Journal of Social and Political Sciences

The Asian Institute of Research *Social and Political Sciences* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of Social and Political Sciences, which include, but are not limited to, Anthropology, Government Studies, Political Sciences, Sociology, International Relations, Public Administration, History, Philosophy, Arts, Education, Linguistics, and Cultural Studies. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Journal of Social and Political Sciences* aims to facilitate scholarly work on recent theoretical and practical aspects of Social and Political Sciences.

ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide

Cultural and Religious Resilience as Community Negotiations in the Era of COVID-19 to Post in Indonesia

Sulkhan Chakim[1], Umi Solikhah[2], Rindha Widyaningsih[3]

[1] UIN Saizu Purwokerto. Email: sulkhan@uinsaizu.ac.id
[2] Universitas Muhammadiyah Purwokerto. Email: umisolikhah@ump.ac.id
[3] UIN Saizu Purwokerto. Email: rindha.widyaningsih@uinsaizu.ac.id

Correspondence: Sulkhan Chakim. Email: sulkhan@uinsaizu.ac.id

Abstract
This study aims to explain cultural and religious resilience as an effort by the Muslim community to carry out obligations, especially the practice of worship and efforts to negotiate customary events during the pandemic and take place afterwards. The data obtained for analysis were through the distribution of 155 questionnaires, 25 in-depth interviews of religious and community leaders, and literature studies. The study revealed that the shift in worship practices resulted from difficult or emergency situations and the choice to practice their religious obligations as righteous people. The Mobility Restrictions Policy related to the closure of places of worship, communal religious traditions, social distancing, and compliance with health protocols is a form of creative efforts to prevent the spread of the virus until after the pandemic. In the context of community cultural and religious practices, it aims to prevent and build resilience to the spread of the Covid-19 virus and post-pandemic. The study examines shifts in Muslim worship practices, and the cultural and religious traditions and identities negotiated during the post-pandemic.

Keywords: Resilience, Cultural Identity, Religion, Post Covid-19

1. Introduction

The concept of resilience is used as a framework developed to solve individual, family, and even community problems (Canale et al., 2019). This resilience is widely developed to overcome psychological problems, groups, and society in general (Zamora-Moncayo et al., 2021). Resilient groups often experience psychic symptoms and appear tensions between individuals (Djelantik et al., 2021). In the context of the individual, it takes self-awareness to build solidarity and cohesion when facing social tensions (Kövér, 2021). The practice of solidarity arises when the other party is in a marginalized position, and is suppressed by stronger parties (Udasmoro & Setiadi, 2021). Social tension is a social phenomenon that can result in individual and social rifts (Drenten, 2013). Therefore, tension can be minimized through mechanical efforts of individual and group resilience.

Discussing cultures at the idiosyncratic level, groups, and organizations often found by groups at several levels often relate to strength and status or problematic social positions (C. A. Gadea, 2013). The balance of power requires the same role, both at the structural and semi-structural levels (Zemtsov, 2020). In connection with this

role, it requires the involvement, cooperation and competence of social agents (Ashmore et al., 2018). In the study of indigenous peoples, cooperation and roles are traditions that are maintained (Murhaini & Achmadi, 2021). Cooperation produced by social services in overcoming crises to obtain solutions to community resilience (Pal et al., 2021). The power of the social agent is influenced by its ideology in power relations and its social structure (Zion-waldoks, n.d.). Ideological differences give rise to conflicts between agents, due to differences in interests between parties (Campos & Lima, 2018; Koenig & Dierkes, 2011; Romashko, 2018).

Religious practice is a religious activity based on knowledge, structural relationships, and various interests. Religious practices can be observed through rituals or traditions, such as religious tourism, death rituals, birth rituals and even marriage (Chakim et al., 2021). Religious practice is determined by the construction of an individual or group over religion (Maye-Banbury, 2021). This individual's educational background, family, and experience influence on the way of thinking, behaving, and acting in a society (Muensit et al., 2019). There is an interest in social agents to accumulate social capital through the religious role embodied in religious activities in social life (Egid et al., 2021). In the context of social relations, interactive communication built at the level of interpersonal, group, and religious organizations is to be the determining factor (Bečević & Dahlstedt, 2022; Rončáková, 2020).

Cultural identity is produced through communicative social interactions within ethnicity, class, religion, and various specific Institutions. The realization that stands out is in the form of a social category(Kyprianides et al., 2021). Language is one of the instruments for understanding the cultural identity of a particular society(Kamionowski, 2017). Through Language, certain ideologies can dominate society, and even the state (Mallya & Susanti, 2021), For example, in research, language can be used to prevent verbal, virtual, and sexual violence (Hammarén, 2022). Language is the knowledge of producing power can give birth to a certain marginalization and domination of power (É. Gadea, 2021).

