

**FAMILY AND COMMUNITY SOCIAL CONTROL AGAINST THE INCREASE IN POSITIVE CASES OF COVID 19 CHILDREN, JAGAKARSA VILLAGE, SOUTH JAKARTA****Paisal Halim<sup>1</sup>, Elisa Rizka Adriani<sup>2</sup>**

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paisalhalim@civitas.unas.ic.id<sup>1</sup>, elisarizka@gmail.com<sup>2</sup>**Abstract**

This study aims to find out how the role of families and the community in preventing and controlling the increase in cases of positive COVID-19 children in the Jagakarsa village, as well as what obstacles are experienced by families and communities in overcoming the increase in COVID-19 cases and what efforts are being made by families and communities to reduce the increase in cases. This study uses qualitative methods with data collection techniques, namely interviews. Determination of the sources in this study by purposive sampling, namely the family and the community, namely Dasawisma mothers and people who live in Jagakarsa Village. The form of social control is seen from the point of view of Travis Hirschi. namely: 1. Attachment (love), namely social control starting from the family by providing a sense of security through limiting children to join gatherings outside the home and obeying health protocols with masks, washing hands and avoiding crowds; 2. Involvement (involvement), namely being pro-active in the community in preventing, handling, and controlling Covid-19 cases; 3. Commitment (responsibility) is the responsibility of the community to remind each other about health protocols; 4. Belief, namely the public's belief about the dangers of Covid-19 can control people's behavior. The steps taken by local residents are providing understanding and knowledge about Covid-19, dropping off and picking up children to school, giving traditional herbal medicine, fulfilling balanced nutrition and limiting curfew activities, eliminating crowding activities and vaccinating local residents.

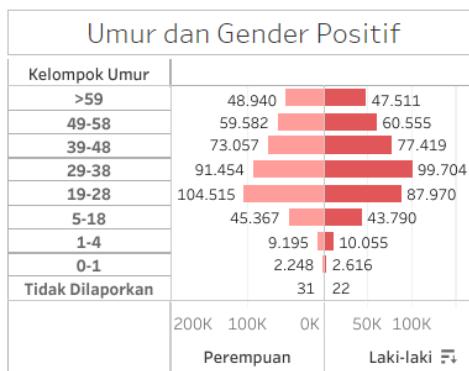
**Keywords:** Social control, family, community, covid 19

## INTRODUCTION

Starting from the appearance of the first case in Wuhan at the end of 2019, the spread of the corona virus spread throughout the world. The spread of this virus is very fast because it can be contracted through droplets (splashes of saliva) when a person is exposed to the virus produced when talking, coughing, sneezing, and even breathing. In Indonesia, cases of the corona virus began to enter in mid-March 2020 and to date, based on data from the Covid-19 Task Force, the number of positive cases has reached more than 2 million.

The high wave of Covid-19 cases has repeated again, if previously this wave appeared in 2020, it is now repeating itself in 2021. There was a spike in daily cases of the corona virus in Indonesia during June-August 2021. The second wave of Covid cases put Indonesia in a period of crisis. Communities who are in the most difficult position and have a direct impact. The resulting impact on aspects of life and also community groups.

Based on data from the Ministry of Health on June 8 2021, 229,079 Indonesian children were recorded as having contracted Covid-19 and 602 people had died. Nationally, according to the statement from the General Chairperson of IDAI (Indonesian Pediatrician Association), the spike in positive cases of Covid in children aged 0-18 years has reached 12.5 percent. This means that 1 in 8 positive cases of Covid are children.



Based on the DKI Jakarta Covid-19 Monitoring Data, from January 2020 to December 25, 2021, the number of cases of children aged 15-year-old was 113,271 cases. The number of cases classified as 0-1 years old was 4,864 cases. Cases aged 1-4 years amounted to 19,250 cases, and ages 5-18 years amounted to 88,157 cases.

