

## **Construction of Social Reality In The Badui Society Regarding The Covid 19 Pandemic**

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### **Abstract**

*DKI Jakarta, West Java, and Banten are the provinces that were the epicenter of covid 19. Every individual at that time had the potential to be exposed. However, the Badui community that also lived in the epicenter field was not much exposed. The purpose of this study was to determine the construction of social reality in the Badui society against zero percent COVID-19 transmission. The research approach is qualitative with a constructivist paradigm. The research method is descriptive with purposive data collection. The results showed that stakeholders perform effective management of externalization-internalization communication, namely instructions from the central government can be implemented with maximum coordination. The chieftain carried out communication management to legitimize socialization, namely emphasizing that COVID-19 must be overcome by treating the ancestral heritage and following the interacting instructions issued by the government. Communication management institutionalization of objectification is performed, namely, the community must obey the rules and traditional culture and believe in the Almighty. The leaders of the outer Badui conduct socialization of Communication Management, which provides input and warnings to the local community to maintain the health of their respective families.*

**Keywords:** *Badui; Pandemic COVID-19; Social Construction; Indigenous People.*

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## **INTRODUCTION**

The Covid pandemic that hit the world in 2020 made various countries try to prevent the virus from spreading more widely to people in all parts of the world, including Indonesia which began to be detected on March 2, 2020, Indonesia began to face various challenges and problems to overcome Covid 19. Indonesia, which has a large population, has a high chance of exposure. According to (Nugraha, 2020), Indonesia is ranked fourth as the most populous country that is predicted to have suffering that take a long time to be exposed to the Covid pandemic. With the vast shape of the country and population density spread over several large islands, the State of Indonesia has its challenges to overcome COVID-19.

Various approaches taken by the government such as Large-Scale Social Restrictions (PSPB) through Government Regulation of the Republic of Indonesia Number 21 of 2020, remain unable to stem the spread of COVID-19 in the community. The government also supports each region that Applies local wisdom in preventing the entry of the virus into one area. This is proven by (Asy'ari & Syaripullah, 2019) that local wisdom in traditional communities in Indonesia is an alternative in preventing disasters or in post-disaster handling so local wisdom has an important role in mitigating disasters that occur in Indonesia (Samson et al., 2021; Susiani et al., 2021). Therefore, local wisdom in disaster mitigation is called (Qalbi, 2021) a "cultural approach", it has an important role in preventing the spread of this virus. One of the traditional communities that has succeeded in applying local wisdom to prevent the virus from entering its territory is the Bedouin community.

Bedouin people are indigenous people located in Banten Province, in Kanekes Village, Leuwidamar District, Lebak Regency. By the surrounding community called Urang Kanekes (Hidayati et al. 2017). The village has two major groups: the Outer Bedouin and the Inner Bedouin. In Inner Bedouin, there are 3 villages namely Cibeo, Cikartawana, and Cikeusik. While the Outer Bedouin consists of 55 villages (Mulyana & Sambas, 2021). This tribe still strongly

adheres to the *pikukuh* (rules) of customs that are the philosophy of life of its people. Some of these principles are *lojor teu meunang dipotong, pondok teu meunang disambung* (The length cannot be cut, the short cannot be connected). *Firm* this means that Bedouin society is not allowed to change something that is already in it and society must accept it as it is (Miharja et al., 2021).

Bedouin people can live modestly by preserving nature. Three main things are found in everyday life, namely simplicity, friendliness to nature, and the spirit of independence, so it stands to reason that Bedouin society can survive the disruption of modern life (Basuki, 2019). Those who still really hold firm are an Inner Bedouin society. In contrast to the Outer Bedouin community whose society has accepted and begun to blend into modern life. This is also what distinguishes between outer Bedouins and inner Bedouins.

Every decision is held by Puun but is also known as the consensus deliberation process. Deliberation is a discussion of a particular problem by prioritizing exchanges of opinions and arguments carried out by involving all elements of society (Rasimun et al., 2017).

Bedouin communities can avoid exposure to COVID-19. It was confirmed by the Head of Infectious Disease Prevention of the Lebak Regency Health Office that until the peak of the pandemic, there had been no Bedouins exposed to COVID-19. Presumably, this is influenced by the role of Bedouin local wisdom that is firmly held by all members of the community. Outer Bedouin and Inner Bedouin are still in the structure of society under one supreme leader, namely *Puun* who can manage all aspects of life because he is believed to have a relationship with his ancestors (*karuhun*). In addition, the Bedouin community is also obedient to the person in charge of the government system, namely *jaro pamarentah*, so the Bedouin community has two systems of government, namely the customary government structure and the national structure. More specifically, *Puun* deals with the supernatural, while *jaro pamarentah* deals with earthly questions (Asy'ari et al., 2013).