However, resilience in the era of Covid-19 to post-pandemic shows the tendency of people to negotiate social mobility restrictions as a form of national and local policies affecting people's attitudes and behavior. In fact, social mobility restrictions tend to be responded to by society as functional stupidity (Alvesson & Spicer, 2012). Changes in social mobility are an opportunity to make improvements, and can be detrimental to certain groups of people (Hoven et al., 2019). Religious and cultural arguments tend to be used as instruments of legitimacy mainly, both those carried out by governments and figures of socio-religious organizations (Fernández, 2013; Ferreira & Serpa, 2021). The legitimacy of the government and socio-religious organizations is necessary as long as it does not conflict with sharia (Khanafi, Imam., n.d.), so that legitimacy is a cultural process used as a conflict resolution strategy in the covid-19 handling program until the aftermath (King et al., 2021).

Mobilitas sosial adalah salah satu kegiatan individu atau masyarakat dalam bentuk perpindahan dari satu posisi sosial tertentu. Posisi sosial adalah relasi kuasa yang menghasilkan relasi dominan dan kelompok marjinal (Stringfellow et al., 2015). Kelompok dominan memiliki akses sosial, politik, dan ekonomi karena modal digunakan untuk menggemparkan masyarakat (Semeen & Islam, 2021). Kekuatan kelompok dominan ini diperlukan untuk sosialisasi yang sukses, mendorong kelompok tertentu untuk mengubah pola pikir, mampu bekerja sama, dan mobilitas sosial dapat dicapai (Hoven et al., 2019; Keajaiban & Fernández-Bessa, 2021). Mobilitas sosial membutuhkan teknologi digital untuk diseminasi program pemerintah dan sekaligus edukasi informatif kepada masyarakat dalam lingkup batas teritorial (Chouliaraki & Georgiou, 2019). Oleh karena itu, konsep integrasi penting untuk relasional, produktivitas, dan ketahanan masyarakat berkelanjutan jangka panjang (Ahlborg, 2017).

Negotiation is one of the ways of resolving conflicts for specific interests. Conflicts of interest can be negotiated through existing societal traditions, so tensions can be reduced (Gotua & Rcheulishvili, 2019). Tradition in a cultural context is understood as an instrument for building cohesion of groups of people (Ross Gordon & Djonler, 2019). Similarities and differences of views in society also depend on social agents who play a role in building togetherness, but there are differences as a form of negotiation of social mobility restrictions implemented by the government, both at the local and national levels. Therefore, this study questions how the practice of negotiating religion and culture of society. What are the forms of narrative negotiation?

2. Methods

Social research in dealing with pandemic conditions uses a mixed method, namely a collaboration method between qualitative and quantitative. While the use of quantitative approaches is used to develop knowledge (the use of measurements, influences, and observations, etc.). Using the postpositivistic paradigm, and field surveys required quantitative data (Creswell, 2003). A qualitative approach to the interpretation of individual and group opinions and practices or actions in the context of broader systems and meanings (Müller, 2019). Analysis of real problems is carried out to be implemented in various lives. A total of 155 respondents were used with likert scale measurements. In-depth interviews with 25 figures were accompanied by informal and structured discussions about forms of religious practice and cultural practices related to community traditions. From January to July 2021, participants were interviewed twice. Each interview is 25 to 35 minutes long. Interviewees are recorded audio, complete records, while other data are obtained, and analysis based on all available information.

3. Results and Discussion

3.1. The level of resilience

Table 1: Results of Community Review in Purbalingga district

Numb.	Resilence Rate	Number	Percentage
1	Very High	12	7,7%
2	High	20	13%
3	Medium	85	54,8%
4	Low	29	18,7%
5	Very Low	9	5,8%
	Number	**155**	**100 %**

In general, the level of resilience of the Purbalingga community is at a moderate level. Based on the calculation results, it was shown that as many as 12 respondents or 7.7% had very high resilience. Respondents who have high resilience are at a percentage level of 13% or as many as 20 respondents. The majority of respondents have resilience at a moderate level, reaching 85 respondents or equivalent to 54.8%. Respondents who had low resilience were 29 people or with a percentage of 18.7%. Meanwhile, respondents who had a very low level of resilience reached 5.8% or were found in 9 respondents.

3.2. The Level of Resilience of purbalingga society is based on status in the family

Table 2: The Level of Resilience of the Purbalingga Community Based on Status In the Family

No.	Status in the Family	Resilence Rate					Total
		Very High	High	Medium	Low	Very Low	
1	Family Members	5	5	39	20	6	**75 (48,4%)**
2	Head of Family	7	15	46	9	3	**80 (51,6%)**
	Total	**12**	**20**	**85**	**29**	**9**	**155**

Respondents in this study were also distinguished based on their status in the family, namely as the head of the family or as a family member. The number of respondents who have the status of the head of the family amounted to 75 people or with a percentage of 48.4%. Respondents who had a position as family members totaled 80 people or with a percentage of 51.6%.