The case of Covid-19 children also occurred in Jagakarsa Village, Jagakarsa District. This study took 3 (three) RW areas that experienced positive cases of Covid-19 children, namely RW 002, RW 005, and RW 007. The following is data on cases of Covid-19 children in Jagakarsa Village:

**Table 1. Covid-19 Case in Jagakarsa Area**

Area	Year 2020	Year 2021
RT 006 RW 002	1 Case	1 Case
RT 013 RW 002	1 Case	14 Case
RT 006 RW 005	-	1 Case
RT 013 RW 005	-	1 Case
RT 004 RW 007	-	1 Case
RT 006 RW 007	-	1 Case
RT 002 RW 007	-	3 Case

Based on the table above, there are cases of positive Covid-19 children in Jagakarsa Village. In the RW 002 area in Jagakarsa Village, there are positive cases of Covid-19 children. In RT 006 RW 002 in 2020 there was 1 positive child case of Covid-19 and in 2021 there was an increase in cases to 7 cases. In RT 013 RW 002 there was an increase if previously in 2020 there was 1 positive child case of Covid-19 then in 2021 there were 14 cases of Covid-19. The

discovery of positive cases of Covid-19 children also occurred in several areas of RW 005. In the RW 005 area there were 2 cases of positive Covid-19 children, namely one case in RT 006 and in RT 013. While in RW 007 there were 5 cases of Covid-19 spread across the country. three RTs, namely one case in RT 004, one case in RT 006, and three cases in RT 002.

The high number of positive COVID-19 cases requires special attention. Although the symptoms and impact of the corona virus on children are lower than in other age groups, this issue needs attention. If left alone, the high number of positive cases of Covid in children could happen again.

Childhood is a golden period of life where at this time children will explore a lot of new things. The nation's children are the nation's straightener and successor generation who will continue the nation's ideals and hopes. It deserves special attention in order to create strong and quality human resources

The age of children in Indonesia has been regulated in statutory regulations in Article 1 paragraph (2) of Law no. 3 of 1997 concerning Juvenile Justice "A child is a person in a delinquent case who has reached the age of 8 (eight) years but has not yet reached the age of 18 (eighteen) years and has never been married." Then in Law no. 23 of 2002 concerning Child Protection Article 1 Number 1 states "A child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb."

Based on the Central Statistics Agency (BPS) in 2018 there were 79.55 million children aged 0-17 years or around 30.1 percent of Indonesia's population, namely children. With a relatively high presentation rate, within a certain period of time they will be of productive age and contribute to the country.

The vulnerability of children to the health sector has always been an aspect of concern. If the health status of children is disturbed and the child mortality rate is high, it will threaten the nation's regeneration. Children's freedom to explore new things and socialize is limited.

The government has made various policies to reduce the spread of the Covid-19 virus in children. These policies include allowing children aged 12-17 years to be vaccinated against Covid. However, the success of the government's program to reduce the number of Covid cases in children must be supported by the involvement of families and communities.

Social control is a method used in handling, preventing, and controlling in assisting government policies to reduce the number of Covid-19 in children. Social control is carried out by working together between families and the community to suppress cases of positive children with Covid.

As the first place of socialization, the role of the family becomes the basis for forming personality so that they are able to live in society. Families also have an important role in controlling children's health. Families are responsible for the health of their children. Child health is not only the involvement of the family when the child is sick but also to prevent and maintain the health condition of the child.

Family social control of children during the pandemic needs to be increased. When the family is able to instill new values and norms in its members well, when children are in the community, they are able to apply the new values and norms that have been taught.

Society has a big enough role in social control. In community life there are forms of orders and prohibitions in the form of social norms or values that are made to be obeyed by all members of society. Social values and norms serve as guides for community behavior and are binding.

The existence of norms and values in society can prevent and reduce violations committed. This will create the expected environmental conditions such as the emergence of a sense of comfort, order, and security. Community involvement in suppressing the spread of the Covid-19 virus in children is very necessary. Health efforts will be successful if the community participates in helping families look after and protect children.

**RESEARCH METHODS****Research Approach**

This study uses a qualitative research approach with descriptive methods. According to Rukin (2019), qualitative research methods are descriptive research and tend to use analysis by emphasizing meaning, reasoning, and definitions of certain situations.

This study uses a qualitative approach to understand how social control is carried out by families and communities in efforts to prevent, control, and overcome cases of Covid-19 in children. This research design uses descriptive research. Descriptive research is a type of research by describing a symptom, fact, or reality so that a new understanding emerges.

**Informant Approach**

Qualitative research does not know population and sample, research subjects are known as informants or research subjects. Research informants are people who have knowledge or are related to the problems studied. Determination of informants in this study using a purposive sampling technique. Purposive sampling is a sampling technique by specifying special characteristics according to the criteria and research objectives.