According to the Head of the Cisimeut Lebak Health Center, the Bedouin community is very disciplined in obeying the regulations given by traditional elders, including the implementation of *health procedures* (*merdeka.com*, Thursday, July 1, 2021). In a pandemic, indigenous Bedouins do more activities in their respective fields, so they do not meet and have close contact with people from outside. Meanwhile, residential areas are tightened with health protocols, including prohibiting tourists from littering.

Meanwhile, *Kanekes Jaro Saija* said that *the health process* was strictly applied in his area. Residents were not allowed to leave the area and wandering Bedouins were asked to return home temporarily. Before arriving at the village, they were asked to check themselves at the local puskesmas and drink traditional herbs made from traditional spices. In addition, the Bedouin community openly stated that they were ready to be vaccinated. Traditional elders also appealed to Bedouin communities not to go outside the area, such as Jakarta, Tangerang and Bogor. One approach that can be taken in humanitarian empowerment for Bedouins is the self-awareness approach (Moenawar et al., 2019). This can be made possible by considering social phenomena and the demands for change. Through Puun and Jaro Pamarentah who appealed to the Bedouin community on the importance of self-awareness to jointly prevent the entry of the coronavirus into Bedouin territory.

Local wisdom that develops in social life in Bedouin society is a long-term constructive solution to life's problems, so it can be concluded that local wisdom is a view of life, knowledge, abilities, and habits that have been practiced for generations. This can be used as a guideline in behavior. With these guidelines, a community can have resilience in the area where the community is located (Zid et al., 2017). The aspect of awareness of the socio-cultural environment of the Baduy Luar community has been formed and consciously has become a pattern of behavior in life values (Triko, 2022). By having local wisdom in running life, it is not

surprising that Bedouin people can continue to run their lives normally even though they are both threatened by the spread of the COVID-19 virus.

These factual phenomena are the background of the selection of this research topic. Through a constructivist point of view, the social construction of the Bedouin community regarding COVID-19, cultural meanings will be obtained that are quite contributive in building understanding about COVID-19 mitigation in the context of local wisdom.

In Berger and Luckmann's social construction, humans are seen as creators of objective social reality through the process of externalization, just as objective reality influences humans through the process of internalization. In the concept of dialectical thinking, Berger views society as a product of man and man as a product of society. Berger's thought explores the various implications of objective and subjective dimensions of reality in the dialectical processes of objectification, internalization, and externalization. This is the construction of knowledge that explains the dialectic between the self and the sociocultural world. The dialectical process includes three simultaneous moments: 1) externalization (adjustment to the sociocultural world as a product of institutionalization or institutionalization), 2) internalization (individuals identify with social institutions or social organizations to which individuals belong), 3) objectification (reality that is outside of the human self).

Berger and Luckmann's theory of social construction attempts to synthesize the social phenomena implied in these three moments and give rise to a construction of social reality seen in terms of its origin, which is the result of human creation, or artificial intersubjective interaction. In other words, the individual is the shaper of society and society is the shaper of the individual. Social reality or reality is dual and not singular, that is, subjective and objective reality. Reality or objective reality is the reality that is outside of man, while subjective reality is the reality that resides within man (Karman, 2015).

The understanding of social construction has further received serious attention from various scientists. Through Hegel's touch, namely thesis, antithesis, and synthesis, Berger discovered the concept of connecting the subjective and the objective through the concept of dialectics, known as externalization, objectification, and internalization. Therefore, an understanding of the terminology of the social construction of reality is obtained: a) *externalization*, i.e. adjustment to the sociocultural world as a human product, b) *Objectives*, i.e. social interaction in an institutionalized intersubjective world or undergoing a process of institutionalization, and c) *Internalization*, which is when individuals identify themselves amid social institutions of which the individual is a member (Fernardo, 2021).

Seen in these three processes, in the objectification stage, there is an institutionalization process, namely the institutionalization process, a supreme meaning of reality. To arrive at this point, it takes an "objective reality" in the form of confession or Berger's term expressed as "legitimacy". Thus, the function of legitimacy is to make institutionalized objectification objectively plausible. For example, mythology, in addition to having a legitimacy function for behavior and actions, also makes sense when the mythology is understood and practiced. To maintain Universality it is necessary for social organization. This is because as a historical product of human activities, all socially constructed universities will change due to human actions, so social organization is needed to maintain them.