3.3. Negotiating the pattern of religious practice in the pandemic era

The measurement of resilience of the Purbalingga community is divided into personal resilience, family resilience and community resilience. Likewise, it is related to resilience by considering local wisdom and traditions related to religious activities. The policy of limiting mobility cannot be separated from the protocol of health and restriction of crowds in religious activities as well as the national policy and implemented by the Purbalingga regency government. In this case, it regulates the procedures for worship practices, especially religious activities in places of worship, such as mosques, prayer rooms, *taklim majlis*, churches, islamic boarding school shrines and others.

Based on the results of interviews with several religious leaders about the restriction of mobility through the PPKM program, it is indeed contrary to the implementation of religious activities as conveyed by (WHD, DRT, AJ, and IMD, June 2021), that:

> "The application of PPKM to the five-time *jama'ah maktubah* prayer activities is still running, it's just that the procedures related to the distance of the *shaf*, the rows are loosened, which usually after the completion of the prayer shakes hands becomes no, the pilgrims wear masks, the provision of hand soap, without carpets and most pilgrims bring their own prayers, *TPQ* is still running otherwise they are sorry because online schools and children are experiencing burnout.....activities *majlis taklim*, it was the *yasinan* pilgrims or this routine recitation that had been stopped and the appeal of the government and the Majlis Ulama Indonesia (MUI) to postpone activities that brought in crowds".

Based on this interview, the community is still holding on to carrying out and maintaining religious activities, especially in the aspect of daily worship, but in the implementation of religious studies, most people can accept the recommendations of the MUI government, and religious organizations. The attention of the government, religious organizations are very influential related to PPKM. In this case, there is an interesting, attitude of some religious figures (EDS, AMR, HMK, September 2021), as:

> ".... Covid-19 comes from Allah SWT, we don't need to be afraid. If we hit it, it's fate, and think of it like a common cold. Prayers are changed by social distancing, even though the Islamic provisions are tight and straight, the face*, jidat*, nose must stick to the floor.... how come it is even ruled to wear a mask and not be allowed to congregate, even outsiders are not allowed to participate in very strange pilgrims....".

Meanwhile, a small part of the community in the implementation of daily worship in mosques is still running and some are not implementing the *prokes*, as stated by JDN (interview, September, 2021), that

> ".... the implementation of mosque activities here continues even though it is always urged by the village, even the prayer activities of *magrib* and *isya* pilgrims are even rame and full, *takmir* still advises to bring their own masks and prayers but most of them ignore... for there is a belief this face should always be held on the floor should not be covered by cloth...".

The religious field, especially Islamic religious activities, tends to involve many people for recitation or *majlis taklim*, whether attended by children, youth or the elderly. The impact of the Covid-19 pandemic on some Islamic religious activities of Purbalingga community there are tendencies towards restrictions on community mobility, some believe that they continue to carry out their usual worship activities in mosques, they continue to do without health protocols, and there are also some people who pay attention to and follow health protocols. In this case, these two different attitudes, provide evidence, that society has two psychological resiliences in religious practice. For those who continue to worship without using health protocols, for example, this happens because there is a personal belief that covid-19 is a disease that comes from the Creator and is considered an ordinary illness, so this attitude affects the family as part of the Purbalingga community, for example in rural areas almost congregational prayers and routine activities such as *tahlilan* events, *yasinan* still running and without using *prokres*. In addition, when the pandemic increased in urban mosques were closed, the situation of village mosques continued to carry out Friday prayers and children's recitation activities continued, as interviews with SRY, ATK, AMN, and NDN (2021).

This situation is in line with showing that religious practices have caused new clusters and clusters of Covid-19. This data shows the rejection of new patterns of worship, of course, the attitude of some religious figures and supported by some pilgrims to carry out congregational prayers like the normal era. However, most mosques and

mosques are almost written about health protocols that must be followed and the provision of hand soap. (Observation, July, 2021). Attitudes and actions in the implementation of communal worship and the provision of health protocol warnings and the completeness of hand sanitizer, soap, water tanks in mosques are compromising actions that contain the value of mutual respect and cooperation in the same space or what is referred to as a discursive device that highlights differences in unity (Ku, 2004; Plummer, 2020), a reflective consciousness that is perceived culturally (negotiating religious and cultural identities goes hand in hand) (Katrin, 2020).

