyness, and blind social solidarity.

**Keywords:** Covid 19; Sewakul Subvillage; rejection of funeral; Covid victims 19

## 1 Introduction

Since the beginning of 2020, the global community has been troubled by the outbreak of the Corona Virus Disease (Covid 19). The number 19 shows that the cause of the cases arose in late 2019 originating from Wuhan, China. The virus originates from bats that are transmitted to humans. The first people affected by this virus are the people of Wuhan who are accustomed to consuming these animals. The virus eventually spread throughout the world, including Indonesia because of its transmission through various media. WHO makes the transmission of MERS and SARS as a reference because the cause comes from the same group of viruses, namely coronavirus. Corona virus transmission can occur through

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the following things: (1) Droplets or liquid droplets that come from coughing and sneezing; (2) Personal contacts such as touching and shaking hands; (3) Touching an object or surface with a virus on it, then touching the mouth, nose, or eyes before washing hands; (4) Fecal contamination (rare); and (5) airborne transmission (results of a recent study) [1, 2].

When this virus becomes a pandemic, of course, those who are at the forefront are medical officers (doctors, nurses, other medical personnel) because in their hand, the victims of Covid 19 will be cured. Because of that, the government through Presidential Decree Number 12 of 2020 concerning "Determination of Non-Disaster Spread of Covid 19 as a National Disaster". The presidential decree puts medical officers as the front guard so that it gets an honorable position and prestige for being a hero of humanity. In addition, because of his role, medical staff are the most vulnerable people to contract the virus from their patients. The latest news from a hospital in Indonesia, Dr. Kariadi (RSDK), as many as 46 positively corona medical officers, is the highest number of medics infected with corona virus in one hospital.

Although the UN through WHO and the Indonesian government has placed officers Media as corona-era humanitarian fighters, on the ground (the public) was found the opposite response. When there were medical officers who died carrying out their duties due to corona, they were also buried in their area by the local community. It is precisely the stigma negative attached by the public to medical staff who eventually become victims of their patients. This happened in Kedungwringin Village, Patikraja District, District Banyumas. A similar case also occurred in Gowa, South Sulawesi, where police secured the suspects of four residents suspected of being provocateurs in the rejection of the funeral of the corpses of victims of Covid-19 [3]. And the last case is the death of the hero of humanitarian nurses of The Doctor Kariadi Hospital (*Rumah Sakit Dokter Kariadi-RSDK*) on April 9, 2020 from Ungaran (Sewakul Village, West Ungaran District) whose corpse were rejected by local residents.

The cases above have become evidence that humanity in society our has declined. Supposedly, with the presence of Covid victims who were victims of those he helped (patients) the community showed empathy, but the attitudes and behaviors shown were just the opposite, stigmatizing victims from Corona victims (patient). Even though various social media and mass media often show the performance of medical officers who when in hospital because they take care of Covid 19 patients to fall asleep on the floor, bench, chair without a backrest (round chair), and others, but people close their eyes to sacrifice their. For this reason, the topic "public rejection of the funeral of the corpses of victims of Covid 19 in Sewakul, Semarang District" as a research focus. This study uses the Norman Fairclough critical discourse analysis approach [4, 5] focusing on the social practices of the target study communities with secondary data sources, the public daily social media solopost.co.id and detik news.com .

Based on the background of the above problems, this study aims: (i) to explain the knowledge and beliefs of the target study communities of Covid 19 in general and the corpse of Covid 19 victims; (ii) explains the sociocultural factors that influence the attitudes and behavior of the community towards Covid 19 in general and the rejection of the funeral of Covid 19 victims in particular; (iii) explain the attitude and actions of the government on the behavior of the citizens' rejection of the funeral of the corpses of victims of Covid 19.

The period of the Chinese Spring Festival is between January 10 and February 18 in 2020 Wuhan, the epicenter of the epidemic with 10 million inhabitants, is also a transportation network important spring festival. Estimated number of travelers during the Spring 2020 festival has increased 1.7 times compared to the number traversed in 2003 (3.11 billion from 1.82 billion previously). This large-scale travel traffic also creates favorable conditions for the spread of this difficult disease to control [6].

Developed countries in Europe and America are still working hard to reduce

the pandemic corona virus (Covid-19) *Severe Acute Respiratory Syndrome Coronavirus-2* (SARS-CoV-2) [7, 8, 9, 10] has resulted in more than 160 thousand deaths worldwide. Worldometers recorded that the number of positive Covid-19 cases worldwide had reached 2,340,539 patients, as of April 19, 2020. Of the 2.34 million cases, 160,896 positive corona patients had died. While the number of positive patients with Covid-19 who had successfully recovered reached 600,703 people. The same data also shows that at present 1,578,940 positive patients corona are undergoing treatment and isolation. Around 55,270 of them are in condition critical or experiencing symptoms of serious illness [11].