In the maintenance process, there are simultaneous challenges, namely new individuals. This can be overcome through "socialization" efforts. So "socialization" serves to nurture and transform that subjective reality. Socialization always takes place within the concept of a particular social structure, not only its content but also its success rate. If in the process of internalization, each individual is different in the absorption dimension, some absorb more external aspects, and some absorb more internal parts, but in the process of socialization, each individual can maintain a balance in the absorption of the objective dimension and the dimension

of social reality so that in understanding the Bergerian theory of social construction, three important moments must be understood simultaneously. The three moments are *externalization*, *Objectives*, and *Internalization*. For Berger, it has a basic relationship and must be understood as a dialectical process (*interplay*) to each other. Each of these three moments corresponds to an essential characterization of the social world. Through externalization, society is a product of man; through Objectives, society becomes reality sui generis; and through Internalization, humans are products of society (Dharma, 2018).

There is a process of pulling out (externalization) so that it seems as if it is outside (objectivation), and further, there is a process of pulling back inside (internalization), so that what is outside seems to be inside. The relationship between man (as a producer) and the social world (as his product), is always a dialectical one. Man and his social world interact with each other, and products turn around influencing their producers.

## RESEARCH METHODS

Externalization, objectification, and internalization are moments in a dialectical process that takes place continuously. Society is a product of man (society as a human product); society is an objective statement (man is an objective reality); and man is a social product (man is a social product). If in this process there is one moment ignored then it results in the occurrence of Distort (Dharma, 2018) (Dreher, 2016). The Bergerian theory of social construction society looks at it from all three dialectical moments. To achieve that goal, this study uses qualitative descriptive methods with a type of field study research (field research). This method is used because it can see a phenomenon by describing it narratively by relating it to the impact of the event (Crump, 2020).

Data collection techniques use primary and secondary sources. Primary sources are generated employing observation and structured interviews with informants determined based on priority scales (Bungin 2013). The interview applied by the researcher is an interview that open-ended, where the researcher can ask informants about the facts of an event in addition to the subject's opinion about the event. While secondary data are obtained from documents and research results related to the research theme (Fadli, 2021). The main informants in this study are traditional heads (Puun), someone who occupies the position of the bureaucrat in the traditional environment (jaro Saija), Outer Bedouin family leaders (Mr. Emen Sarta), Bedouin culture observers (Dr. Adi Angkasa).

Observations are carried out in a participatory manner to see and be directly involved so that they can understand in detail the daily activities of the Bedouin community. According to (Sugiyono, 2013) through this participatory observation, the data obtained will be more complete, and sharp and know at which level each behavior is visible. While data analysis techniques use analytical steps from Miles and Huberman, which begins with data reduction by categorizing information data from informants, the second stage is the presentation of data carried out by compiling narratives systematically according to question points in answering problem formulations, the last stage is concluding by presenting data accurately and factually according to Bedouin phenomena.

The research was conducted on the Bedouin Community which is an indigenous community located in Banten Province, precisely in Kanekes Village, Leuwidamar District, Lebak Regency. This research was conducted in July–September 2022.

## RESULT AND DISCUSSION

### Construction of Social Reality by Local Government Officials

Bureaucrats carry out externalization communication management – effective internalization, that is, instructions from the central government can be implemented optimally accompanied by effective coordination of meaning. The coordination of meaning in question is understanding between bureaucrats, traditional heads, environmental leaders, and the entire community. That is, leadership communication can run effectively. This is reinforced by the results of an interview with Jaro Saija

*"The Bedouin community is very obedient to what is said by Puun so that all appeals or invitations of Puun will be listened to or followed by the Bedouin community"*

If bureaucrats construct reality from externalization, society initiates the construction of reality from internalization. It can be said that the construction of bureaucratic reality is the process of forming society towards individuals, giving rise to actions, reactions, or movements, while the construction of individual reality of society is the process of forming individuals towards society.

Apart from these arguments, the ability to coordinate meaning by bureaucrats have been able to make all components of Bedouin society from top to bottom understand that obedience is a symbolic implementation that must animate daily life, especially when facing a pandemic, which is a threat to anyone no matter the structure and structure of any society. Nevertheless, bureaucrats realize that this compliance effect can become a boomerang if the consistency of the bureaucrat's image cannot be maintained. The impression that bureaucrats take advantage of citizen obedience must certainly be avoided, the image of bureaucrats must be constructed as a meaning of concern for others.