From the explanation above, the researcher uses the main informants and key informants as the unit of analysis. The main informant is the main actor in a phenomenon. The main informants in this study are families who have family members aged 0-18 years who live in Jagakarsa Village. Key informants assist researchers in getting an overview of the observed problems. The key informants in this study were community leaders such as Dasawisma women and people living in Jagakarsa Village. The following is data from sources or informants in this study:

NO	NAMA	USIA	PEKERJAAN
1	Ibu Atun	45 Tahun	Ibu Rumah Tangga
2	Ibu Tuti	50 Tahun	Ibu Rumah Tangga
3	Ibu Melly	45 Tahun	Ibu Rumah Tangga
4	Ibu Yuli	41 Tahun	Ibu Rumah Tangga / Ketua Dasawisma RT
5	Bapak Agus	41 Tahun	Wirausaha / Ketua LMK RW

**Data collection technique**

Data collection techniques are methods used to collect data that can be justified. To obtain data, this research is primary data and secondary data. Primary data is data collected by researchers directly. Secondary data is supporting data needed to fulfill and complete the primary data taken from other sources.

This study uses data collection methods with interview techniques as the primary. The interview technique in this study aims to collect information from respondents through direct or indirect conversations in the form of giving questions. While secondary data is data collected from books, journals, and scientific articles related to research.

**RESULT AND DISCUSSION****General description**

Jagakarsa Village is one of the villages in Jagakarsa District, South Jakarta. The area of Jagakarsa Village is 485 hectares which is administratively bordered to the north by Kebagusan Village, to the south by Ciganjur Village and Srengseng Sawah Village, to the east by Lenteng Agung Village, and to the west by Pondok Labu Village, and the Sawangan area.

Jagakarsa Village consists of 7 RWs and 82 RTs which are divided into RWs, namely Setu Babakan (RW 01), Jagakarsa (RW 02, 05 and 07), Kelapa Tiga (RW 03) and Kampung Kandang (RW 04 and 06). Based on data from the Jagakarsa Village as of December 2021,

there are 77,451 people living in the Jagakarsa area. The following details the number of residents by RW area:<sup>1</sup>

**Table 3. Jumlah Penduduk di Kelurahan Jagakarsa**

No	RW	WNI			WNA			JLM
		LK	PR	JLM	LK	PR	JLM	
1	01	6.230	6.096	12.326	-	-	-	12.326
2	02	6.152	6.202	12.354	-	-	-	12.354
3	03	5.258	5.224	10.482	-	-	-	10.482
4	04	4.874	4.793	9.667	4	-	4	9.471
5	05	7.217	7.375	14.529	11	3	14	14.606
6	06	3.846	3.801	7.647	-	-	-	7.647
7	07	5.171	5.161	10.352	11	2	13	10.365
Jumlah		38.748	38.672	77.420	26	5	31	77.451

*Table 2 Total Population in Jagakarsa Village*

Based on the table above, it shows that the population in Jagakarsa Village is 77,451 people. The RW area with the lowest population is in RW 06 while the highest population is in RW 05. The male population with the status of Indonesian citizens is 38,748 people and the status of foreigners is 26 people. While the number of female citizens with the status of Indonesian citizens is 38,672 people and the status of women is 5 souls. Meanwhile, the number of family heads (KK) in Jagakarsa Village is as follows:

**Table 4. Number of Family Heads (KK) in Jagakarsa Village**

No	RW	WNI			WNA			JLM
		LK	PR	JLM	LK	PR	JLM	
1	01	2.967	244	3.211	-	-	-	3.211
2	02	2.327	267	2.594	-	-	-	2.594
3	03	2.655	233	2.888	1	1	2	2.890
4	04	2.256	214	2.470	4	-	4	2.474
5	05	2.807	254	3.061	1	1	2	3.063
6	06	2.244	219	2.463	2	-	2	2.465
7	07	2.264	174	2.438	-	1	1	2.43
Jumlah		17.520	1.605	19.125	8	3	11	19.136

Based on the data above, it can be seen that the number of families in Jagakarsa Village is 19,136 families consisting of male family heads with the status of Indonesian citizens totaling 17,520 families while the number of female family heads is 1,605 families. The number of male family heads with the status of foreign nationals is 8 families and the heads of families with the status of female foreigners are 3 families. The population based on age and gender in Jagakarsa Village is as follows:

**Table 5. Population Based on Age and Gender in Jagakarsa Village**

No	UMUR	WNI			WNA			JLM
		LK	PR	JLM	LK	PR	JLM	
1	0-4	2.190	2.224	4.414	-	-	-	4.414
2	5-9	2.103	2.121	4.224	-	-	-	4.224

<sup>1</sup> Data dari Kantor Lurah Kelurahan Jagakarsa

3	10-14	2.391	2.577	4.968	-	-	-	4.968
4	15-19	3.681	3.346	7.027	1	-	1	7.028
5	20-24	4.812	4.905	9.717	1	1	2	9.719
6	25-29	3.548	3.368	6.916	-	-	-	6.916
7	30-34	3.325	4.142	7.467	1	1	2	7.469
8	35-39	4.272	4.100	9.372	2	-	2	8.374
9	40-44	2.732	2.768	5.500	-	1	1	5.501
10	45-49	2.541	2.403	4.944	2	1	3	4.947
11	50-54	2.119	2.127	4.246	3	-	3	4.249
12	55-59	1.916	1.943	3.859	2	-	2	3.861
13	60-64	1.027	1.041	2.068	3	-	3	2.071
14	65-69	768	768	1.351	8	1	9	1.360
15	60-74	704	569	1.273	2	-	2	1.275
16	> 75	619	455	1.074	1	-	1	1.075
Jumlah		38.748	38.672	77.420	26	5	31	77.451

Based on the table above, the population of children aged 0-19 years is 20,634 people, consisting of 4,414 people aged 0-4 years, 4,224 people 5-9 years old, 4,968 people 10-14 years old, and 0-24 years old. 19 years amounted to 7,028 people. The number of productive age population with an age range of 20-64 years is 53,107 people, consisting of 9,719 people aged 20-24, 6,916 aged 25-29 years old, 7,469 people aged 30-34, 35-39 people are 8,374 people, ages 40-44 are 5,501 people, ages 45-49 are 4,947 people, ages 50-54 are 4,249, ages 55-59 are 3,861, and ages 60-64 are 2,071 people. Meanwhile, the number of elderly populations is 2,350 people, consisting of 1,275 people aged 60-74 years, and 1,075 people aged 75 years and over.<sup>2</sup> In the Jagakarsa Village area there are also institutions or organizations that are in the Jagakarsa Village work program. There are 7 community institutions/organizations, namely:<sup>3</sup>

- RT (Rukun Neighborhood) and RW (Rukun Warga)

Rukun Warga (RW) is part of the village head's work which is formed through deliberations of RT administrators. Meanwhile, the Neighborhood Association (RT) is an institution under the RW which was formed through deliberations by the RT management.

- LMK (Kelurahan Deliberation Institution)

The Kelurahan Deliberation Institution (LMK) is a kelurahan-level deliberation institution that functions as a place to accommodate aspirations and increase community participation and empowerment.

- FKDM (Early Community Awareness Forum)

FKDM is an institution at the kelurahan level whose function is to assist state instruments in carrying out security, peace and community involvement in order to maintain and maintain early awareness.

- Dasawisma

Dasawisma is a group of mothers who come from 10 families in neighboring homes that aim to improve family welfare.

- PKK (Empowerment and Family Welfare)

PKK is a government partner those functions as a facilitator, planner, implementer, controller and activator at each level of government for the implementation of the PKK program.

<sup>2</sup> ibid

<sup>3</sup> ibid

## f. Jumantik

Jumantik is an acronym for larva monitoring staff, which consists of people who inspect, monitor and eradicate mosquito larvae.

## g. Posyandu and Posbindu

Posyandu (Integrated Development Post) is a basic health activity that covers infants, toddlers, pregnant and lactating women, postpartum mothers, and fertile women. Whereas Posbindu (Integrated Fostering Post) is an activity that focuses on the health of groups aged 15 years and over who are at risk and suffer from non-communicable diseases.

**DISCUSSION**

Family and Community Social Control of Increasing Cases of Positive Covid-19 Children Covid-19 has lived side by side with the community for almost two years, different understandings about Covid-19 have emerged in the community. As told by Mrs. Yuli, who is a community leader as the Head of Dasawisma RT in Jagakarsa Village: *"As far as I know, Covid is a virus that originated in China and has caused unrest in the community. It's not only disturbing our health but also making people nervous, especially parents to their children. Not to mention the health, economic and social activities of the community have been severely disrupted by Covid. So many people are complaining about Covid."*<sup>4</sup>

The speaker said that Covid-19 is a disease that is not only troubling for sufferers but also for the community. Community activities are disrupted and anxiety arises about the child's life. Parents will always try various ways to look after and protect their children.

