

# Society Social Interaction in The Times Covid-19 Pandemic in New Tomposo Village

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**Abstract.** The purpose of this study is expected to provide an overview of community social interactions during the Covid 19 pandemic. Based on the results and discussion of the process of social interaction that occurred in Tomposo Baru, related to the current situation and conditions faced by society, namely the Covid-19 pandemic, it is known that: (1) Social interaction in the context of social contact that occurs in the community of Tomposo Baru before Covid-19, it happened, as usual, namely the community still met each other in every activity that was a group in nature but obeyed the Health protocol by wearing masks, keeping a distance and washing hands. (2) From the aspect of indirect interaction, what is done is by distributing banners or billboards in the Tomposo Baru area. Based on the results of the study, it can be seen that in addition to direct interaction between residents, indirect interaction is also carried out through loudspeakers, through the installation of billboards or banners. In addition, forms of interaction such as shaking hands have been carried out, although at the end of 2020 and early 2021 this form of interaction by shaking hands is no longer practiced. However, towards the middle of 2021, the form of interaction by shaking hands has slowly begun to be carried out. Some people in Tomposo Baru, but not all of them.

**Keywords.** Social Interaction, Society, Covid-19

## 1 Introduction

The reciprocal relationship between individuals with individuals, individuals with groups, and groups with groups. Social interaction occurs when two people meet, greet each other, hang out and even fight with each other. Social interaction also occurs even though they do not greet each other. This is because each individual is aware of the other party causing changes in the feelings or thoughts in question. Social interaction will not occur if the relationship does not provide a reaction or influence, other individuals, to respond due to the relationship. Social interaction looks real when there is a conflict between individual interests and group interests or interests between individuals and individuals.

In connection with that Bonner (in Gerungan, 2010) suggests that social interaction is a relationship between two or more individuals, where individual behavior affects, and changes other individuals or vice versa. In line with that, Walgito (2003) suggests, that social interaction is a reciprocal relationship between one individual and another, one individual can influence another or vice versa, individual with the group, or group with the group. Furthermore, Gillin and Gillin (in Soekanto, 2013) argue that social interaction is dynamic social relations involving the relationship between

individual people, between human groups, and between individuals and human groups.

Wulansari (2009) states that social interaction is the basis of social processes because social processes are essentially reciprocal relationships between various areas of shared life. This shared life can be seen in various aspects or aspects of life such as economics, politics, law, socio-culture, defense and security, and so on.

The symptoms or phenomena such as economics, law, politics, socio-culture, and so on cannot act. Because the symptoms or phenomena cannot act, of course, there will be no reciprocal influence between one symptom and another. What can be related is humans who realize an activity.

Thus, social activity occurs because of the activities of humans toward other humans. Because those who act, and who are related are humans, it can be stated that social interaction is the main form of social processes (Schlegel in Taneko. 1993).

In this regard, Dirdjosisworo (1982) states that the social processes in question are ways of relating that can be seen when individuals and human groups meet each other and determine the system of forms of these relationships or what will happen if there are changes that occur. lead to the collapse of existing ways of life. Thus, the social process can be formulated as a reciprocal influence due to the reciprocal relationship

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between individuals and individuals and with groups regarding various aspects of human life, which color and even determine developments in a shared life. This is because at the beginning of the social process there is social interaction. After all, there are dynamic social relations concerning the relationship between individual people, between human groups, and between individuals and groups of people.

The Covid-19 pandemic has had an impact on life, in the form of psychological stress that can affect mental health. The Indonesian Association of Clinical Psychologists stated that today's society is faced with various life pressures due to the Covid-19 pandemic, such as fear of contracting the virus, being affected by the economy, difficulty adapting to new life patterns, and feeling lonely. The interim report shows that as many as 14,619 individuals are reported to have accessed services provided by clinical psychologists both adults and children claim to have experienced the impact of the Covid-19 pandemic (Indria L. Gamayanti, 2020).

Many sectors have lost due to this virus, ranging from the economic sector, and education, to tourism. In addition, many places have been locked down to reduce the spread of this virus. Everyone is forced to do their activities from home. From work to study. This causes a reduction in social interaction between communities. Social interaction is the relationship between one individual with another individual, one group with another group, or an individual with a group. Social interaction is an important thing in life. Due to this pandemic, our direct interactions with other people are reduced. The pandemic forces us to interact indirectly or face to face. Direct social interaction is more reliable than indirect interaction.