It can be concluded that the construction of social reality by bureaucrats can be understood in three domains, namely philosophical (touching the cultural and religiosity of Bedouin society), normative realm (general duty as a leader), and communicative action. When compared to bureaucratic constructions elsewhere (outside Bedouin territory), there is a significant difference, namely, it is not communicative actions that are taken, but strategic actions, namely instructive language, and sanctions. This is reinforced by the results of the interview with Puun said:

*"Between the traditional head and all components of the community is a system of obedience that has been built for generations in this community, so the community must obey what is ordered by the traditional head, otherwise there is a risk that they will receive"*

Meanwhile, Kanekes traditional elder Jaro Saija said that

*" The health process is strictly applied in this region. Residents were not allowed to leave the area and wandering Bedouins were asked to return home temporarily. Before arriving at the village, they were asked to check themselves at the local Public health center and drink traditional herbs made from traditional spices. We also urge the Bedouin community not to go outside the area, such as Jakarta, Tangerang, and Bogor."*

It can be interpreted that in tackling COVID-19, compliance is the central key to preventing transmission.

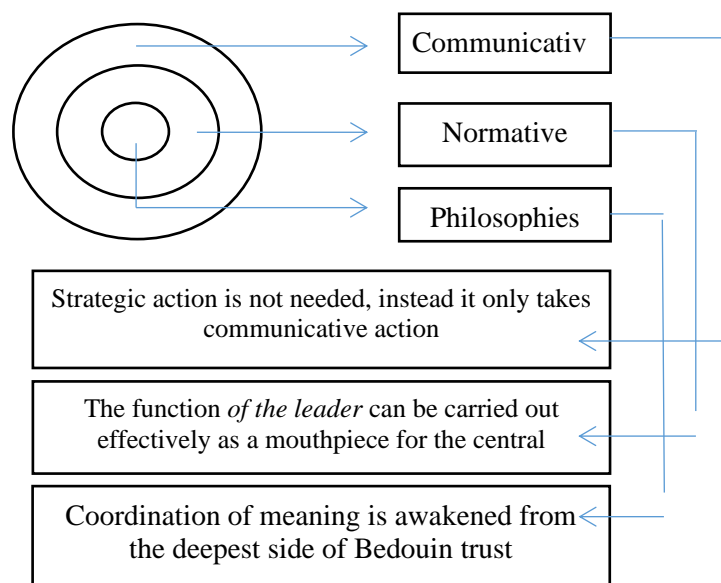


Figure 1. Bureaucrat Communication Management  
 Source: processed researcher

### Construction of Social Reality by Traditional Chiefs

The Traditional Head carries out legitimacy–socialization communication management, namely affirming that COVID-19 must be overcome by treating ancestral inheritance and following government instructions in interacting. The traditional stakeholders in question are the older or aged generation, who occupy a certain social status and play a very central role in maintaining local traditions and customs, even still used as a reference for local religious implementation.

Compared to bureaucrats, the construction of reality built by traditional chiefs is exactly the opposite of bureaucrats. Legitimacy can be played by traditional chiefs effectively. This is inseparable from the culture of the Bedouin community who obey the instructions of traditional chiefs rather than bureaucrats. What is a positive element is the role of traditional chiefs who are relatively easy to coordinate with bureaucrats, even if this is part of their communication culture.

On the other hand, if the construction of bureaucratic reality is through the process of forming society towards individuals, the Traditional Head can form an individual self-concept for society. In this context, it can be implicitly seen that all strata of Bedouin society create messages from traditional chiefs in 3 communication functions, namely ideological, psychological, and sociological functions. In ideological functions, Bedouins do not need any other ideology than what is conveyed by the traditional chief. Psychologically, this kind of ideology reinforces the simple lifestyle as applied by the Outer and Inner Bedouins. The illustration is as follows:

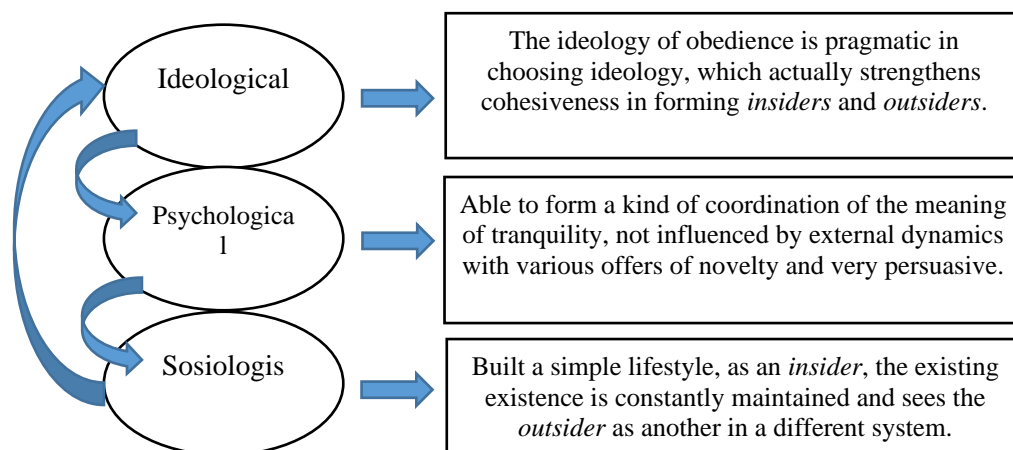


Figure 2: Construction of Bedouin Message Reception  
 Source: Olanah Researcher

As for the pattern of construction of the social reality of traditional chiefs and bureaucrats, philosophically, normatively, and communicatively there are differences. The similarity between the two is the institution *leader*, while the difference is *leadership* which is accepted by the ideological side (for traditional chiefs). The most central difference is in the communicative realm.

*"The traditional head usually conveys what the community must do by explaining the instructions that must be done and what risks can occur if they do not ignore the instructions of the traditional head, usually there are also sanctions that can be carried out on the community that violates"* (interview with Mr. Emen and Community Leaders)

This makes for a pattern of social construction that is unique compared to areas outside the Bedouin in general. The traditional head can convey strategic instructions in the form of risks if residents do not comply with the message conveyed by the traditional head, even though the risks conveyed are not written or explicit.

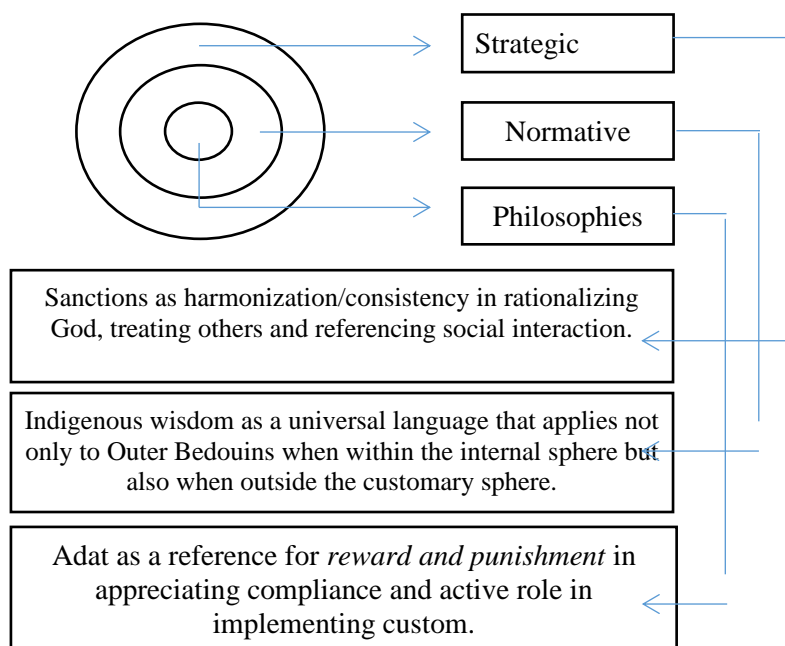


Figure 3. Customary Head Communication Management  
 Source: processed researcher

### Construction of Social Reality by Bedouin Scholars

Next, the Scholar (Bedouin Culture Observer) carries out institutionalization communication management – objectivation, that is, the community must obey the rules and indigenous culture and believe in the Almighty.

*"The typical construction of activists is their belief and hope in the institution of the Traditional Head rather than government programs which they consider more as normative steps only. For them, the industrial threat of COVID-19 transmission in Bedouin land is more worrying than in other regions, due to isolated areas. Therefore, the character of conservatism is precisely an option. The pattern of traditional institutions that are still being obeyed is the key that must be maintained, especially during pandemic emergencies."* (interview Dr Adi Angkasa. 2022)

For scholars, based on references to people outside the Bedouins, it is precisely because of custom that they do not meet health protocols. Due to the belief in local culture, COVID-19 is widely considered a common disease, even in Javanese discourse it is famous through the term *pageblug* (Hendro, 2020), a long-standing outbreak believed to be a seasonal occurrence. Fortunately, the opposite is true in the case of Bedouins, who obey and obey customary sanctions which are very massive in the face of the challenges of information progress.