Anxiety arises in families and communities about conditions due to environmental conditions that are vulnerable to child growth and development. As told by Mrs. Atun who is one of the parents who lives in Jagakarsa Village, namely:

*"My family and I are worried about the Covid-19 virus because my family and I have been confirmed positive for Covid. I get a little nervous when I travel and meet a lot of people. I am afraid that my husband and I will bring the virus to my family, especially to my family's health, especially the health of my children."*<sup>5</sup>

The source explained that there was concern and a sense of alertness in his family regarding the spread of Covid-19. Mobility and frequent encounters with outsiders who do not know their travel and health history are a concern for Ms. Atun and her husband if they bring the virus to their home. Previously, Mrs. Atun's family had confirmed Covid-19 so that anxiety about the family's health was increasing.

Forms of love, affection, understanding of illness and attention of parents and family are urgently needed at this time. This is a form of prevention or prevention carried out by the family during the pandemic.

*"Thank God my daughter feels at home, maybe because she's a daughter too. If you play in the surrounding environment, it's very rare. As a form of affection for children, I create a comfortable home situation for children. I prepare games or take online lessons so that children feel at home. Most only play with friends at school, and even then play in an open and quiet place. My child also obeys when I tell him, education from the school and teachers about Covid prevention is also assisted. So there's no need to really watch over my child."*<sup>6</sup>

Narasumber mengatakan bahwa situasi rumah yang nyaman, memberikan permainan dan mengikuti les-les online sebagai bentuk kasih sayang orang tua dilakukan supaya anak betah di rumah. Sedangkan bentuk kasih sayang yang dilakukan Ibu Tuti selama masa pandemi yaitu:

<sup>4</sup> Wawancara dengan Ibu Yuli selaku Ketua Dasawisma RT di Kelurahan Jagakarsa pada tanggal 4 Januari 2022 jam 16.00

<sup>5</sup> Wawancara dengan Ibu Atun pada tanggal 3 Januari 2022 jam 20.00

<sup>6</sup> Wawancara dengan Ibu Melly pada tanggal 9 Januari 2020 jam 19.30

*"Now, if we come from anywhere, we immediately spray and wash our hands immediately. The clothes used were also immediately replaced and put in the laundry bucket. I also tell older children not to get together too often with their friends. I'm afraid the virus will enter the house and infect my youngest child and other family members. I also always give my little child an understanding of how Covid can spread."*<sup>7</sup>

Mrs. Tuti explained that currently the most appropriate way is to always wash hands and limit mobility so that the virus does not spread in the family. Taking care of the health of yourself and your family is a form of loving protection during a pandemic. Attention and caring are real human forms of expressing affection.

Not only parental involvement, community involvement in preventing Covid-19 cases in children is very necessary. Involvement is a supporting factor in stopping the spread of the Covid-19 virus in the environment. Children grow and develop in the environment where they live, a healthy environment will create harmony and comfort for children and a sense of parental trust in the environment. As the narrative from Ms. Yuli in prevention namely:

*"Before the pandemic, many children were still playing late into the night, so we implemented a curfew starting at 8 pm during the pandemic. We involve the hansip who are also our community to carry out surveillance during curfew. When the dasawisma mothers were collecting data, we gave an understanding to parents to limit their children's playing time to 8 pm.."*<sup>8</sup>

The informant explained that the involvement of dasawisma mothers was very important last night during the pandemic. They serve as a reminder for parents not to neglect health protocols. In addition, a curfew was imposed so that children and the surrounding community did not gather in crowds.

Family and community commitment is a form of dedication to carry out obligations to create environmental harmony. Commitments are made voluntarily without any element of coercion from other parties. As Mrs. Yuli said about the commitments made in the surrounding environment:

*"When there are families affected by Covid-19 from dasawisma mothers, they collect data and bridge the family with related parties (such as sub-districts and health centers) to prevent transmission. For children affected by Covid, we ask the needs of children. Because sick children usually find it difficult to eat, so if the child wants something to eat, we help buy it. We also continue to supervise the crowds of children, we will keep it more strict. We urge parents to temporarily not play outside. It's a little difficult to maintain parental commitment in this regard, many complain, some ignore, some really care, yes, there are various responses from the community."*<sup>9</sup>

The source said that the community commitment was carried out in collaboration with Dasawisma women. Tirelessly, Dasawisma women always remind and provide understanding to take care of themselves and their families at this time. Responsibility is also carried out by helping people affected by Covid-19.

Awareness about the importance of children's health and future is the responsibility of not only the family but the community. So that it will create environmental conditions and society to be more prepared in facing future threats.