The rejection and attitude of these characters show something different from the mainstream. Religion is understood and followed obediently and should not undergo a shift in the pattern of practice, as a presumption of the capacity to perform self-healing or bounce back from difficult situations (Mikhalev, 2021). Some communities have ways of negotiating under pressure from the government, villages, sub-districts, regions and the central government. The attitude of rejecting health protocols in the practice of worship is a form of discursiveness and recognition of different beliefs in the same space. On the one hand rejection (health protocols are not required). On the other hand, public acceptance of health protocols has implications for new patterns of practice in worship (in the form of social distancing in prayer, wearing masks, bringing their own prayer mats) are both coherent meanings and attachments to follow the rules of worship jurisprudence that are positivity. This form of recognition will encourage relationships of religious identity that can culturally develop and the maintenance of inter-religious differences in beliefs and even cultures (Bond et al., 2018; Gunawan et al., 2019).

It is this state that often becomes the pros and cons among the people. Indeed, the roles of religious figures are urgently needed to socialize the practice of worship in the midst of the Covid-19 pandemic and the development of new, more virulent variants. This data shows that the process of negotiating new patterns is not easy and compromise and equal communication are needed, so that this attitude of mutual respect can be used as an instrument to build cohesiveness of local communities and citizens (Bourdieu, 2018).

3.4. Cultural Identity and Prevention of Covid-19

The research of community leaders in this case is played by rw and rt environmental officials in the success of PPKM in rw-an and rt-an activities, such as the results of interviews submitted by WRT and SPT (interview, September, 2021), that

> "This PPKM does have a great effect on social activities, such as the activities of the Dasa Wisma mothers' association, rt, rw and several groups of groups are very controlled, meaning that while the group or crowd activities are stopped to bridge the meetings and aspirations of our citizens make the Whatsapp Group rt and rw through this group some information and communication are carried out.... although the situation of PPKM personal contact remains well established...."

The implementation of PPKM is indeed very effective to limit activities that present crowds. Interviews with some of these rts are proof that there is a good awareness of efforts to find alternative communication media in the implementation of social activities, the level of resilience of family members and heads of families is very high, high and moderate. Strengthens the role of social institutions at the rt and rw levels as the vanguard of the success of the PPKM policy to control the spread of Covid-19. The very thick habit of gatherings is a tradition of Purbalingga people, which is a form of cultural activity. Groups are vehicles that can be used to socialize. Gathering activities both carried out by mothers and fathers are understood as a communication process to discuss various problems that arise in society into a custom and perspective of community groups to solve existing problems (Pleios, 2012; Ridwan et al., 2020).

The creativity of the community in this pandemic era does not make people discouraged when the community and religious leaders, as well as community leaders know online applications both through WhatsApp groups in recitation activities as well as some religious and social coordination in community organization activity programs both in the Nahdhalotul Ulama, Muhammadiyah and Al Irsyad environments as well as various youth organizations. Religious and social communities are increasingly literate or femiliar applications zoom, goegle meet, zibax and the like, it seems that people are starting to grow in confidence and improve the quality of studies, coordination of social activities or learning with religious and community leaders. The feeling of worry and anxiety

when meeting and contact with others gradually decreased. In the context of the shift in the habits of the normal era of face-to-face meetings and in-person gatherings in a certain room, shifting new patterns mediated by Information technology in the form of zoom applications, goegle meets, and zibax etc. on the one hand the community is culturally forced and must adapt new technologies. This insecurity will become a necessity by evidence of ease of access, efficient and effective, if the technology of a society undergoes changes, then their way of thinking will also undergo changes (Moualla & McPherson, 2019). This change in way of thinking is also understood as processes of cultural identity change, in the form of a shift in the use of cyber media(Archer et al., 2018; Barrera, 2021).

3.5. Implications of the power of negotiating and reciting society

Restriction of Community Mobility (PKM) as a strategystep that affects the resilience of individuals and communities, especially there are positive and negative attitudes of some people. Thus, there are some communities and even religious institutions responding to the government's invitation regarding the credit of preventing the spread of Covid-19, as appreciated by the Regent of Purbalingga (Banyumasdaily.com, 2020), that there is awareness that there is awareness with some people.

> "Purbalingga Regent Dyah Hayuning Pratiwi gave high appreciation and admitted that he was proud of the residents of Purbalingga community regarding joint efforts to prevent the spread of Covid-19. This was revealed by the regent who is usually called Tiwi when conducting a review as well as providing support for officers at the Integrated Post for Data Collection and Health Checks for Transport Passengers."