Many new platforms are coming out on a video call basis. Such as zoom meeting, google meet, and so on. This makes it easier for us to interact with other people. We rarely get together with our friends. Work and school are also face-to-face. In the education sector, from kindergarten to university, they are now carrying out teaching and learning activities using virtual face-to-face. Until now, schools and universities have not dared to carry out their teaching and learning activities offline.

## 2 Literature Review

### 2.1 Social interactions

Social interaction is a general form of social process and can be defined as reciprocal relationships between individuals and individuals, individuals with groups, and groups with groups. Social interaction occurs when two people meet, greet each other, hang out and even fight with each other. Social interaction also occurs even though they do not greet each other. This is because each individual is aware of the other party causing changes in the feelings or thoughts in question. Social interaction will not occur if the relationship does not provide a reaction or influence, other individuals, to respond due to the relationship. Social interaction looks real when there is a conflict between individual interests and group

interests or interests between individuals and individuals.

Bonner (in Gerungan, 2010) suggests that social interaction is a relationship between two or more individuals, where individual behavior affects, changes other individuals, or vice versa. In line with that, Walgito (2003) suggests, that social interaction is a reciprocal relationship between one individual and another, one individual can influence another or vice versa, individual with the group, or group with the group. Furthermore, Gillin and Gillin (in Soekanto, 2013) argue that social interaction is dynamic social relations involving the relationship between individual people, between human groups, and between individuals and human groups. Wulansari (2009) states that social interaction is the basis of social processes because social processes are essentially reciprocal relationships between various fields of life together. Life together can be seen from various aspects or aspects of life such as economics, politics, law, socio-culture, defense and security, and so on.

Basically, the symptoms or phenomena such as economics, law, politics, socio-culture, and so on cannot act. Because the symptoms or phenomena cannot act, of course, there will be no reciprocal influence between one symptom and another. Basically, what can be related is humans who realize an activity. Thus, social activity occurs because of the activities of humans in relation to other humans. Because those who act, who are related are humans, it can be stated that social interaction is the main form of social processes (Schlegel in Taneko. 1993).

In this regard, Dirdjosworo (1982) states that the social processes in question are ways of relating that can be seen when individuals and human groups meet each other and determine the system of forms of these relationships or what will happen if there are changes that occur. lead to the collapse of existing ways of life. Thus, the social process can be formulated as a reciprocal influence due to the reciprocal relationship between individuals and individuals and with groups regarding various aspects of human life, which color and even determine developments in shared life. This is due to the fact that at the beginning of the social process there is a social interaction because there are dynamic social relations concerning the relationship between individual people, between human groups, as well as between individuals and human groups.

The basis of the human need to have a relationship with each other is based on the human desire to get several things, namely:

1. Satisfaction in establishing relationships and maintaining what is usually called the need for inclusion
2. Supervision and power are referred to as the need for control
3. The need for love and affection is called the need for affection.

According to Soekanto (1988) the needs mentioned above must be met, because if this is an obstacle, there will be dissatisfaction in the form of anxiety, excessive emotions, fear and so on. It is also said that the essence of community life is actually the relationships that bring them together in joint efforts and so on. Therefore, the

essence that can be drawn from social life is interaction, namely action and action, which are reciprocated. People respond to each other's actions. Thus, it can also be interpreted that society is a network of reciprocal living relationships. In the element of social interaction, it contains the meaning of reciprocal contact or inter-stimulation and response between individuals and groups.

Alvin & Gouldner (1980) describes interaction as "...actions and reactions between people. Thus, interaction occurs when one individual acts in such a way as to cause a reaction from another individual or individuals.

Meanwhile, according to Young in Sumardjan & Soemardi (1964), that social interaction can take place between:

- a. Individuals with groups or groups with individuals (there may be to group or group to person relations)
- b. Group by group (there is group to group interaction)
- c. Individuals (there is person to person interaction).

In connection with the above, specifically regarding the relationship between groups and groups, or where the relationship involves groups, Schlegel's view can be expressed in Taneko (1993) which states that group behavior involves several or many people, for example the behavior of social groups is like families, social institutions (banks) or organizations (parties). Group behavior, namely collective behavior, must be formed through a process of interpretation, so that people (within the group) can act together in the circumstances faced by the group. But it is people who interpret and act. The behavior in the action group of many people can be the same because the meanings of the situation are interpreted the same.