As explained by Mr. Agus, who is a community living in the Jagakarsa Subdistrict, Jagakarsa District and who is also the Head of the RW Level LMK in the interview session "The awareness of the surrounding community to work hand in hand to help neighbors affected

<sup>7</sup> Wawancara dengan Ibu Tuti pada tanggal 5 Januari 2022 jam 16.00

<sup>8</sup> ibid

<sup>9</sup> ibid

by Covid is very high. When there is information about someone who is positive for Covid, the neighbors immediately offer assistance such as helping to buy necessities."

The resource person explained that public awareness is present amid the threat of a pandemic. Humans as social beings who always live side by side with other individuals. Helping each other is a form of public awareness to ease the burden on individuals or groups affected by Covid-19.

### **Family and Community Constraints in Exercising Social Control**

In implementing social control does not always run smoothly and as expected. Differences in the way of thinking and understanding of a problem that occurs are different for each person. This includes families and communities in exercising social control over Covid-19 cases in children. As Mrs. Atun said in the interview session:

*"At the start of the pandemic it was rather difficult to tell children not to leave the house. My little child always asks when he can return to normal activities, such as playing with his friends and going to school. It's quite difficult to give understanding to children, so I sometimes get emotional to ban my child. but as time went on and there was also an understanding from the teacher and also educational videos on YouTube, Thank God my child understood."*<sup>10</sup>

The informant said that the obstacle felt at the beginning of the pandemic was providing understanding to children about the dangers of Covid-19. Atun's children often ask when they are allowed to play freely with their friends. It is difficult for Mrs. Atun to explain the questions asked by her child, not infrequently Mrs. Atun is provoked by emotion to her child. However, over time and assisted by teachers and children's educational videos, Ibu Atun understands more and understands the current conditions.

Differences in habits before and after the pandemic become a challenge in controlling the spread of the Covid-19 virus, especially in children. Mrs. Melly shared her concerns about changing behavior and implementing health protocols, namely:

*"Very worried, because usually children, especially the age of 10 years and under, are a bit uncomfortable if they wear masks and often take their masks off when playing. I'm afraid when he is playing, it turns out that someone has been detected with Covid-19, they will get it. Spread by hand touch to objects outside while playing can cause the virus to spread. Continuing to also change children's habits to always wash their hands is a bit difficult at the beginning of the pandemic. Sometimes my children always say 'I already washed my hands, why do I have to wash my hands again?'. So I'm even more extravagant telling my children to wash their hands when they enter the house"*<sup>11</sup>

The resource person explained that the perceived obstacle was that children were not used to using masks while playing and for a long time. Changing clean and healthy living habits is a challenge for parents to familiarize their children. Children's age is an age that wants to explore new things and often has critical questions. Mrs. Melly has a child who is full of curiosity so that she gets questions from her child and makes Mrs. Melly even more extra to give understanding to her child.

Almost every family has different obstacles in implementing social control in the family and community. Like Mrs. Tuti who has children aged 17 years and 12 years. The following is Mrs. Tuti's statement regarding the obstacles faced:

*"It's very different to tell children who are in high school and elementary school. If the SD is told not to play outside, just obey. But if her sister was in high school when my husband and I told her not to go out, it would be a bit difficult. Still he went out to play*

<sup>10</sup> ibid

<sup>11</sup> ibid

*with his friends and when he came home I immediately scolded him and as a form of punishment I didn't give him any money. "12*

Mrs. Tuti explained that the age difference is a challenge to provide understanding and control of children's behavior. Mrs. Tuti's child, who is still in elementary school, is easier to manage and obeys what Mrs. Tuti says. Meanwhile, Mrs. Tuti's 17-year-old child is more difficult to manage because her friendship network is wider and the influence of friendship is greater on her child. As a form of punishment, Ibu Tuti chose not to give offerings for several days.

Constraints are not only experienced in the family but also in the community. It takes extra patience in managing the community to submit and obey the rules. The following is an explanation from Mr. Agus:

*"The problem is definitely there. Especially if you tell the kids who are hanging out like that in this environment, there are some who are annoyed, some are obedient when they are disbanded. If it's a nagging child it's a bit difficult for me to tell you. There are some parents who are offended when their children are banned. But back again, for the common good, I don't like it or not, I still have to tell you for the common good. Together with the neighbors and the RT to tell their parents to always implement health protocols, but there are also some people who don't comply with the regulations. Experience at that time when the government banned going home, there were some people who went home even though they had been informed not to go home yet. "13*

The resource person explained that the obstacles that occur in implementing social control are the parents' offense. Another obstacle experienced is that people often do not comply with the regulations set by the government. Every effort has been made to prevent the mobility of the people from returning home during the holidays, but unfortunately there are some people who do not comply.