**Table 1.** The Ten Countries with the Highest Covid-19 Positive Cases in the World (19 April 2020)

Countries	Cases	Death	Cured
United States	738.923	39.015	68.285
Spain	194.416	20.630	74.797
Italy	175.925	23.227	44.927
France	151.793	19.323	35.983
Germany	143.724	4.538	88.000
United Kingdom	114.217	15.464	Not recorded
China	82.735	4.632	77.062
Turkey	82.329	1890	10.453
Iran	80.868	5.031	55.987
Russia	42.853	361	3.291

Source: WHO, 2020.

The first case of the Covid-19 virus in Indonesia was announced by President Joko Widodo officially at the State Palace on March 2, 2020. The first two Indonesian citizens were exposed Covid-19 started because of direct contact with Japanese citizens who came to Indonesia [12]. On April 13, 2020 President Jokowi issued Presidential Decree Number 12 of 2020 concerning Determination of the Spread of Corona Virus Disease 2019 (Covid-19) as a No Nature National Disaster. The number of Covid-19 cases in Indonesia has experienced a significant increase so that it impacts on various aspects such as economic, social, cultural, political, defense and security, as well as people's welfare. Therefore, the Government issued Government Regulation No. 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating the Handling of Corona Virus Disease 2019 (Covid-19) [13].

Critical discourse analysis (CDA) is a study of the relationship between discourse and social and cultural development in various domain. social Theoretically, CDA comes from Louis Althusser's ideological theory, Mikhail genre heory Bakhtin, and the philosophical tradition of Antonio Gramsci, and the Frankfurt School. The two most approaches influential in CDA are the Norman Fairclough approach which is strongly influenced by systemic functional linguistics (Halliday) and Ruth Wodak or Teun van Dijk (cognitive models) [4].

According to Fairclough, the functionality of language in texts and discourse is structured socially, that the use of language is simultaneously composed of (i) social identity, (ii) social relations, and (iii) knowledge and belief systems. The use of language is a reproduction of the phenomena of composing social identity, social relations, and knowledge systems in society. Thus, discourse analysis is an analysis of the use of language and socio-structures cultural. Discursive events (discourse / communication / language action) are characterized by three dimensions, namely text, discursive practice (communication / language action), and social practice. At the level textual, first an analysis of the form (texture) and the content or linguistic characteristics of the text, such as

vocabulary, grammar, syntax, and sentence coherence [5]. The level of discursive practice (communication / language action) is the stage of connecting text with social practice. In other words, the relationship between text and social practice is mediated by discursive / communication / language practices. The level of social practice is related to the level of social organization: situation, institutional context, social context or broader group. In order to be able to explain the social practices that are manifested in communication practices that are manifested in the language, it is necessary to assist scientific disciplines that are concerned with the assessment of the particular social practices being studied. In relation to these three dimensions of analysis critical discourse, power or hegemony and ideology exert a strong influence on each discourse of discursive events [4] (as shown in the figure below)

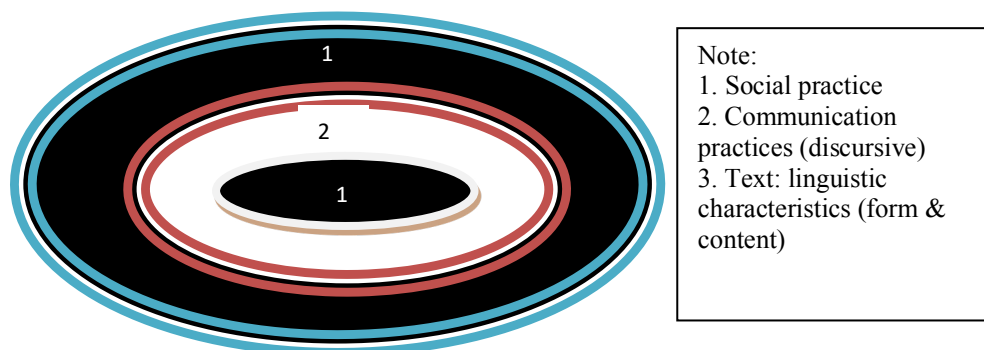


Fig. 1. Three Dimensional Relations Discursive Events

Source: Titscher *et al.*, 2009: 249; Jorgensen and LJ Phillips, 2010: 127.