According to Narwoko and Suyatno (2007) that in theory, there are at least two conditions for the occurrence of a social interaction, namely the occurrence of social contact communication. In line with that, Wulansari (2009), that basically social interaction occurs if through two conditions, namely the existence of social contact and social communication. It is also explained that: what is meant by social contact is a relationship that occurs through conversation with one another. Today, social contact is increasingly widespread due to technological developments. Contact is an action of an individual or group and has meaning for the perpetrator, who is then captured by another individual or group. Catching the meaning is the starting point for reacting. Contact between individuals does not only occur at close distances, but the tools of human culture allow individuals to make contact with each other at long distances. What is meant by social communication is the process of delivering a message by someone to another person, or someone to other community groups to inform about something that can change attitudes, opinions or behavior, either directly orally or indirectly through mass media. Communication occurs after contact takes place. The occurrence of contact does not mean that there has been communication, because communication occurs when an individual gives an interpretation of the behavior of others. With that interpretation, someone will manifest

behavior, where the behavior is a reaction to the feelings that other people want to convey.

## 2.2 Social transformation

Social change is a change in society that affects the social system, values, attitudes, and behavior patterns of individuals among groups. Every individual or society must experience changes both in the community or family environment. Social change is different from other changes. The difference is that social change emphasizes changes that occur in the cultural and structural aspects of society. The impact it has on social life. So that they get a better life and dignity. In Encyclopaedia Britannica (2015), social change in a broad sense is any change in social relations. Social change is a phenomenon that always exists in any society. Changes are sometimes made, later between processes of change in the social structure. In the specific sense of social change depends on the social entity considered. Changes in small groups may be important at the group level, but can be neglected at the larger community level. Social change can develop from a number of different sources, including contacts with other communities. Social change is also driven by ideological, economic and political movements. In the book Strategy and Social Change (2016) by Irwan and Indraddin, social change is a change in behavior patterns, social relations, institutions, and social structures at a certain time. It shows that in society there is a change in the interaction between one another when carrying out an action or deed. Social changes that occur in society are caused by driving factors both from outside and within the community. That which encourages to take action or deed. The study of social change is a study that will never be finished for debate on issues that develop in people's lives.

There are various forms of social change that occur in society. Slow change (evolution) Quoted from the website of the Ministry of Education and Culture (Kemendikbud), social change that occurs in a slow process takes quite a long time and is not accompanied by a certain will from the community. In these changes follow the conditions of community development. People only try to adapt to the needs of new circumstances and conditions that arise in line with the growth of society. There is a rapid change (revolution) because it involves elements of life or social institutions. These changes can be planned or unplanned. Executed with violence or without violence. Covid 19 has an impact on unintentional rapid changes.

## 2.3 Covid 19

Currently, we are faced with problems that cause social shifts due to various kinds of conflicts. Conflict is a fact of life that cannot be avoided but can be resolved. Disagreements from conflicts often result in a change in the situation for anyone involved. Covid 19 (Corona Virus Disease 19) is a conflict that is currently being faced by people around the world. Coronavirus (Covid 19) is a collection of viruses that can infect the

respiratory system until it can eventually kill many humans. There are allegations that this virus was initially transmitted from animals to humans, but later it was discovered that the corona virus also transmits from humans to humans. And it can infect anyone. The existence of the deadly Covid 19 has captured the world's attention. Some take it seriously and some don't even care. However, over time this virus has spread many victims so that it requires good cooperation between families, colleagues and other related parties. And this is included in the conflict that must be handled with definite work. Covid 19 and social processes have a close relationship with social interaction during this conflict pandemic. A lot has happened as a result of this pandemic. This includes social shifts. What was originally a direct social process that could lead to direct social interaction has now undergone many changes. Even a person's skill in playing his role during this pandemic determines his future destiny. Covid-19 Corona Virus or severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) is a virus that attacks the respiratory system. This disease is known as COVID-19. This Corona virus (Covid19) can cause mild disorders of the respiratory system, severe lung infections to death. The country of Indonesia until now with all efforts is still fighting the Corona Virus as well as in other countries. The initial case of this pandemic with pneumonia or mysterious pneumonia in December 2019. This case is allegedly related to the Huanan animal market in Wuhan City which sells various types of animal meat, both edible and non-consumable, including those that are not commonly consumed such as snakes, bats, and various types of mice. (Asy'ari, 2020).