### **Efforts to Prevent Covid-19 Child Cases in Children**

Various ways have been done to take care of children by means of prevention (prevention). Preventive is a way to prevent unwanted things from happening. Every family has their own way of preventing the spread of the Covid-19 virus. Like the response from Mrs. Melly telling her family's experience in preventing Covid-19 during the pandemic:

*"We as a family continue to implement health protocols. I also tell my kids a lot to stay away from crowds. Apart from that, to maintain the immune system, I believe in giving vitamins from fruits and traditional drinks such as herbal medicine rather than drugs. "14*

The way that Mrs. Melly did in preventing Covid-19 was to provide education and understanding to her children to implement health protocols. Mrs. Melly still adheres to traditional culture such as herbs to increase the body's immune system and take the benefits of vitamins from fruits.

Efforts are being made to prevent the occurrence of confirmed COVID-19 children. The first step in prevention can be started from the family. As did Mrs. Tuti's family, as follows:

*"Because currently the school is one hundred percent face-to-face, so I always advise you not to eat anything carelessly. Due to conditions like this, if we eat carelessly and we don't know how clean it is, it can become a place for the virus to spread. Moreover, if the food now uses colorful spices, I'm afraid the color will come from ingredients that are harmful to the body. So now I always prepare provisions for children at school. "15*

<sup>12</sup> ibid

<sup>13</sup> ibid

<sup>14</sup> ibid

<sup>15</sup> ibid

Tuti's mother conveyed her concern about the food consumed by her child that was not kept clean. Children who eat food in dirty places and food that is not nutritious will be susceptible to disease because they do not have a strong immune system. So that Mrs. Tuti always makes time in the morning to prepare food or school supplies for children.

Not only fulfilling children's nutrition and nutrition, there are several ways that families usually do in preventing children's Covid cases. Like the way Mrs. Atun did as follows:

*"For now, because the school is face-to-face, my husband or my eldest child always picks up the child and also from school suggests this. If I can't, I will inform the teacher so that my child will go home alone and give a message to go straight home. When I got home, my son immediately washed his hands and changed his clothes. For supervision when playing with friends, I suggest playing in the open and not in crowds. "<sup>16</sup>*

Based on the results of the interview with Ms. Atun, it can be concluded that for now, because the learning has been carried out face-to-face, Ms. Atun and her family always accompany and pick up their children from school. This was done because of recommendations from the school. If there is no one to take or pick up, Ibu Atun advised her teacher to allow her to go home but with a note that she will come home soon. As a new habit, when you get home, immediately wash your hands and change into your school clothes.

To support efforts to prevent the spread of the Covid-19 virus, the government has issued a policy on vaccination for ages 6-12 years and previously a vaccination policy for ages 12-17 years. To reduce the risk of contracting and spreading the virus, the government issued this policy. Various responses from parents or family and also the community. The following is a response from Ms. Melly regarding the vaccination policy to prevent Covid-19 in children:

*"Regarding the policy, it's a bit confusing between agreeing and disagreeing. The problem is that at my child's school, vaccination is not required but if the child is not vaccinated the learning room will be separated from the others. If that's the case, it gives the impression that children are being discriminated against and makes children feel inferior. So, like it or not, everyone agrees that their children are vaccinated. Also, children aren't the main cause of the spread of the virus, so I think it's too early for children to be vaccinated and I'm worried it won't be effective in prevention. Confused information about child vaccination is becoming a problem. But I just support government programs like that."<sup>17</sup>*

Based on the response from Mrs. Melly regarding the vaccination policy to prevent the spread of the virus in children, it can be concluded that the government's policy regarding the policy is a little confusing. Because there are differences in rules from schools and the government regarding vaccination obligations. In their children's schools, there are differences in treatment between children who have been and have not been vaccinated so that without indirectly the school requires children to be vaccinated.

Meanwhile, Mrs. Atun's response to the government's policy to vaccinate children is::

*"I agree and support vaccination in children because I feel vaccination is one way of prevention that can be done. Besides that, because schools have started to open 100% face-to-face learning, I think vaccination of children is mandatory. It's a bit calm if the child is vaccinated so that there is protection"<sup>18</sup>*

Mrs. Atun's response to the government's preventive efforts by giving children vaccines is the right step. Vaccination provides more protection for children, especially now that face-to-face education policies have been implemented.