These various self-help activities have become the pride of the Purbalingga regency government, socialization and prevention of the spread of Covid 19 have encouraged social sensitivity that was never imagined for the response of most purbalingga people, as,".... it can be seen that many community members who move independently to spray disinfectants in public places, such as prayer rooms, village roads and others. They do it for the sake of common health, done in a mutually and independent manner". This joint awareness is a proof of the reciprocity of individuals, households and community groups that have something to do with worship centers that cannot be separated from the attention of spraying disinfectants. In addition, there is strong evidence of the intensity of socialization carried out by the Ministry of Religious Affairs of Purbalingga, as reported through its website,

> "Islamic Extension Officers, Dhika and Rahel fulfilled the same task in playing an active role in socializing the Circular Letter of the Minister of Religious Affairs Number 22 Thun 2021 and monitoring the implementation of the 5M +1D health protocol in places of worship". These places of worship, of course, are not only Islamic, non-Islamic religions are also a concern. As n did the MORA team as an extension officer, "....Dhika began to move to the Church from Friday. GBT YJS Purbalingga, GKI Bobotsari, GBT Candinata, GSPDI Filadelfia Bobotsari and GKJ Pengalusan village. He continued monday's soisilization. In Purbalingga, there are 28 churches spread both in urban areas and sub-district capitals" (purbalingga.kemenag.go.id).

Based onthe report, the pastors and managers are very welcome regarding efforts to carry out worship activities in accordance with health regulations and help socialization in their respective religious activities. In terms of these differences in religious beliefs there is something interesting about the resilience or reciting of mobility restrictions. The two different religions were able to make a breakthrough to deal with the spread of Covid-19, namely in the form of the implementation of tolerance, in the form of agreements between Islam and Christianity in the practice of worship using loudspeakers whose voices reached outside the area like Muslim groups recitation in the mosques of Pengalusan Purbalingga village. The agreement, which is based on the anxiety of the spread of Covid-19, is a form of mindfulness between followers of different religions built with good interfaith communication (Lee & Oh, 2021). In contrast to the changes in the pattern of worship practices in both Muslims and Christians(Pasaribu, 2021; Qodarsasi et al., 2021). These changes do not have a process of negotiating and making their respective adjustments separately. The findings of the negotiation process and the achievement of a common consensus between adherents of different religions are a form of difference in the unity of cultural identity.

4. Conclusion

The Covid-19 and post pandemics have had a diverse impact on the social dynamics of society. This condition requires the community to always "move", transform, and make adjustments to the pandemic conditions that occur. So far, according to the results of the analysis, it shows that the Purbalingga community has a moderate level of resilience. This shows that they are quite capable of adapting and having resilience in the face of social restriction situations that have an impact on life, socio-cultural and religious.

These results are reinforced by qualitative analysis that shows that communities, and their citizens are able to negotiate by maintaining trust in worship practices with mutual respect at the urging of protocols during the pandemic and subsequent restrictions on social mobility. As a large part of society is gradually able to make adjustments in the existing practices of worship and traditions. Residents of the community before the pandemic, conducted worship in person in places of worship. However, during the pandemic, people have an awareness that worship has easy rules and the pandemic situation is considered as a spirit and religious activities can be carried out using possible media, such as worshipping at home and participating in online studies. However, some people continue to practice worship and traditions as normally as possible. This research will be more perfect if the research is carried out with a critical approach as further research.

5. Suggestions

This research has many limitations so that it requires further research support in order to obtain comprehensive data and an overview of the condition of the Purbalingga community in facing various problems due to social restrictions during the Covid-19 pandemic. As for the advice we can give. Research on studies that have not been discussed in this study is needed, for example about more specific research on the relationship between resilience and economic growth, culture and diversity with a critical approach.

Acknowledgments

References

Ahlborg, H. (2017). Towards a conceptualization of power in energy transitions. *Environmental Innovation and Societal Transitions*, *25*, 122–141. https://doi.org/10.1016/j.eist.2017.01.004

Alvesson, M., & Spicer, A. (2012). A Stupidity-Based Theory of Organizations. *Journal of Management Studies*, *49*(7), 1194–1220. https://doi.org/10.1111/j.1467-6486.2012.01072.x

Archer, L., Francis, B., Miller, S., Taylor, B., Tereshchenko, A., Mazenod, A., Pepper, D., & Travers, M.-C. (2018). The symbolic violence of setting: A Bourdieusian analysis of mixed methods data on secondary students' views about setting. *British Educational Research Journal*, *44*(1), 119–140. https://doi.org/10.1002/berj.3321

Ashmore, D. P., Pojani, D., Thoreau, R., Christie, N., & Tyler, N. A. (2018). The symbolism of 'eco cars' across national cultures: Potential implications for policy formulation and transfer. *Transportation Research Part D: Transport and Environment*, *63*, 560–575. https://doi.org/10.1016/j.trd.2018.06.024