The Process of Social Interaction Amid the Covid-19 Virus Pandemic The functional ability of humans simultaneously in daily life as individual beings, social beings, and as spiritual beings. Humans also with intelligence can separate these functions based on their interests and needs as well as the social conditions they face. Kemampuan fungsional ini yang menjadi dasar fundamental berbeda dengan makhluk hidup lain yang ada dimuka bumi. The occurrence of a process of social interaction that results in a social change cannot be separated from the existence of social interaction activities which are one of the scopes of Sociology of Communication. Comprehensively, Sociology of Communication discusses social interaction with all aspects related to the interaction process. How the interaction (communication) is carried out, using what media, how the effects of the media are, how social changes in society driven by the media develop and what kinds of social consequences are borne by the community as a result of the changes that occur. August Comte said that studying society in experiencing change can be taken from the side of Social Statics (Social Statics or Social Structure) and Social Dynamic (Social Dynamics). And this is a different but inseparable living system (Bungin, 2008).

The Covid-19 virus pandemic is currently sweeping the world, universally human life has undergone many changes. Especially in Indonesia, broadly speaking, the process of social interaction has undergone changes,

both in terms of the Social Statics (Social Statics or Social Structure) and Social Dynamic (Social Dynamics) systems which ultimately show the process of social interaction. In the Social Statics system (Social Statics or Social Structure), there are several fields that can be studied about the process of social interaction in the community in the midst of the Covid 19 virus pandemic. First, Social groups, are human life together in human associations or units which are generally relatively physically small people who live together.

During the Covid-19 pandemic, there was a lot of social stratification in the community, especially in terms of the economy. Society is faced with the turmoil of unemployment everywhere. Due to social restrictions and restrictions on working outside, many people have lost their jobs and livelihoods. Working at home is one of the factors for this stratification. There are pros and cons of this, people who complain about working from home because they will only earn by working outside while those who work do not have to come from outside to approve and support government programs by working outside. Private employees with civil servants, or entrepreneurs who use internet networks are among those who experience this social stratification. Inequality like this is very, very dangerous in society, because it will cause social jealousy that endangers the community itself. By planting awareness, helping and uniting in fighting the COVID-19 pandemic, it will be a solution to avoid social stratification.

Mobility is also defined as an increase and decrease in terms of social status and (usually including in terms of income) that can be experienced by several individuals or by all group members (Narwoko, 2004). In the era of the Covid-19 pandemic, many changes and movements have hit society. Starting from educational activities, work, income generation, meetings, worship and many more. The mobility experienced by this community occurs for several months. Fifth, Culture is the totality of human experience which includes knowledge, belief, art, morals, law, customs and capabilities, as well as other habits possessed by humans as members of society (Saifuddin, 2005).

### 3 Research Methods

In this study, two instruments were used, namely the main instrument and the auxiliary instrument. The main instrument of this research is the researcher himself. Researchers are the main instrument, where researchers by using their logic are able to verify or draw conclusions about a phenomenon. Meanwhile, auxiliary instruments that can help researchers to make verification or conclusions on a phenomenon so that the resulting verification becomes more concrete and complete, among others: (1) Writing instruments used to record everything related to the results of interviews or observations made related to data collection, (2) Tape recorders used when conducting interviews with the public about how social interaction was during the Covid 19 pandemic.

The approach in this research is qualitative research. Bogdan and Taylor in (Moleong Lexy, 2008:4) define

qualitative research as research that produces descriptive data in the form of written or spoken words from people who can be observed. This research is basically to examine the traditional marriage traditions in Minahasa. Therefore, the approach used in this study is a qualitative approach. Qualitative research is research using participatory observation and in-depth interviews. This study uses a qualitative approach because it is in accordance with the problems studied, and also because (1) the approach in this study is more flexible, (2) can present data directly, the nature of the relationship between informants and researchers, (3) can adapt and be sensitive on social interaction of the community before and after the Covid 19 pandemic. The main focus of this research is to reveal the social interactions of the Tompasso Baru villagers before and after the Covid-19 pandemic. This research was carried out in the village of Tompasso Baru.