<sup>16</sup> ibid

<sup>17</sup> ibid

<sup>18</sup> ibid

Prevention efforts are also carried out by involving community members. The active role of the community will create harmony in the environment. As told by Mr. Agus who told about the prevention efforts being made:

*"If prevention is done, usually the surrounding community likes to disperse if someone starts to get together, whether it's a group of mothers, fathers, and a group of children. In addition, we carry out socialization about efforts to prevent Covid-19 involving community institutions such as RT / RW and other dasawisma. The socialization was carried out by utilizing online chat media, namely whatsapp by providing educational posters about health. Often also provide direct understanding to the community"<sup>19</sup>*

The prevention carried out by Mr. Agus is to limit crowds in the surrounding area to prevent the spread of the virus. Socialization was also carried out together with other community institutions such as RT/RW and dasawisma. Socialization is carried out by disseminating health information and understanding directly to the public.

In line with Mr. Agus' statement, Ms. Yuli explained the role of Dasawisma women in the surrounding area:

*"We educate people not to gather in crowds and always maintain health protocols. The education was carried out when dasawisma women collected data from residents' homes. Activities that gather a lot of people, such as gatherings of ladies and gentlemen, we have eliminated. Competitions for children on Independence Day and the torch relay to welcome the Islamic New Year have also been eliminated."*

The efforts made by Mrs. Yuli are to provide outreach to the community when collecting data at homes. Other things that are being done are eliminating activities that gather a lot of people such as gatherings of mothers and fathers, children's competitions on Independence Day, and torchlight parades to welcome the Islamic New Year.

## **CONCLUSIONS**

This study uses a descriptive qualitative type of research that aims to explain the social control of families and communities to the increase in Covid-19 cases in Jagakarsa Village. The data used are interview and documentation techniques by selecting one RT area, namely RT 013 RW 002 Jagakarsa Village, Jagakarsa District which represents the entire community in Jagakarsa Village.

Based on the results of the analysis and discussion, it can be concluded that there are several forms of social control carried out by collaborating between families and the community in the Jagakarsa Village area to overcome, cope with, and control the Covid-19 case in the Jagakarsa Village.

The involvement of dasawisma mothers in the form of prevention is by providing education about health protocols to the community, especially parents of children. As a form of overcoming the Covid-19 problem in children, Dasawisma mothers collect data and bridge families with related parties such as sub-districts and health centers. Dasawisma also helps buy children's needs such as medicines and food needed by children and their families

Meanwhile, the involvement of the people who live in Jagakarsa Village is reminding each other not to crowd in the neighborhood and implementing health protocols. A curfew is also enforced to prevent gatherings of children and adults at night. When a child in the neighborhood is affected by Covid-19, the surrounding community invites and urges their playmates around their house to give encouragement and cheer them up.

In implementing social control does not always run smoothly and as expected. Differences in the way of thinking and understanding of a problem that occurs are different for

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<sup>19</sup> ibid

each person. The following are some of the obstacles that families and communities face in exercising social control:

1. It is difficult to provide understanding to children about the dangers of Covid-19.
2. Children are not used to wearing masks for a long time.
3. The challenge of parents in changing habits and implementing clean and healthy living behavior.
4. The difference in the age of the child becomes a challenge for parents in controlling their child's behavior.
5. People often do not comply with the regulations that have been set by the government.
6. Parents are offended if they are reminded by others to apply health protocols.

Every effort is also made to prevent cases of Covid-19 in children. Prevention efforts are carried out by implementing health protocols. Families provide understanding and knowledge about Covid-19 and its prevention. Current prevention efforts because there are face-to-face schools, children are escorted and picked up by their parents or family.

In addition, giving herbal remedies will increase the child's immune system. Fulfilling children's nutrition such as giving fruit and vegetables is one of the efforts made by parents to shape their child's metabolism. With the condition of a healthy child will be protection from various viruses and diseases.

Prevention efforts made by the community are by limiting curfews and not holding activities that have the potential to gather large numbers of people. Activities such as RT arisan, commemoration of holidays such as Independence Day which usually hold competitions for children and religious holidays such as torch relay in commemoration of the Islamic New Year have also been temporarily suspended.

Efforts to prevent and control Covid-19 cases in children are also carried out by the government. The government issued a policy for children aged 6-12 years and 12-17 years to be vaccinated. Vaccination policies are welcomed and supported by parents. Parents feel that vaccination can prevent and treat the spread of Covid-19 in children.

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