In this context, it can be implicitly seen that the construction of insights into the threat of COVID-19 is carried out through the creation of institutionalization messages followed by objectivation. At the core of the institutionalization message is the scholar's appeal to traditional heads to continue to socialize customary sanctions in motivating communities to comply with health protocols and countermeasures programs from the government. The objectification in question is the existence of God as the moral responsibility of Bedouin society. This kind of message construction is impossible for the bureaucracy. Although in the end, it is rather difficult to make a *blueprint of* customary sanctions, at least the appeal of scholars can motivate traditional leaders to carry out socialization whose frequency has increased from before. The illustration is as follows:

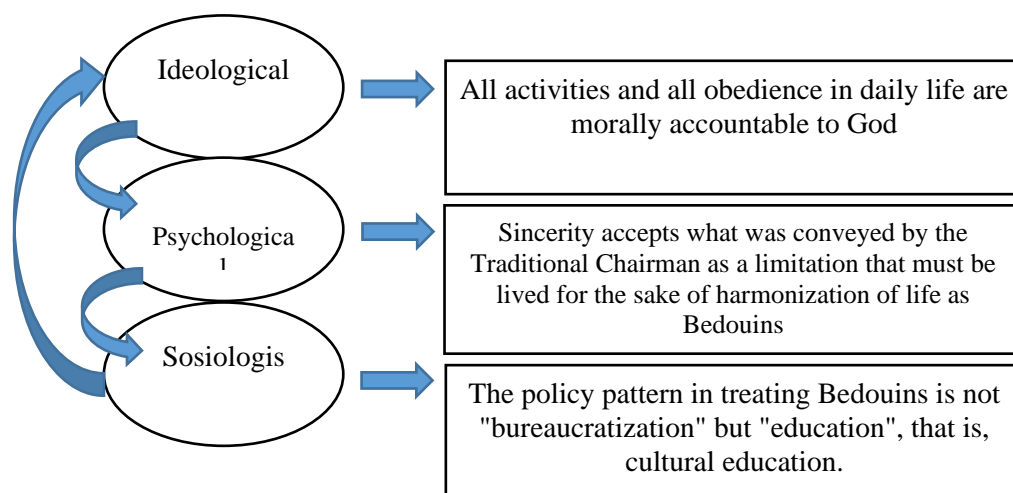


Figure 4: Construction of Bedouin Message Reception  
 Source: Olanan Researcher

Compared to Bureaucrats and Traditional Chiefs, the social construction of Scholars is indeed different. If bureaucrats have philosophical, normative, and communicative message construction, while traditional heads have philosophical, normative, and strategic message

management patterns, scholars have normative, strategic, and communicative patterns. Scholars as communication practitioners do more practical actions than praxis and philosophical because they are not direct communicators who directly deal with communicant segmentation. The illustration is as follows:

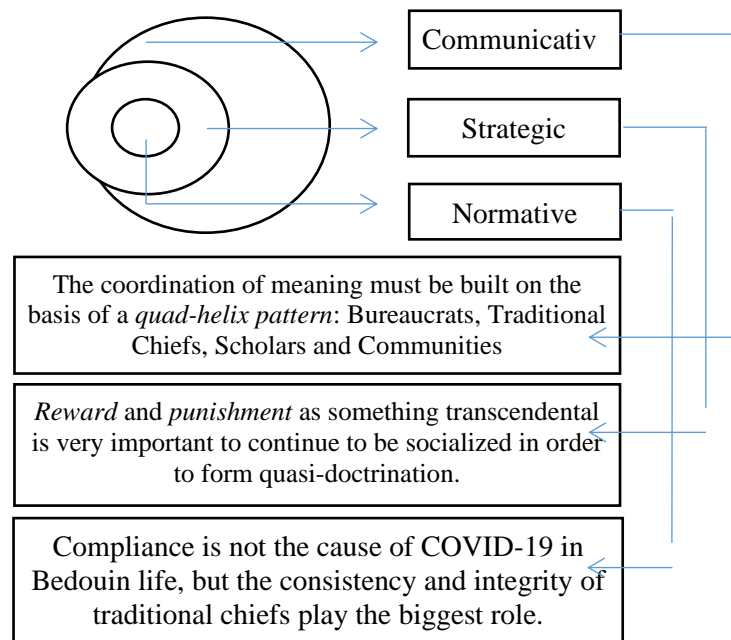


Figure 5. Scholar Communication Management  
 Source: processed researcher

### Construction of Social Reality by Outside Bedouin Family Leaders

The family leader in question is an informant *purposive* who is an ordinary member of society but becomes a communication node in his environment. In the context of this study, the informant in question carried out socialization communication management, namely providing input and warnings to the local community to maintain the health of their respective families. Compared to the construction of reality built by institutions, bureaucrats, and traditional stakeholders, the construction of reality by general public leaders has simple stages. The general public, as the lowest stratum economically, has more awareness of harmonization or stabilization than awareness of critical things. Although in modern society, this kind of society is also not always constructive, in the case of emergencies such as the COVID-19 pandemic is needed. Otherwise, there will be some kind of irony in the situation, when the government on the one hand has to defuse the pandemic, on the other hand, ignored the protocols designed. Similarly, there is a dramatic potential irony, when people do not comply with protocol, other family members are threatened, the wider community is more threatened, and even medical personnel are threatened. If this reality occurs, then *Chaos* Of course happens. Therefore, in accepting protocol procedures, compliance is needed in a pandemic situation, not a critical attitude like other government policies that are considered to have elements of interest.

Among the community, there are still many who do not know what a pandemic means, even though they know the typical Bedouin customs and traditions that have been passed down for generations, such as smallpox, influenza, dengue fever, or other pandemics. Bedouin community leaders can explain this interpersonally, including how to deal with transmission with

prevention and protection at the family level. It is not possible in detail that this can be done by scholars, bureaucrats, or indigenous leaders.

Compared to scholars, bureaucrats, or traditional leaders, the pattern of community acceptance of community leaders as communication nodes is different. This is due to interpersonal communication that takes place in the context of culture, language, and habits that are thicker. The pattern of acceptance in question is information, tradition, and altruization. As a communication node, information is very important to convey, protocol traditions must become new habits and altruization is a movement of caring for family members, the environment, and the wider community (shunned selfishness).

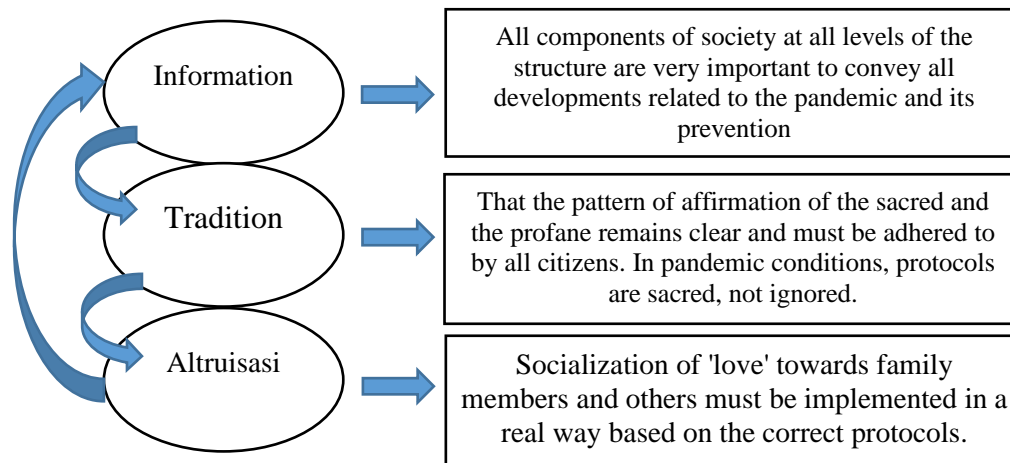


Figure 4: Construction of Bedouin Message Reception  
Source: Olanhan Researcher

From the 4 components of Bedouin community institutions that the author has discussed, it appears that the concept of communication in the case of zero percent of the COVID-19 rate in Bedouin areas is predominantly the communication thinking of bureaucrats and traditional heads. Researchers assume that the central element of both is still government because the government must have strategic ideas in communicating changes and external dynamics effectively with traditional heads. Therefore, the conception of communication by the government is a complex problem that is very important to observe. Meanwhile, government supervisors are scholars, who can penetrate up to the family level. The weakness of the government is that it cannot take strategic actions, but through effective communication management with traditional heads, the strategic actions in question can be achieved even though they are not optimal. This is evident in the progress of Bedouin culture which remains strong in its traditional patterns.