## 4 Results and Discussion

### 4.1 New Tompasso Region Profile

Tompasso Baru District is one of the sub-districts in South Minahasa Regency, located about 90 km from Manado City, the capital of North Sulawesi Province. Tompasso Baru District has a stretch area topography with an altitude of 368 meters above sea level. Tompasso Baru District is located within the following boundaries:

- a. North with Ranoyapo. District
- b. East side with Bolaang Mongondow Regency
- c. To the South with Maesaan District
- d. West side with Bolaang Mongondow Regency

Tompasso Baru District has an area of 129.81 Km<sup>2</sup>, with the largest village being Liandok Village (75.00 Km<sup>2</sup>) and the village with the smallest area being Tompasso Baru Satu Village (0.85 Km<sup>2</sup>), (Tompasso Baru District in Figures, 2019).

Based on the population, area and density by village, it can be seen that Raraatean Village has a population of 1,063 people, an area of 6.15 km<sup>2</sup>, with a density level of 172.85. Zion Village has a population of 1,119, an area of 4.2 km<sup>2</sup> and a density of 266.43. Tompasso Baru Dua Village has a population of 1,820 and an area of 4.5 km<sup>2</sup> with a density of 404.44. Kinalawiran Village with a population of 1,231 has an area of 14.87 km<sup>2</sup> with a total density of 82.78. Tompasso Baru Satu Village with a population of 2,436 with an area of 0.85 km<sup>2</sup> with a density level of 2865.88. Pinaesaan Village has a population of 1,520, an area of 8 km<sup>2</sup> with a density of 190.00. Next is Torout Village with a population of 2,024, and an area of 5.69 km<sup>2</sup> with a density of 355.71. Lindangan Village with a population of 619, an area of 1.35 km<sup>2</sup> with a density of 458.52. Karowa Village with a population of 1,315, with an area of 9.2 km<sup>2</sup> with a density of 142.93 and Liandok Village with a population of 829, with an area of 75 km<sup>2</sup> with a density of 11.05. So for the Tompasso Baru sub-district, the total population in 2019 was 13,976, with a sub-district area of 129.81 km<sup>2</sup> with a density of 107.66, (Tompasso Baru District in Figures, 2019).

### 4.2 Social Interaction During the Covid-19 Pandemic

Humans are social creatures. So it is difficult for everyone to live in solitude without other people. Humans always live in a group, so as a member of the group, humans will act in a certain way. Their behavior influences each other. This interaction or joint activity is the core of social life. This is where the process of social interaction comes from. The process of social interaction occurs when there are two parties who interact by making social contact and communication. Social contact and communication are important conditions for the process of social interaction. Without contact and communication, the process of social interaction will not arise.

Social interaction is a reciprocal relationship that occurs between individuals with individuals, individuals with groups, or groups with groups. This process of social interaction can occur anywhere, in the family, the neighborhood, or at school and work. It's hard to imagine how to live without the process of social interaction between individuals. Because communication in the process of social interaction is the basis of the existence of a society.

As previously mentioned, social interaction will not occur if it does not meet two conditions, namely social contact and communication. Social contact is the way a person does in the process of social interaction. Although contact means both touching, but in social interaction, contact does not always lead to physical interaction or relationship because people can talk on the phone, cell phone, or letter.

Social interaction in the context of social contact that occurred in the New Tompasso community before Covid-19, occurred as usual, namely the community still met each other in every activity that was group in nature, but adhered to the health protocol by wearing masks, maintaining distance and washing hands. As the results of an interview with Mr. Refly who stated as follows:

"Prior to this Covid, we the community were here in carrying out daily activities as usual, namely when we met for church, community and government organizational group activities. For residents who go to school, market, office, to the fields as usual. In the early days of Covid-19 in 2020, the people in Tompasso Baru did not take this disease seriously, but when the government announced restrictions on activities, we began to follow the advice from the government" (Interview, August 21, 2021).

The same opinion was also expressed by Mr. Hukum Tua Tompasso Baru who said that:

"When Covid-19 began to spread, and when the government asked to limit work activities, the people here, including me, stopped doing activities such as the office, visiting New Tompasso like Manado, Amurang was stopped. We only carried out activities inside the village, but if we were pressed for it to buy necessities of life that cannot be bought in Tompasso Baru, we will go to Amurang or Manado, but still adhere to the health rules or protocols recommended by the government by wearing masks, not interacting directly with physical

touch (shakes), keeping a distance and did not participate in the crowd (Interview, 21 August 2021). The same opinion was also expressed by Mr. Felix, who stated that:

"After the central government and North Sulawesi Province set rules/recommendations to maintain health protocols, we the people here only carry out activities in the village, but if we are pressed to buy certain necessities, then we will go to other villages/cities to buy necessities. these needs. But if you go out you still wear a mask, keep your distance and wash your hands. Because indeed we are all afraid of this Covid virus (Interview, 21 August 2021).