Barrera, M. G. (2021). Territories and carvings. Narratives of cultural and national identity of the mapuche people . *Alpha*, *2021*(53), 191–208. https://doi.org/10.32735/S0718-2201202100053950

Bečević, Z., & Dahlstedt, M. (2022). On the margins of citizenship: youth participation and youth exclusion in times of neoliberal urbanism. *Journal of Youth Studies*, *25*(3), 362–379. https://doi.org/10.1080/13676261.2021.1886261

Bond, R. M., Shulman, H. C., & Gilbert, M. (2018). Does having a political discussion help or hurt intergroup perceptions? Drawing guidance from social identity theory and the contact hypothesis. *International Journal of Communication*. https://ijoc.org/index.php/ijoc/article/view/9033

Bourdieu, P. (2018). Social Space and the Genesis of Appropriated Physical Space. *International Journal of Urban*

and Regional Research, *42*(1), 106–114. https://doi.org/10.1111/1468-2427.12534

Campos, P. H. F., & Lima, R. C. P. (2018). Symbolic capital, social representations, groups and the field of recognition . *Cadernos de Pesquisa*, *48*(167), 100–127. https://doi.org/10.1590/198053144283

Canale, N., Marino, C., Griffiths, M. D., Scacchi, L., Monaci, M. G., & Vieno, A. (2019). the Association Between Problematic Online Gaming and Perceived Stress: the Moderating Effect of Psychological Resilience. *Journal of Behavioral Addictions*, *8*(1), 174–180. https://doi.org/10.1556/2006.8.2019.01

Chakim, S., Basit, A., Ash-shidiqy, M., Roja, A., & Zaman, B. (2021). *Religious : Jurnal Studi Agama-Agama dan Lintas Budaya Resistensi Pengelolaan Wisata Religi di Makam Dalem Santri Kutaliman Banyumas*. *7249*.

Chouliaraki, L., & Georgiou, M. (2019). The digital border: Mobility beyond territorial and symbolic divides. *European Journal of Communication*, *34*(6), 594–605. https://doi.org/10.1177/0267323119886147

Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.

Djelantik, A. A. A. M. J., Aryani, P., Boelen, P. A., Lesmana, C. B. J., & Kleber, R. J. (2021). Prolonged grief disorder, posttraumatic stress disorder, and depression following traffic accidents among bereaved Balinese family members: Prevalence, latent classes and cultural correlates. *Journal of Affective Disorders*, *292*, 773–781. https://doi.org/10.1016/j.jad.2021.05.085

Drenten, J. (2013). The role of marketmediated milestones in negotiating adolescent identity tensions. In *Research in Consumer Behavior* (Vol. 15, pp. 97–122). https://doi.org/10.1108/S0885-2111(2013)0000015006

Egid, B. R., Roura, M., Aktar, B., Amegee Quach, J., Chumo, I., Dias, S., Hegel, G., Jones, L., Karuga, R., Lar, L., López, Y., Pandya, A., Norton, T. C., Sheikhattari, P., Tancred, T., Wallerstein, N., Zimmerman, E., & Ozano, K. (2021). You want to deal with power while riding on power': Global perspectives on power in participatory health research and co-production approaches. *BMJ Global Health*, *6*(11), 1–15. https://doi.org/10.1136/bmjgh-2021-006978

Fernández, J. M. F. (2013). Symbolic capital, domination and legitimacy: The weberian roots in the sociology of Pierre Bourdieu . *Papers*, *98*(1), 33–60. https://doi.org/10.5565/rev/papers/v98n1.342

Ferreira, C. M., & Serpa, S. (2021). Covid-19 stigma and charismatic social relationship: A legitimization narrative of president trump's status as a charismatic leader following a sars-cov-2 infection reported by the portuguese media. *Societies*, *11*(4). https://doi.org/10.3390/soc11040130

Gadea, C. A. (2013). Symbolic interactionism and the study of culture and power . *Sociedade e Estado*, *28*(2), 241–255. https://doi.org/10.1590/S0102-69922013000200004

Gadea, É. (2021). Plurinationality in bolivia: Towards a new conception of indigeneity? . In *Cahiers des Ameriques Latines* (Vol. 96, pp. 85–103). https://doi.org/10.4000/cal.12604

Gotua, G., & Rcheulishvili, N. (2019). "Everything new is well-forgotten old": Tradition and innovation in the narratives of new Georgian Cuisine. *Laboratorium: Russian Review of Social Research*, *11*(2), 4–29. https://doi.org/10.25285/2078-1938-2019-11-2-4-29