From the results of analysis and discussion can be found novelty about symbolic communication patterns that can be formulated from the elements of social reality construction as stated by Berger and Luckmann, namely: (1) Externalization – Institutionalization. It is the act of existing or adjusting from the individual to an intersubjective object outside himself. So externalization-institutionalization is an adjustment to everything that has been institutionalized in society. The result is the management of the impression of conformity, the "safe" strategy of the institution behind the text created. This happened to the bureaucracy that had to choose a soft impression in making changes to Bedouin society. (2) Externalization–Legitimacy. Is the identification of individuals or institutions towards the recognition of society or new individuals, with a target of alignment. The resulting message is persuasive, that the alignment of society leads to the existence of institutions represented by communicators. This happens to traditional

chiefs whose existence must be accepted legitimately. (3) Externalization-Socialization. It is the target of sending messages to build closeness with the community. Therefore the construction of the message is cohesive (cohesiveness). It is as if the existence of such an institution closely understands its society. This happens to scholars who generally become reinforcements of bureaucratic communication management. (4) Objectification – Institutionalization. It is a strategy to achieve public affection that the institution represented is indeed the most dominant or most feasible in distributing messages through selected media. Therefore, the act of communication carried out is a publication, which is a formalistic publication. This happens to traditional leaders who seek to institutionalize *Reward* and *punishment* as the spiritual ideology of the Bedouin community. (5) Objectification–Legitimacy. It is a strategy to build a community paradigm, in which the community is guided to connect the dynamics or phenomena that occur in complying with health protocols, which cannot be explained completely or perfectly from a communication message. Therefore, the communication strategy used is a paradigmatic publication (an expectation that the public pays attention to the content of the message not who conveys the message). This happens to family leaders or communication nodes in Bedouin society. (6) Objectification–Socialization. Is a communication strategy to direct intersubjective patterns to practical actions under aspects of compliance under the domain of the institution represented. Syntagmatic publication means a reference to practical actions that correspond to its paradigmatic aspects, such as transcendental obedience – love of family members. This is the result of internalization in Bedouin society. In it, the paradigm of non-compliance can be paradigmized as a counter-religious measure. (7) Internalization – Institutionalization. It is a micro communication management. Unlike the previous two levels, internalization-institutionalization takes precedence over concrete actions in supporting what has been proclaimed at the stages of externalization and objectivation. Its communication practice is strategic implementation, which among other things can be implemented in practice *Reward* and *punishment*. This happened to Bedouin chiefs who accommodated the development of information from the government while speaking customs and culture in strategic messages of communication. (8) Internalization– Legitimacy. It is a communication management that aims to build real institutional actions that give birth to concepts that the community believes will have a positive impact on society itself. The conceptual implementation in question is the grounding of guidelines that are no longer at the level of knowledge and theory. Concepts are needed in building *guidance for* social organizations both in the internal and external spheres. This also happens to Traditional Leaders who certainly continue to build positive beliefs to build harmonization between external and internal parties, *Insiders* and *outsiders*, the Bedouin government, and society. (9) Internalization – Socialization. It is communication management that directs new communities and individuals, both internal and external, to start small, start from the moment communication is delivered, and start from the simplest elements of the missions of the institution that have been absorbed. An objective implementation is a communication construct whose target is action not only in the context of a mere image but at the deepest motivations of the new individual.

This is the representation of communication nodes, namely family group leaders or scholars (observers). Communication constructs that have elements: communicator, communicant, source, destination, channel, and *feedback*, Berger and Luckmann have not been able to map in detail (Sodikin Ali, 2014). Therefore, this social construction theory requires refinement, mainly to answer the phenomenon of communication construction or reality construction of communication.

If it is associated with Berger and Luckmann's version of the theory of social reality construction, the scope of this theory can be said to be in a bipole context, namely the formation of individuals towards society and society towards individuals. Although this dialectical aspect

can answer all phenomena of social reality, this is not the case with the construction of communication.

**Practical Implications** The central element of Bedouin society remains *jaro pamarentah*, because the government has strategic ideas in effectively communicating external changes and dynamics that together with traditional chiefs communicate to the community. The central role of traditional leaders is not only to build ideological constructions, but also constructions to *Reward* and *punishment* customs and cultures that have been implemented for generations.

## CONCLUSION

The construction of the social reality of Bedouin society against the COVID-19 pandemic can be represented based on the synthesis of communication management from four social institutions within the circle of the traditional Bedouin social system. These institutions are bureaucrats, traditional heads, leaders of family groups as communication nodes, and the community itself. Bureaucrats (Local Government Officials) carry out effective externalization-internalization communication management, namely instructions from the central government that can be implemented optimally accompanied by effective coordination of meaning. Furthermore, the Traditional Head carried out legitimacy communication management – socialization, namely affirming that COVID-19 must be overcome by treating ancestral inheritance and following government instructions in interacting. Next, the Scholar (Bedouin Culture Observer) carries out institutionalization communication management – objectivation, that is, the community must obey the rules and indigenous culture and believe in the Almighty. The Outer Bedouin Leaders carry out socialization communication management, namely providing input and warnings to the local community to maintain the health of their respective families. As for the absence of cases, the number of COVID-19 cases is largely determined by the central figure

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