The form of social interaction during the Covid-19 Pandemic in Tompasso Baru Village, where the forms of interaction that occurred in the community in Tompasso Baru were running and doing well, such as; direct interaction (face to face), interaction using the media, and the habit of shaking hands. Direct interaction (face to face and cellphone media) where the form of interaction that occurs in the New Tompasso community is going well, such as; direct interaction (face to face). As the results of the interview with Mr. Hukum Tua Tompasso Baru as follows:

"In Tompasso Baru, people still meet face to face. However, they still wear masks, keep their distance, wash their hands and stay away from crowds." (Interview, 21 August 2021).

The same opinion was also expressed by Mr. Felix as a community leader in New Tompasso that:

"Currently, we are in Tompasso Baru, doing activities as usual, meeting each other in public places, churches, columns, and other gatherings, but the community still maintains the health protocol. (Interview, 21 August 2021).

Based on the information above, the form of interaction that occurs in Tompasso Baru basically continues as before the Covid-19 outbreak, but the local community still maintains the health protocol.

Meanwhile, from the aspect of indirect interaction, what is done is by distributing banners or billboards in the New Tompasso area. As the Old Tompasso Baru law says: "In addition to delivering via toa (speakers) the process of delivering information about Covid-19 is indirectly through the installation of billboards or banners by us village administrators. We got these banners and billboards from the South Minahasa district government, because the goal is to encourage every New Tompasso community to maintain the health protocol, (Interview, August 21, 2021).

The same thing was also stated by Mr. Refly as follows:

"Regarding the relationship between the Tompasso Baru community and the Covid-19 information, we received information from the installation of banners or billboards that had been carried out by the old law and the Tompasso Baru village apparatus, (Interview, August 21, 2021).

With the information above, they interact indirectly through the information they read and see-through banners and billboards that have been installed in the Tompasso Baru area. Where the banners and billboards contain appeals about covid, socialization about covid, how to prevent the spread of covid.

### 4.3 Discussion

As social beings, humans cannot live alone. Humans always live in a group, so as a member of the group, humans will act in a certain way. Their behavior influences each other. This interaction or joint activity is the core of social life. This is where the process of social interaction comes from. The process of social interaction occurs when there are two parties who interact by making social contact and communication. Social contact and communication are important conditions for the process of social interaction. Without contact and communication, the process of social interaction will not arise.

Social interaction in the context of social contact that occurred in the New Tompasso community before Covid-19, occurred as usual, namely the community still met each other in every activity that was group in nature, but adhered to the health protocol by wearing masks, maintaining distance and washing hands. For the people of Tompasso Baru, where before the Covid-19 outbreak, people were carrying out their daily activities as usual. In the early days of Covid-19 in 2020, the people in Tompasso Baru did not take this disease very seriously, but when the government announced restrictions on activities, the people slowly began to follow the advice from the government.

When the government urges the public to limit work activities, the Tompasso Baru community also follows the instructions. Where activities such as going to the office, going to school, visiting outside Tompasso Baru such as Manado, Amurang was stopped. People only carry out activities in the village, but if we are pressed to buy necessities of life that cannot be bought in Tompasso Baru, then we will go to Amurang or Manado. But in principle, people still obey the rules or health protocols that have been recommended by the government by wearing masks, not interacting directly with physical touch..

The form of social interaction during the Covid-19 Pandemic in Tompasso Baru Village, where the forms of interaction that occurred in the community in Tompasso Baru were running and doing well, such as; direct interaction (face to face), interaction using the media, and the habit of shaking hands. Direct interaction (face to face and cellphone media) where the form of interaction that occurs in the New Tompasso community is going well, such as; direct interaction (face to face). In general, people have met in person (face to face). But they still wear masks, keep their distance, wash their hands. Activities such as going to church every Sunday, column worship, and other meetings are still being carried out, but the community still maintains the health protocol.