## 2 Method

The object of this research material is discourse, in this case various social media on the [detiknews.com](http://detiknews.com), [republika.co.id](http://republika.co.id) and [solopost.com](http://solopost.com). The formal object of this study is the social practice of the people of Sewakul, subdistrict of West Ungaran, Semarang District. This research data collection uses the refer method developed by note taking technique [14]. Analysis in this study uses the Fairclough critical discourse analysis model which is carried out through three stages namely data reduction, data display, conclusion / verification. *The first stage* of data reduction, in this stage the researchers conducted: (1) sorting important data based on predetermined objectives, (2) making data categorization, (3) making patterns, and (4) getting rid of data that is not relevant to the research objectives predetermined. *The stage second* is the display of data. The analysis carried out at this stage is to present categorization into certain patterns. Categorization in this research includes categorization in social practice which includes situation, institutional context, and social context and cognition. *The third stage* is the conclusion or verification which is done by selecting the important ones, concluding the categorization and patterning that has been done and discarding things that are not used or needed. In the analysis of data after completing the three-stage activity is continued by interpreting and interpreting the categorization and patterns that have been built based on the theory of critical discourse analysis Fairclough [4, 5].

### 3 Results and Discussion

#### 3.1 Knowledge and belief of the Sewakul people over Covid 19 and victims of Covid 19 The

Understanding of the community, especially Sewakul Hamlet, Bandarjo Village, District Semarang Covid 19 is quite diverse, ranging from relatively good understanding of Covid 19 to not understanding about it. S (60 years old), for example, is a person who does not know exactly about Covid 19. He understands that Covid 19 is a disease flying and can go underground. Therefore, when the patient dies (dies), the disease will stay alive and come out and can be transmitted to people other around him. This is as conveyed to researchers,

Kula mboten apal niku (Covid 19-pen), terose penyakit niku saking Cina. Tiyang mrika terose seneng neda kelelawar. Lha penyakit niku (coronavirus-pen), terose saking kelelawar. Lha kelelawar khan mabur-mabur lan nggone uga biasane teng nggen sulit, tapi koq tetap diburu lan dipangan. Lha niku mungkin kena bendu. Napa malih, masake terose langsung digodog lan mboten diobati. Lha ya jelas, saking wulu-wulune lan jeroane niku mungkin penyakit nular teng tiyang sing nedha. Napa malih penyakit niku terose ganas banget, mboten mati walaupun tiyange pun seda. Lha tiyang mriki sing cedhak kuburan sami wedi ketualaran.

[I don't know that (Covid 19), he said, the disease is from China. People there (China) said to like to eat bats. The disease was coronavirus, he said, from the bat. Bats are flying and hiding places (sleeping) in difficult places (reached by humans), but still hunted and eaten. That may be affected by that. Moreover, the cooking is said to be directly boiled (soup-pen) and not cleaned bones and innards (intestines, liver, bile, etc.). Yes, it's clear, from the fur and dirt may transmit the disease. Moreover, the disease was said to be very malignant, not dead even though the sick were dead. People here, especially those close to the tomb are afraid of contracting].

Mr. Sarman's understanding of Covid 19 represents the collective understanding of the people of Sewakul Hamlet in Semarang District that is not in line with medical theory. According to WHO [1, 2, 8], Covid 19 caused by the virus Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2) is transmitted through (1) droplets, (2) contact Personal, (3) Touching an object or surface with a virus on it, (4) Fecal contamination, and (5) through the air. It is this collective understanding that dominates the understanding of the people in Sewakul that it rejects the funeral of the corpse of Covid 19 victim who is a nurse at Kariadi Hospital, Semarang. That is what according to Fairclough as a system of knowledge and belief [4].

The key to rejecting the funeral of the corpses of Covid 19 victims was actually in the hands of three representatives of the residents of the Sewakul sub-village, THP (31 years) as the head of the RT and the two citizens with initials BSS (54) and S (60). The three residents who represented the hamlet residents refused the burial of the body. The actions taken by the perpetrators of the rejection, especially THP, who was the head of the RT actually did not make sense because his wife was also a nurse, but did not have an adequate understanding of Covid 19, which became one of his wife's work while at work. He argued that he only conveyed the aspirations of its citizens, but did not try to explain to its citizens about the disease. He argued because he only conveyed the aspirations of his citizens, "I am very sorry, I am very sorry. I have no power because all of that is the aspirations of the residents, and I am only obliged to coordinate with village officials," he said (Instagram @ndorobeii, 10/4 / 2020) because they convey the aspirations of a number of residents who continue to refuse on the grounds of fear of contracting the virus from the body.