Gunawan, F., Thahara, Y., & Risdianto, F. (2019). Trick of Political Identity: Analyzing Appraisal System on 212 Movement Reunion in Online Media. In *Register Journal*. researchgate.net. https://www.researchgate.net/profile/Fahmi-Alimin/publication/333713699_Trick_of_Political_Identity_Analysing_Appraisal_System_on_212_Movement_Reunion_in_Online_Media/links/5d021939a6fdccd13096b043/Trick-of-Political-Identity-Analysing-Appraisal-System-on

Hammarén, N. (2022). Are bullying and reproduction of educational inequality the same thing? Towards a multifaceted understanding of school violence. *Power and Education*, *14*(1), 35–49. https://doi.org/10.1177/17577438211052650

Hoven, H., Siegrist, J., Goldberg, M., Ribet, C., Zins, M., & Wahrendorf, M. (2019). Intragenerational social mobility and depressive symptoms. Results from the French CONSTANCES cohort study. *SSM - Population Health*, *7*(October 2018), 100351. https://doi.org/10.1016/j.ssmph.2019.100351

Kamionowski, J. (2017). "dig, What Makes Your Mouth so Big?": Off-Modern Nostalgia, Symbolic Cannibalism, and Crossing the Border of the Universal Language in Clarence Major's "the Slave Trade: View from the Middle Passage." *Studia Anglica Posnaniensia*, *52*(2), 251–268. https://doi.org/10.1515/stap-2017-0009

Katrin, L. (2020). Conversion as negotiation. Converts as actors of civil society. *Religions*, *11*(7), 1–17. https://doi.org/10.3390/rel11070322

KhanafiIn, Imam., et al. (n.d.). *The contribution of Ahlussunnah Waljamaah ' s theology in establishing moderate Islam in Indonesia Research methods*. 1–10.

King, H., Crossley, S., & Smith, R. (2021). Responsibility, resilience and symbolic power. *Sociological Review*, *69*(5), 920–936. https://doi.org/10.1177/0038026120986108

Koenig, M., & Dierkes, J. (2011). Conflict in the world polity - neo-institutional perspectives. *Acta Sociologica*, *54*(1), 5–25. https://doi.org/10.1177/0001699310392600

Kövér, Á. (2021). The Relationship between Government and Civil Society in the Era of COVID-19. *Nonprofit Policy Forum*, *12*(1), 1–24. https://doi.org/10.1515/npf-2021-0007

Ku, A. S. (2004). Negotiating the space of civil autonomy in Hong Kong: Power, discourses and dramaturgical representations. *China Quarterly*, *179*, 647–664. https://doi.org/10.1017/S0305741004000529

Kyprianides, A., Bradford, B., Jackson, J., Yesberg, J., Stott, C., & Radburn, M. (2021). Identity, Legitimacy and Cooperation With Police: Comparing General-Population and Street-Population Samples From London. *Psychology, Public Policy, and Law*, *27*(4), 492–508. https://doi.org/10.1037/law0000312

Lee, S., & Oh, S. (2021). Religion and Public Conflict in the Post-COVID Era: The Case of Protestant Churches in South Korea. *Religions*. https://www.mdpi.com/1305380

Mallya, D., & Susanti, R. (2021). Theorizing race, marginalization, and language in the digital media. *Communication and Society*, *34*(2), 403–415. https://doi.org/10.15581/003.34.2.403-415

Maye-Banbury, A. (2021). All the world's a stage: How Irish immigrants negotiated life in England in the 1950s/1960s using Goffman's theory of impression management. *Irish Journal of Sociology*, *29*(1), 32–53. https://doi.org/10.1177/0791603520939806

Mikhalev, A. V. (2021). Transformation of the system of political symbols in the Russian far east in the 21st CENTURY . *Vestnik Volgogradskogo Gosudarstvennogo Universiteta, Seriia 4: Istoriia, Regionovedenie, Mezhdunarodnye Otnosheniia*, *26*(3), 227–236. https://doi.org/10.15688/JVOLSU4.2021.3.20

Moualla, Y., & McPherson, G. (2019). Making change towards inclusive societies: The soft power of community archaeology in building cultural heritage in Mozan, Syria. *Sustainability (Switzerland)*, *11*(17). https://doi.org/10.3390/su11174670

Muensit, A., Thongyou, M., & Lapanun, P. (2019). Practices of everyday life of teen mothers: Their use of habitus and symbolic power in the community. *Kasetsart Journal of Social Sciences*, *40*(1), 186–192. https://doi.org/10.34044/j.kjss.2019.40.1.12

Müller, T. (2019). Cannabis, moral entrepreneurship, and stigma: Conflicting narratives on the 26 may 2016 toronto police raid on cannabis shops. *Qualitative Sociology Review*, *15*(2), 148–171. https://doi.org/10.18778/1733-8077.15.2.10