Thus, the form of interaction that occurs in Tompasso Baru basically continues as before the existence of Covid-19, but the local community still maintains the health protocol. This is in line with the opinion of Sudarma (2014) that in the process of interaction besides having basic elements, namely, social contact and communication, it also has several forms. Forms of social interaction processes, including: First, the associative process, this process contains the meaning of

uniting, unifying or uniting, or integration. Because there is something that is jointly recognized by a group of people, then an association is born in society. Second, the dissociative process, is a process of resistance (opposition) carried out by individuals and groups in the social process between them in a society. What happens in the New Tompaso community in its development, the process of social interaction is based on the theory of symbolic interactionism Blumer (Tuneko, 1988) which explains that human behavior through meaning analysis. The existence of reactions that give rise to meaning from one individual to another can arise because of a social interaction. The essence of the theory of symbolic interactionism is an activity that is characteristic of humans, namely the communication or exchange of symbols that are given meaning.

Blumer's explanation is that there are three main principles of symbolic interactionism, namely about meaning, language, and thought. This main principle will later lead to the concept of a person's "self" and its socialization to a larger "community", society (Griffin, 2003). Blumer put forward the first principle that human act toward people or things on the basis of the meanings they assign to those people or things. Humans act or behave towards other humans are usually based on a meaning that they themselves apply to the other party. The second is meaning arises out of the social interaction that people have with each other. A meaning will emerge from social interactions that exchange naturally between the two people who are interacting with each other. A meaning does not arise or be tied to something or an object naturally. Meaning cannot arise alone. Meaning comes from the result of the negotiation process, using language in the perspective of symbolic interactionism. Social interaction will certainly produce a variety of meanings. And the meanings themselves are created based on the point of view of each person who accepts and interprets the interaction itself. The third is "an individual's interpretation of symbols is modified by his or her own thought process". Where symbolic interactionism describes the thought process as a conversation with oneself, where the process of talking with oneself is reflexive. (Griffin, 2003).

Meanwhile, from the aspect of indirect interaction, what is done is by distributing banners or billboards in the Tompaso Baru area. Based on the results of the study, it can be seen that in addition to direct interaction between residents, indirect interaction is also carried out through loudspeakers, through the installation of billboards or banners. These banners and billboards are part of the efforts of the South Minahasa district government, North Sulawesi and the Central Government in encouraging every Indonesian community, including those in Tompaso Baru, to maintain the health protocol.

In addition, forms of interaction such as shaking hands have been carried out, although at the end of 2020 and early 2021 this form of interaction by shaking hands is no longer practiced. However, towards the middle of 2021, the form of interaction by shaking hands has slowly begun to be carried out. Some people in Tompaso Baru, but not all of them.

## 5 CONCLUSIONS

Based on the results and discussion of the process of social interaction that occurred in Tompaso Baru, related to the situation and conditions faced by society today, namely the Covid-19 pandemic, it can be concluded several things as follows:

1. Social interaction in the context of social contact that occurred in the New Tompaso community before Covid-19, occurred as usual, namely the community still met each other in every activity that was group in nature, but adhered to the Health protocol by wearing masks, maintaining distance and washing hands. For the people of Tompaso Baru, where before the Covid-19 outbreak, people were carrying out their daily activities as usual. In the early days of Covid-19 in 2020, the people in Tompaso Baru did not take this disease very seriously, but when the government announced restrictions on activities, the people slowly began to follow the advice from the government. People only carry out activities in the village, but if we are pressed to buy necessities of life that cannot be bought in Tompaso Baru, then we will go to Amurang or Manado. But in principle, people still obey the rules or health protocols that have been recommended by the government by wearing masks, not interacting directly with physical touch.
2. The aspect of indirect interaction done by distributing banners or billboards in the Tompaso Baru area. Based on the results of the study, it can be seen that in addition to direct interaction between residents, indirect interaction is also carried out through loudspeakers, through the installation of billboards or banners. These banners and billboards are part of the efforts of the South Minahasa district government, North Sulawesi and the Central Government in encouraging every Indonesian community, including those in Tompaso Baru, to maintain the health protocol. In addition, forms of interaction such as shaking hands have been carried out, although at the end of 2020 and early 2021 this form of interaction by shaking hands is no longer practiced. However, towards the middle of 2021, the form of interaction by shaking hands has slowly begun to be carried out. Some people in Tompaso Baru, but not all of them.

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