However, Solopos.com [15] explained that the motive for rejecting the corpse of nurses in the village of Sewakul was not only because of Covid-19, but the existence of local regulations that forbid the burial of non-local corpse in the village tomb. In addition, the rejection occurred because local residents were surprised to see a fire truck, the Regional Disaster Management Agency (*Badan Penanggulangan Bencana Daerah - BPBD*), and police entering the area. It's just that in this news there is a statement from the head of RT 06 Sewakul which is contrary to the news or statement in other media, namely "Purbo himself does not know if the body that is about to be buried in Sewakul is a Covid-19 patient. "I don't know if I got corona, I was not told. Suddenly, I understand *mrene* and there are BPBDs and the people are worried and have various kinds of thoughts. Conscientiously, I am not straightforward [especially] my wife is a nurse," he said ". While the statement of RW 08 Chairman, Daniel Sugito is contrary to the statement above, namely "actually the preparation of the grave has been done at TPU Siwarak, which is in RT 06 / RW 08 Sewakul.

In fact, it has also been conveyed to residents if the funeral process is in accordance with security and safety procedures, "before a number of management of the Leadership Council Regional (*Dewan Pimpinan Wilayah-DPW*) of the Indonesian National Nurses Association (PPNI) of Central Java, in the PPNI secretariat Central Java, in Ungaran, Semarang district [16].

### **3.2 Sociocultural factors on people's attitudes and behavior towards Covid-19**

Some sociocultural factors that influence people's attitudes and behavior towards Covid 19 and their victims are at least 3 that are: (i) paternalistic culture, sense of awaradness, and the dominance of a sense of blind social solidarity that these three things mutually relate and support each other's existence.

The attitude and behavior of the people of Sewakul, Semarang District, including the attitude and rejection of the funeral of the corpses of Covid 19 victims cannot be separated from thenature, paternalisticwhich is an action that limits the freedom of a person or group for their own good. Paternalism can also mean that someone is doing something against his own will, or it also means that his behavior expresses an attitude of superiority. This paternalist is characterized by: (i) assuming that subordinates are not ready to face a decision; (ii) relying on one's own decisions without involving others; and considers himself the most truthful and knowable [17].

The paternalistic nature is evident from the attitude of the head of RT 06 and two other residents who dominate and dictate the general public to be in line with one idea with his will. His mistaken understanding of Covid 19 and the victims of Covid 19 forced the people inwishes his residence to follow his, even though the funeral had been conditioned in the area. This is evident from the attitude and behavior of his rejection of the corpse of victims of Covid 19 who will be buried in his area (Sewakul).

The nature of his self-righteousness and knowing is also shown byofficials government (Subdistrict West Ungaran and head of Bandarjo village) who when researchers will go to the field and have prepared recommendations from the Government of Semarang District, coordinate with the village, in this case the Bandarjo lurah still have to report todistrict West Ungatran sub-head and when reporting the office did not meet with the sub-district head but with his deputy. Apparently, researchers get answers that are not allowed with certain considerations. Finally, with a rather lengthy discussion through Whats App the point is that the researcher explains that the party that issues the research permit is the District Government, not the sub-district or even the village, finally the sub-district head welcomes the research activities in Sewakul. The paternalistic nature is getting stronger

because one of the feeling of shyness among the resident of Dusun Sewakul is very high. In fact, not all of them refused the funeral of victims Covid 19, but those who did not refuse or those who knew about transmission Covid 19 did not or were reluctant to give an explanation and argue because of the high sense of doubt among them. Because they take the feeling of shyness among the people so that groups who do not know about Covid 19 and consider their views to be the most righteous attitude of the Sewakul people. In certain cases, the nature reluctant (*pekewuh*) among residents is a good trait, but when it comes to attitudes toward values and new phenomena, such as Covid 19, which requires mastery of knowledge will not be profitable.

The reluctant attitude among the residents shown by the Sewakul community in turn fostered a state of blind social solidarity. Solidarity that ignores human values, conscience, and poor knowledge. They do not know and do not understand that the media officer, in this case the nurse is an officer at the forefront of capturing Covid 19 [18]. The presidential decree puts medical officers as the front guard so that it gets an honorable position and prestige for being a hero of humanity.

#### **4 Conclusion**

Sewakul Hamlet community knowledge of Covid 19 and its victims in general still low. Because of this low knowledge so they are generally very very convinced by his narrow understanding of truth so that it marginalizes humanity and conscience. This reality requires enlightenment and must be straightened out so that they do not live in blind faith. Such symptoms are not only happens in the community environment but also for the respective government officials level has knowledge and belief that is not in accordance with existing regulations, such as more levels low in nature carry out policies that have been taken at a higher level.

Sociocultural, they prioritize the formal nature of paternalistic or informal. Formal paternalism is carried out by government officials (sub-districts, wards, and neighborhood units) and informally done by those who are in terms of age entering the group senior and relatively characterized by the environment. In addition to this paternalistic nature, residents Sewakul people generally prioritize feelings of shame among the residents so they don't there is a process of sharing new knowledge between them because it is more prioritizing formal and informal paternalistic.

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