Murhaini, S., & Achmadi. (2021). The farming management of Dayak People's community based on local wisdom ecosystem in Kalimantan Indonesia. *Heliyon*, *7*(12). https://doi.org/10.1016/j.heliyon.2021.e08578

Pal, I., Dhungana, G., Shrestha, S., & ... (2021). Building academic alliances for promoting sustainability paradigm in higher education—resilience building amid COVID-19 pandemic. In *... . ias. unu. edu/wp ...*. prospernet.ias.unu.edu. https://prospernet.ias.unu.edu/wp-content/uploads/2021/07/AIT-report.pdf

Pasaribu, M. (2021). The Role Of Islamic Education In The Resilience Of Family In The Era Of New Normal. In *Proceeding International Seminar ...*. download.garuda.kemdikbud.go.id. http://download.garuda.kemdikbud.go.id/article.php?article=2448241&val=23378&title=THE ROLE OF ISLAMIC EDUCATION IN THE RESILIENCE OF FAMILY IN THE ERA OF NEW NORMAL

Pleios, G. (2012). Communication and symbolic capitalism. Rethinking marxist communication theory in the light of the information society. *TripleC*, *10*(2), 230–252. https://doi.org/10.31269/triplec.v10i2.376

Plummer, K. (2020). "Whose Side Are We On?" Revisited: Narrative Power, Narrative Inequality, and a Politics of Narrative Humanity. *Symbolic Interaction*, *43*(1), 46–71. https://doi.org/10.1002/symb.449

Qodarsasi, U., Huda, R. N., & Zuma, U. A. (2021). Strengthening communities' disaster resilience during COVID-19 time: A case of Muhammadiyah in Indonesia. *Simulacra*. https://journal.trunojoyo.ac.id/simulacra/article/view/11952

Ridwan, M., Toisuta, H., Yanlua, M., Sulaeman, S., & Salam1, N. (2020). The Abda'u Ritual: Ethnographic Communication Study of Tulehu Society in the Moluccas, Indonesia. *International Journal of Criminology and Sociology*, *9*, 709–722. https://doi.org/10.6000/1929-4409.2020.09.67

Romashko, T. (2018). Biopolitics and Hegemony in Contemporary Russian Cultural Policy. *Russian Politics*, *3*(1), 88–113. https://doi.org/10.1163/2451-8921-00301005

Rončáková, T. (2020). Media as religion. Stardom as religion. really? christian theological confrontation. *Religions*, *11*(11), 1–16. https://doi.org/10.3390/rel11110568

Ross Gordon, A., & Djonler, S. A. (2019). Oral traditions in cryptic song lyrics Continuous cultural revitalization in Batuley. *Wacana*, *20*(3), 400–429. https://doi.org/10.17510/wacana.v20i3.757

Semeen, H., & Islam, M. A. (2021). Social impact disclosure and symbolic power: Evidence from UK fair trade organizations. *Critical Perspectives on Accounting*, *79*. https://doi.org/10.1016/j.cpa.2020.102182

Stringfellow, L., McMeeking, K., & Maclean, M. (2015). From four to zero? The social mechanisms of symbolic domination in the UK accounting field. *Critical Perspectives on Accounting*, *27*, 86–100. https://doi.org/10.1016/j.cpa.2014.06.001

Udasmoro, W., & Setiadi. (2021). Gender discourses in positioning Indonesian female migrant workers. *Jurnal Ilmu Sosial Dan Ilmu Politik*, *24*(3), 237–252. https://doi.org/10.22146/JSP.53324

Wonders, N. A., & Fernández-Bessa, C. (2021). Border struggles, political unity, and the transformative power of the local: Us sanctuary cities and spain's cities of refuge. *International Journal for Crime, Justice and Social Democracy*, *10*(3), 1–15. https://doi.org/10.5204/IJCJSD.2037

Zamora-Moncayo, E., Burgess, R. A., Fonseca, L., González-Gort, M., & Kakuma, R. (2021). Gender, mental health and resilience in armed conflict: Listening to life stories of internally displaced women in Colombia.

BMJ Global Health, *6*(10). https://doi.org/10.1136/bmjgh-2021-005770

Zemtsov, A. O. (2020). The end of the "strong hand"? Critical discourse-analysis of the alignment in the political culture of the Russian people. *Sotsiologicheskiy Zhurnal*, *26*(4), 96–115. https://doi.org/10.19181/socjour.2020.26.4.7645

Zion-waldoks, T. (n.d.). *religions The " Tempered Radical " Revolution : Multifocal Strategies of The " Tempered Radical " Revolution : Multifocal Strategies of in Israel Radical " Revolution : Multi Radical " Revolution : of Feminism in Radical " Revolution : Feminism in asked a*.

.